INSTITUTO POLITÉCNICO DE BRAGANÇA
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An Outline of Ethics in Translation Service Providers: A Practical Insight

Laura Del Valle Porras Acevedo

Final Report of the Professional Traineeship Presented to Escola Superior de Educação de Bragança for the obtention of the master's degree in Translation

Supervisor:

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Integrity Statement

I hereby state that I have conducted myself with integrity in the preparation of this academic work, and I affirm that I have not engaged in any form of plagiarism or any improper use or falsification of any information or results at any stage leading up to its creation.

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Abstract

Since the beginning of translation studies, there have been different approaches regarding translation methodologies and, through time, as the practice has become more and more globalized, the problems translators face have transcended linguistic boundaries. The birth of deontic codes and the analysis of ethical procedures have become increasingly more important within the translation world. For this reason, the central issue of this report is ethics in translation, with the purpose of creating a general consideration of what has been studied so far, regarding this topic, and focusing on specific ethical practices and deontological codes in translation, translators, and/or translation service providers.

While parallelly constituting an account for an internship carried out in a translation agency (within the Master of Translation at the Polytechnic Institute of Bragança) , this report aims to link the experience of administering one of the top agencies in Ireland and working as a full-time translator, with the theoretical background of ethical studies, elaborating about the three-month experience as an Office Administrator / Translator, as well as the procedures followed within translation projects, from the moment the client appears to the conclusion of the project.

Essentially, the objective is to dive into the theorical question of ethics in the world of translation within the framework of real-life experience, inquiring on the extent of moral duty when it comes to adhering to the principles espoused, i.e., how far theoretical teachings can be a guide towards a practical fulfilment of these principles, and if this is indeed feasible.

Keywords: translation ethics; deontological codes of practice; translation agency; TSPs; moral duty.

Resumo

Desde o início dos estudos de tradução, têm existido abordagens diferentes em relação aos seus métodos e, ao longo do tempo, à medida que a prática se tornou cada vez mais globalizada, os problemas enfrentados pelos tradutores ultrapassaram as fronteiras linguísticas. O surgimento de códigos deontológicos e a análise dos processos éticos tornaram-se cada vez mais importantes no mundo da tradução. Por esta razão, a questão central deste relatório é a ética na tradução, com o propósito de fazer uma abordagem geral do que tem sido estudado até agora sobre este tema, especialmente focado nas práticas éticas específicas e nos códigos deontológicos em tradução, dos tradutores e/ou dos prestadores de serviços de tradução.

Enquanto este relato aborda o estágio realizado numa agência de tradução, no âmbito do Mestrado em Tradução do Instituto Politécnico de Bragança, este relatório tem paralelamente o objetivo de ligar essa experiência, de administrar uma das principais agências de tradução na Irlanda e o trabalho como tradutor em tempo integral, com as bases teóricas sobre estudos éticos, elaborando assim sobre a experiência de três meses como Administrador de Escritório/Tradutor, bem como sobre os procedimentos seguidos nos projetos de tradução, desde o momento em que o cliente aparece até à conclusão do projeto.

Essencialmente, o objetivo é aprofundar a questão teórica da ética no mundo da tradução dentro do contexto da vida real, avaliando a extensão do dever moral quando se trata da adesão aos princípios defendidos, ou seja, indagar até que ponto o ensino teórico pode ser um guia para o cumprimento prático desses princípios, e se isso é realmente viável.

Palavras-chave: ética na tradução; códigos deontológicos; agência ou empresa de tradução; dever moral.

Resumen

Desde el inicio de los estudios de traducción, ha habido diferentes enfoques en cuanto a metodologías de traducción y, a través del tiempo, a medida que la práctica se ha ido globalizando cada vez más, los problemas que enfrentan los traductores han trascendido las barreras lingüísticas. El surgimiento de códigos deontológicos y el análisis de procesos éticos se han vuelto cada vez más importantes dentro del mundo de la traducción. Por esta razón, el tema central de este informe es la ética en la traducción, con el propósito de hacer un aprecio general de lo que se ha estudiado hasta ahora sobre este tema, enfocándose en prácticas éticas específicas y códigos deontológicos en traducción, traductores y/o proveedores de servicios de traducción.

Así pues, constituyendo, paralelamente, un relato de las pasantías realizadas en una agencia de traducción, dentro del marco del Máster de Traducción en el Instituto Politécnico de Braganza, este informe tiene como objetivo vincular la experiencia de administrar una de las principales agencias de traducción en Irlanda y de trabajar como traductor a tiempo completo, con el trasfondo teórico de estudios éticos, desarrollando sobre la experiencia de tres meses como Administrador de Oficina/Traductor, así como los procedimientos seguidos en proyectos de traducción (desde el momento en que aparece el cliente hasta la conclusión del proyecto).

Esencialmente, el objetivo es sumergirse en la cuestión teórica de la ética en el mundo de la traducción, dentro del marco de la experiencia de la vida real, indagando sobre el alcance del deber moral, cuando se trata de adherirse a ciertos principios defendidos, es decir, evaluar hasta qué punto la enseñanza teórica puede ser una guía hacia el cumplimiento práctico de estos principios, y si esto es realmente factible.

Palabras clave: ética en la traducción; códigos deontológicos; agencia o empresa de traducción; deber moral.

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Acronyms

CAT – Computer Assisted Translation

CRM – Customer Relationship Management

CS – Customer Service

CV – *Curriculum Vitae* or Resumé

HR – Human Resources

IPB – Polytechnic Institute of Bragança

ISO – International Standardization Organization

IT – Information Technology

ITIA – Irish Translators' and Interpreters' Association (*Cumann Aistritheoirí Agus Ateangairí na Héireann*)

LSP – Language Service Provider

MT – Machine Translation

NE – *Nicomachean Ethics*

OPI – Over-the-Phone Interpretation

PF – Proofreading / Proofreader

POA – Power of Attorney

PM – Project Management

RSI – Remote Simultaneous Interpretation

SFT – The French Society of Translators (*Société Français des Traducteurs*)

ST – Source Text

TIS – Translation and Interpretating Studies

TL – Target Language

TP – Translation Project

TS – Translation Studies

TSP – Translation Service Providers

VRI – Video Remote Interpretation

VP – Vice-President

WWII – World War II

> Una ética fundada sobre la dignidad de la persona humana, se podría sugerir, obliga a aceptar la norma de que no se debe tratar jamás a un individuo humano como un mero instrumento [It could be suggested that an ethics founded upon the dignity of a human person mandates the acceptance of the norm that an individual can never be treated as a mere instrument].[1]
>
> Alfonso Gómez-Lobo.

Introduction

While training as a translator and learning how a translation agency is administered, it was noticeable that there were several terms of significance that had regularly appeared throughout the Translation Master at the Polytechnic Institute of Bragança (further referred to by its Portuguese acronym, IPB). Terms such as (un)faithfulness, adaptability, accuracy, quality assurance, and other hyponyms of similar meaning, an experience which persisted well into the internship, as translation theory has been frequently concerned with practical outcomes and confronted with the ethical query of rendering true meaning from one language into another. Historically, studies have approached these questions from different methodologies and perspectives with the goal of minimizing translation errors, commencing with the word-for-word and sense-for-sense (from the prescriptive approaches of the 1950s and 1960s), then proceeding to the discussion of the equivalence-based approach, to the more descriptive paradigms of the 2000s (Nzimande, 2023).

[1] Unless stated otherwise, all translations presented herein are of my own authorship.

This concern with linguistic equivalence has also been a matter of importance throughout translation as a profession, and presently it continues to be, as Hermans (2009) has stated, traditional translation work has been often preoccupied with "textual matters, primarily the relation between a translation and its original" (p. 93). Understandably, language correspondence is a foundational preoccupation for any professional involved in the language industry. Chesterman (1997), on the other hand, had previously associated these issues with professional ethics, demanding a responsibility to a truthful likeness between source and translation.

Nevertheless, it is important to highlight that there has been an older Translation Studies (TS) theory in place, which followed a prescriptive methodology, and where translators were basically 'prescribed' what they should do regarding translation practice and were given guidelines establishing what constituted a 'good' translation (Williams & Chesterman, 2014, p. 18). For a while, it was the basic approach for professional translators and translators in training as well, "today this period is known as prescriptive and pre-disciplinary translation", where discussions about the practice did not revolve around "what translators actually do, but instead came up with norms or guidelines on what they should do" (Gentzler, 2014, p. 14).

Despite it being an irrefutable matter of importance, and one that has been pondered about for the past three decades in TS, what had been grasped by the end of the master's studies is that these ethical challenges that translators face transcend translation fidelity (regarding text equivalence) subtly shifting into deontological questions. As part of the academic training received at IPB, insights regarding the moral duties of being a professional translator were constantly confronted. For example, terms like "duty-bound" and "morally justified" referring to the decisions involved in the translation world were commonly read about and discussed.

For scholar Pym, in his *Return to ethics* from 2001 for instance, being ethical also meant extending translation beyond language. Hence why this author's specific work – among others during this period - partly represents the cornerstone of the theoretical framework of this report and its later empirical implementation. Despite the fact that this work could be considered a study from a bygone era, it is paramount in the discussion of ethics in translation. In fact, later, author Hermans, in 2009, explored this topic further and constructed a very concise but rich analysis on the transcendence of ethical matters in translation, essentially examining everything from gender issues to colonization.

Currently, as the world is becoming increasingly and exponentially more globalized, translation services have been steadily booming, from independent freelancers that transcribe, edit, revise, localize, transcreate, copywrite, interpret, and translate, all in one, to professional agencies of all shapes and sizes. It is interesting to draw attention to the paradox that is, that while the world seems to be developing globally, translation as a product is becoming more local, providing information, literature, entertainment, publicity, etc. to every corner of the world.

Ideally, this process befalls in accurate and understandable renderings, however realistically, a significant number of them are not due to, in part, all the cultural and political intricacies translation services require. Ideological complexities in societies and their culture also represent a considerable ethical pondering for translation. As Hermans (2009) points out, "translation, enmeshed as it is in social and ideological structures, cannot be thought of as a transparent, neutral or innocent philological activity" (p. 95), especially when it comes to one's moral duty.

According to Pym (2001), this realization is a phenomenon of a certain type, that was a "part of a very general social trend" and not only within translation, since "globalizing economies go hand in hand with calls for global economic, environmental and human-rights regulators" (p. 1). For this reason, the author clarifies, "visibility has become an ethics-laden catch-cry for women, sexualities, minorities of all kinds, and hybridity, breaking up the sameness once needed for universal principles" (2001, p. 2). TS and working professionals in the area are no strangers to this rising movement with ethical questioning surrounding many aspects within a linguistic framing and beyond.

As a result, many variables regarding ethics in translation have been arising throughout and, as Williams & Chesterman (2014) later inquired, "how could we best reconcile the ethical conclusions represented by different approaches, different kinds of ethics?" (p. 18). An attempt to find an answer to this question, among other ethical and morally charged inquiries, is examined in this report. Notwithstanding, the question that originally arose and remained throughout this learning experience and process was another: what does it mean to be ethical in the translation world? Certainly, this question has not been formulated to inquire about linguistic equivalence or lack thereof, to which the answer can either slightly or significantly vary, depending on numerous viewpoints from classic TS scholars, such as Berman, Venuti, Chesterman, Eco, and many more that have reflected upon this topic over the past two decades, but rather a more practical ethical questioning within current society and translation's place in it.

In order to attempt to "reconcile" these ethical quandaries, firstly, it is important to provide a framework for understanding the ethical considerations and responsibilities within the field of TS through an overview of these concepts in translation research. As Chesterman (2001) initially stated, in another keystone research regarding this topic, there are different kinds of ethics according to different types of approaches. These can mainly be divided into four: ethics of representation, ethics of service, ethics of communication and, finally, norm-based ethics. Chesterman, along with Williams in 2014, later explained that when it comes to the practice of translation itself, there are some that argue in favor of one or another approach.

Ethics of a true or faithful representation of the original include considering the intended meaning of the original, its cultural nuances, and context while translating (and trying to maintain them). On the other hand, ethics of service focuses on the importance of the clients and the profession's needs, including aspects, such as confidentiality, expectations, and overall professionalism. Ethics of communication, in a similar manner to ethics of representation, focuses on the intended meaning of the original, however concentrating on facilitating a clear and effective communication between different communities, both linguistically and culturally. Translation ethics based on norms value the adherence to guidelines and standards that ensure high-quality translations which, above all, respect linguistic and cultural norms (Williams & Chesterman, 2014, p. 18).

Furthermore, the focus on these four ethical approaches evidently entails a separate conceptual ethical analysis, which historically has been, more often than not, "influenced by debates in moral philosophy" (Williams & Chesterman, 2014, p. 18). Amidst ethical and philosophical studies dating back to ancient times, starting from Socrates and Diogenes of Sinope questioning how mankind *should* live, and also all the schools of thought that have pondered about ethics from then on, a caveat is necessary: for this work, Western teachings on ethics, specifically virtue ethics, represent the genesis of moral thought (as elaborated upon in Chapter 1) due to the fact that "these underpinnings are reflective of the starting point of much of the exploration of ethics" in TS (Lambert, 2023, p. 15).

Consequently, this work will be excluding other ethical teachings, even though some of the earliest formulations on ethics or moral thought predate Western teachings, as Lambert (2023) expresses, while discussing Koskinen & Pokorn (2021), "the oldest Indian ethics are found in the Vedas (c. 1500– 800 BCE) while key Chinese philosophers Laozi and Confucius developed their influential ethical thought a few centuries later (c. 500– 600 BCE)" (p. 15). Considering space restraints and the overall typology of this report, a wider foundation on ethics is simply implausible.

Ancient Western views on the role or purpose of translation and/or translator, and despite there being numerous materials regarding the abstract wide range of moral duties of a translator, there has been otherwise scant practical evidence beyond this perspective. Transcending from hypothetical cases in theoretical TS to an ethical stance on the practical side of a professional translator takes form in Lambert's 2023 compilation *Translation Ethics*, where the author expresses that his book "reflects a now long-standing call for further coverage of ethics in translator training, arising on the back of the recognition of its undeniable importance to both translators and contemporary TIS [translation and interpreting studies] scholars" (p. 7). Within this frame of thought and with the "aim of encouraging reflexive, sensitive judgement in his book" (2023, p. 7), Lambert uses abundant case studies throughout. Similarly, this report is based on real translation cases with ethical or moral queries (Chapter 4) risen from a real-world translation experience (Chapter 3).

At this time, there are many facets to understanding translation ethics and, with this research, it was intended to discover a more pragmatic perspective on morality in translation or, in other words, to determine a recount of the real-life ethical dynamics of an active translator and their relation to the environment surrounding the language industry. This report, consequently, intends to represent not only an account of moral instructions, but also a space for a critical anagnorisis of the nature and implementation of regulations, and their real-life implications, thanks to an *in-locum* experience. The problem encountered here is not the code or the norm, but the response because of them or even despite these rules.

As Pym (2001) explains, "it is not hard to take the official codes of ethics, reveal their limitations and contradictions, deplore their inadequacy, and then move to higher ideological realms" (p. 6), which seems to be the area where most translators stumble upon, since there is not an apparent 'solution' to a certain ethical query. Subsequently, the purpose of this report is not to question the code, but rather to question the code practice and practitioner in a specific real environment. Firstly, one must consider that in the presence of a deontological code of practice, one cannot "allow the ideals to ring out with hollow tones" and, secondly, one cannot permit, as Pym (2001) continues, "pretty words to cover over the inconvenient numbers" (p. 6). To accomplish this task, however, it was necessary to return to the beginning, to the root and etymology of the matter, as a philologist or translating enthusiast would, and thus work through finding or trying to find an answer. As a result, the next section will begin with the strategic notions of ethics in translation, and with the concept of ethics developed in ancient Greece.

Considering the fact that ethical notions cannot be assessed and/or cognized separately from their history, as Macintyre (2013) rightly upholds, and that moral practices and ethical decisions differ according to particular societies and cultures, historians of this topic come about the suggestion that, even though "what is held to be right or good is not always the same, roughly the same concepts of right and good are universal" (2013, p. 1). Bearing this in mind, an ethical analysis within the domains of translation takes place where historical notions of what constitutes as 'good' concepts, practices, and choices represent the blueprints of a more concise ethical standpoint in the field.

Within this frame of thought, it is paramount to examine the various aspects in which morality may present itself in translation and that is, for example, under contextual situations that differentiate ethical choices or under separate theoretical understandings of what being ethical consists of. In this regard, an assortment of the distinctive features of morality and ethics in translation theory, translational practices, and professionals in the field will be addressed below, starting with the somewhat primal assessment of linguistic correspondence viewed as preeminent, along with important changes within the translation scope, the positioning of virtues as contingent to a moral and ethical theory that can be extrapolated without difficulty to a practice by means of discipline and comportment (Chapter 1).

Other ethical factors, like the position of the professional translator and the incompatibility of norms and codes within the language industry will also be addressed (Chapter 2). And there will be a practical analysis on these matters, which will firstly report a real-life internship experience in a translation business agency (Chapter 3) and articulate how moral and ethical thought in the experience had practical implications during the day-to-day activities carried out in the internship (Chapter 4). All things considered, this report constitutes an assessment of the emergence of these ethical impasses, how these conundrums were handled, and the outcomes or consequences thereof.

PART I – THEORETICAL FRAMEWORK

1. Translation and Ethics

1.1. Fidelity: An Ethical Translational Strategy?

Sandwiched between languages and cultures, both translation and translational strategies presuppose, as Venuti (2002) stated, “an ethics that recognizes and seeks to remedy the asymmetries in translating, a theory of good and bad methods for practicing and studying translation” (p. 6). In translation practices, what has persisted in the last 2000 years of the historiography of translation, according to Gentzler (2014, p. 14), is a “type of speculation about translation strategy” that dates back to Cicero (106–43 BCE) and St Jerome, originally Hieronymus (347–420 BCE) or “The Father of Translators”, about the “distinction between ‘word-for-word’ (i.e. ‘literal’) and ‘sense-for-sense’ (i.e. ‘free’) translation” (Munday, 2016; Gentzler, 2014).

After his translation of the Bible, Hieronymus, or “the most famous of all the Western translators”, as stated by Munday (2016, p. 31), draws from Cicero in his defense of a free translating style in a language that is later known as Latin Vulgate, admitting that he translates *Non verbum e verbo, sed sensum exprimere de sensu.* (Hieronymus, ca. 395 CE/1980), a commonly cited expression of his translation philosophy that means “not word for word, but sense for sense”. Another notable example of free translation style is Martin Luther’s German rendering of the Holy Scriptures, between 1522 and 1534, when

> non-literal or non-accepted translation came to be seen and used as a weapon against the Church (…) Luther played a pivotal role in the Reformation while, linguistically, his use of a regional yet socially broad dialect went a long way to reinforcing that variety of the German language as standard (Munday, 2016, p. 38, 45).

It is significant to underline that “Luther follows St Jerome in rejecting a word-for-word translation strategy since it would be unable to convey the same meaning as the Source Text (henceforth ST) and would sometimes be incomprehensible" (Munday, 2016, 39). Moreover, both ancient translators subscribe firmly to a translation tactic that is disparaged in both time frames, taking a stance in favor of a good translation, instead of surrendering to the pressures of regulating standards. Despite it not being an explicit ethical stance, their position is ethically contingent.

When discussing this century-old opposition, a few terms have been used to refer to sense-for-sense or free translation, such as, faithfulness, loyalty, truth, spirit, and fidelity. Interestingly, the concept of fidelity, as Munday (2016) explains, was originally rejected by Horace as literal and it was not until the 17th century that the term was associated to faithfulness towards the meaning rather than the literal words (p. 40). Presently, scholar Chesterman (2021) relates the concept to truth. This term has also been historically intertwined with the concept or word 'spirit', carrying different meanings even for contemporaries St Jerome and St Augustine, who also understood it as literary or textual creative energy.

From the 12th century on, both terms had lost their religious connotation to be understood exclusively as 'content' (within translation theorists). For Eco (2008), curiously, the translator must keep faithfulness "not with the letter but with the 'guiding spirit of the text'" (p. 94), calling this phenomenon 'rewriting' and a type of interpretation, while referring specifically to poetry translation, as a means of recreating the original with another form and substance (p. 94). In this sense, rewriting is only 'proper' when in accordance with the translator's critical interpretation of the original text and "has pretensions to convey" said spirit (p. 117).

Lambert (2023) explains that "the key idea behind fidelity is that the translation is faithful to, or stands in for, the source text in some way" and that there is a sense that the freestyle method of sense-for-sense translation has "allowed" translators to achieve truth, referring to Chesterman's (2021) account of fidelity (Lambert, 2023, p. 34). This method also permits a certain level of deviation from the original, which is obviously frowned-upon in literal translation. However, one wonders up to what point the deviation allowed and what the translator should unequivocally retain from the original. These explanations or rules throughout TS have been elusively abstract in nature in authors such as Reiss, Vermeer, Mounin, Eco, Gouanvic (Lambert. 2023, p.34) and represents the issue at hand when discussing free translation.

Almost a couple of centuries after Luther's bible translation, the first comprehensive and systematic study of translation in English arrived, Tytler's *Essay on the principles of translation,* in which a 'good translation' is defined as "being oriented towards the target language [TL] reader" (Munday, 2016, p. 45). It also argues that translations should be rendered in a way as "distinctly apprehended, and as strongly felt, by a native of the country to which that language belongs as it is by those who speak the language of the original work" (1791/2014, p. 209). The actual issue, nonetheless, according to Schleiermacher (2021), was how to move the writer and the reader closer together. As Munday (2016) explains, Schleiermacher

> moves beyond the strict issues of word-for-word and sense-for-sense, literal, faithful and free translation, and considers there to be only two paths open for the 'true' translator […] either the translator leaves the writer in peace as much as possible and moves the reader toward him, or he leaves the reader in peace as much as possible and moves the writer toward him" (p. 48-49).

These scholars were notable in translation theory before the 21st century and presented the basic issues that would eventually become the center of the discussion in future approaches that would also, in time, be of ethical significance. As Lambert (2023, p. 35) states:

> 'Chesterman sums it up best when he asks, "what exactly should a translator be faithful to, and when? Meaning? Form? Style? Spirit? The author's intention? The intended effect? Something

> else? Lip movements (as in dubbing)? Under what conditions should one aspect be given priority over others?' (…) [Chesterman, 2021, p. 16]. This points to a wide range of crucial factors to consider when reflecting on how we go about being faithful (or accurate, or perhaps even ethical […]), and represents a fitting precursor to many of the discussions to come.

These discussions have led to a wider perspective on translational accuracy, relating it to other important factors that are intertwined with the practice, like ethics and culture.

1.2. Ethics and Ideology in Translation: A Cultural and Political Turn

One can find a wide variety of literary background regarding ethics and translation. Scholar Gouadec (2007), for example, dedicates an entire chapter on professional ethics in his book *Translation as a profession*. Ethics is a main topic for researchers in the area, within the academic world of translators in-formation, and finally within professional working translators. Nonetheless, as Inghilleri (2020) correctly upholds:

> Despite growing commitment amongst groups of translation scholars and practitioners to address such questions [about ethics] […] we have not by any means reached a clear understanding of or agreement about what an 'ethical' approach actually means in the context of translation theory or practice, or the construction of the field itself (p. 162).

This rather seemingly obvious connection between ethics and translation has not always been as noticeable as it might be now, and it was because of what is known as the cultural turn (Williams & Chesterman, 2014, p. 18) in translation studies that the discipline opened itself up to a new realm of research. This shift into new dominions changed the way translation was to be seen from then on, as the analysis of ethics throughout translation studies history has been steered, in more recent times, towards a more ideological and political perspective. In this context, Tymoczko (2006) asks:

> How have we arrived at a position where translations are read and discussed in this way as records of cultural contestations and ideological struggles, rather than as simple linguistic transpositions or literary creations? How have scholars come to explore translations as means of fighting censorship, coercion, repression, and political dominance? (…) Translations are recognized as central elements in cultural systems rather than as derivative and peripheral ones. Translation is seen as an ethical, political, and ideological activity rather than as a mechanical linguistic exercise. Even when the literary art of translation is recognized as fundamental, the ideological implications of literary creativity and innovation are also sounded (p. 443).

The new contextual framing of translation would not only allow ethics to participate in the field but also help to elevate the field itself, as Tymoczko (2006) explains, and this elevation is not only important for academic purposes but also in achieving recognition of the practice. It is important to keep in mind that, for as long as it has existed, translation has carried around the burden of inadequacy and marginality on par with its 'peripheral' and/or 'mechanical' reputation. In ancient Rome, for instance, interpreters were considered a lower class and often criticized because of a lack of education, which in their mediations would generate a "limited and pedantic understanding" of word-for-word Latin style translations (McElduff, 2009, p. 136).

Furthermore, the idea of loss in translation is a constant (Spivak, 2021), the idea of copyright as well (Venuti, 1995; Pym, 2001), – a topic that will be expanded upon subsequently (Chapter 2) – and also the idea of automatization, with new automatic translation apps and Artificial Intelligence (AI) features appearing constantly, is ever-present too. According to Venuti (2002), this "focus on the marginality of translation is strategic" because it "assumes that a study of the periphery in any culture can illuminate and ultimately revise the center. Yet in the case of translation, of cross-cultural exchange, the peripheries are multiple, domestic and foreign at once" (p. 4).

Moreover, translation studies have proven that "translation is more than intercultural transfer as well; interest has shifted in many investigations to the *intracultural* functions of the products and processes of translation. These approaches have converged on the ethics, politics, and ideology of translation" (Tymoczko, 2006, p. 445). One might find an explanation to Tymoczko's contextual framing in Venuti (2002), at least in part, as he stated that "translation research and translator training have been impeded by the prevalence of linguistics-oriented approaches that offer a truncated view of the empirical data they collect" (p. 1-2). The realization of the impediment of a 'truncated view', provided by exclusively 'linguistics-oriented approaches' combined with the rise of both a cultural and ethical shift that had been brewing for a while within the field, would certainly play a role in a new perspective that allows a calling for a more effective ethical code, disregarding more normative and linguistic centered methodologies.

In this sense, Phelan et al (2020, p. 62) use an illustration to display these ethical peripheries in translation, which are compounded in three spheres. The textual domain is the center, followed by the interpersonal sphere, encompassing the center, and culminating with the outer sphere, the social level or the "community sphere", surrounding the previous two. Referring to this illustration, the scholars clarify that "the intrinsic ST- TT (source text- target text bond is the nucleus of translational ethics at a textual level, [but] it is embedded in other levels or spheres of professional ethics" (Phelan et al, 2020, p. 61).

In Lambert's view, these outer levels "correspond to Chesterman's conception of macro-ethical considerations" (Lambert, 2023, p. 3), which consequently point the center of the spere, i.e., the textual plane, towards Chesterman's micro-level ethics, which "concern the translator's action during the translation process itself, questions dealing with specific textual matters, translation strategies and the like: in short, the relation between the translator and the words on the page" (Chesterman, 2016, p. 168). The author, known as "a leading voice on ethical issues in translation", according to Lambert (2023, p. 2), explains that macro-ethical matters, on the other hand, are much more in tune with cultural, ideological, and political issues. Macro-ethics

> concern broad social questions such as the role and rights of translators in society, conditions of work, financial rewards and the client's profit motive, the general aims of translation as intercultural action, power relations between translators and clients, the relation between translation and state politics: in short, the relation between the translator and the world (Chesterman, 2016, p. 168).

The driving force behind this debate that either prioritizes an exclusively linguistic, mechanical or textual ethical translation – as opposed to a broader standpoint - is limiting in a way that, in Venuti's terms, "translation studies get reduced to the formulation of general theories and the description of textual features and strategies" that end up being limited within the practice and are mostly directed at other fields of studies, as the author argues, creating "an institutional isolation" in the field making it "divorced from the contemporary cultural developments and debates that invest it with significance" (2002, p. 1-2).

In this context, translation is, thus,

> of the applied kind, concerned with training and practical criticism, more often than not within a linguistic or a literary framework. A broadening of the perspective became noticeable from roughly the 1980s onwards. It resulted in the contextualization of translation, prompted a reconsideration of the translator as a social and ethical agent, and eventually led to a self-reflexive turn in translation studies (Hermans, 2009, p. 95).

In other words, the field of translation has oriented itself towards self-contemplation and awareness concerning "the nature and role of translation in diverse cultural contexts" (Tymoczko, 2006, p. 445), and has placed the translator as a social and ethical agent.

Additionally, the domain began to shift, and then returned to the question of ethics, as Pym (2001) refers to it. The scholar goes on to express that "at the beginning of the 1990s (…) the talk was still of describing translations, of moving away from the prescriptive or normative age when one of the aims of Applied Linguistics was to tell translators how to translate. Ethics was an unhappy word in those days of over-reaction" (p. 1).

Normative ethics, which explore moral judgement and specifically relate rules, and/or codes with the opposing right vs wrong behavior (Lambert, 2023, p. 17), logically correspond to prescriptive TS and the normative TS era aforementioned. More recently, questions about ethics have been opening the field to new perspectives that can improve the practice and the professional workforce. Advances made in the translation practice regarding mindfulness, moral principles and integrity have certainly been encouraging, however there is still work to be done. Scholars like Pym (2014) welcome "any critical minds brave enough to say where we should be going and how translations can help us get there" (p. 5).

Recognizing and acknowledging other areas involved in this puzzling debate is crucial to the practice, profession, and industry as well, as Tymoczko (2006) explains,

> Because of the potential open-endedness of a translator's agenda, cultures have tried in various ways to control translators, whether through official appointment (…), censorship (…), credentialling processes (…), or effacement or enforcement of cultural ideologies through official translation protocols (…) The necessity of controlling translators and an indication of their cultural power are equally summed up in an Italian aphorism equating the translator with the traitor: *traduttore, traditore* (pp. 452-453).

Even though these cases referred to above do not depend entirely on the translator, they do pertain the translation world, as well as its surroundings. In fact, "the greatest hindrances to translation (…) exist outside the discipline itself" (Venuti, 2002, p. 2). For Pym (2014), on the other hand, there should be interdisciplinary reciprocity for the purpose of surpassing the field's obstacles: “there is no instant revolution; hard work is supposed to cross from one epistemology to another” (p. 11). Both standpoints are important to enable moving forward.

Tymoczko’s examples (2006) address the need to control translators, which is a phenomenon directly tied to the perpetual viewing of translators as poorly regarded instruments used in accordance with the personal or professional gain of a specific entity or individual. Scholar Toury (2012, p. 64) views norms applied to translators mainly as a means of controlling translating actions as well. The latest enlightenment in ethical studies and translation seems to represent a fight for recognition of the translator as an ethical agent, more than a linguistic negotiator, and a call for an accurate framing of the field among other professions that frequently interact and influence it.

Despite there being “key translations and translation movements from various parts of the world that were instrumental in changing their societies” (Tymoczko, 2006, p. 442), and although translation has always shaped content and ideas of different value throughout history, translation has still mostly been considered an invisible, mechanical, and/or peripheral practice. Self-aware ethical behavior within the field, thus, represents a grand step in attaining a more accurate view within other network related fields, which in turn allows for a more adequate interaction between them, aiding to an improved translation practice and/or profession.

For Hermans (2009), this shift is related to the translator’s choices outside linguistics, meaning “the moral and political choices”. These decisions, the scholar clarifies, have always existed in the world of translation, nonetheless, reflection about them is what has recently come into play (p. 93) and with that the questioning of the translator’s job beyond linguistics, this is, a realization of “the political and ideological role of translation, [of] the figure of the translator as a mediator, and various disciplinary agendas that have injected their particular concerns into translation studies” (p. 93). It is in this context that the next topic is approached, i.e., specifically looking at what some of the translator’s choices entail, beginning with the distinction of what is a personal choice to the individual translator and what is considered of public concern or a professional decision to the translator.

1.3. The Translator's Reflexive Moral Judgement

Within the topic of ethics, one frequently expresses that something is (or is not) 'moral' or 'ethical' without any distinction between these two terms. They are commonly used interchangeably to signify the same thing, acting as synonyms in which their only difference is their etymology (the first word mentioned deriving from Latin and the latter from ancient Greek). In fact, one can even use each term to define the other (Lambert, 2023, p. 13), however, within the translation field a general distinction has been accepted, which is, the Greek word is usually interpreted as "belonging to a public, collective domain, about which there is at least some degree of consensus in any given social group or community of practice" (Rudvin in Phelan et al., 2020, p. 35) while the Latin word "refers to an individual's own principles of right and wrong" (Lambert, 2023, p. 13), concerning "a more private, personal, inner-oriented and more subjective behavioral and belief domain" (Rudvin in Phelan et al., 2020, p. 35).

Similarly, Lambert (2023) makes a comparable distinction between personal and professional ethics, in which personal ethics can be interpreted as corresponding to an individual's own inescapable moral system of beliefs (p. 94). This idea points towards the essence of translators as active agents in their individual decision-making process. Following Abdallah (2011), one can determine that "in the end it is the moral agent herself who decides which course of action to take in resolving an ethical dilemma, based on her own moral values" (p. 148). In this context, "translators must make choices" not only to 'capture' all the characteristics of a source text (Tymoczko, 2006, p. 453) but also, as Sternberg (2009) accurately explains, ethical decision-making "is a part of all situations and not just those where oneself is faced with "controversial issues on highly conflictual assignments" (Glanert, 2014, p. 14).

Furthermore, as “case studies expose the travails of the translator and interpreter in terms of individual decision-making and in the wider context of industry workflows, drawing attention to the complex networks and power relations at work” (Lambert, 2023, p. 7), let us elaborate on the translator’s reflexive moral judgement with an abstract example of community interpreting, “which, in contrast to conference interpreting, usually takes place in informal settings and sometimes in an atmosphere of suspicion, and is often emotionally charged” (Hermans, 2009, 94).

In this particular situation, all parties are simultaneously present and there are differential power structures within them that are very apparent. For instance, there is an obvious risk within the less fortunate party, a very noticeable advantage in the hands of the other party, and then there is the translator, seemingly holding the keys to all the parties’ fates. These situations “cannot be understood by looking at technicalities only; they require full contextualization and an appreciation of the stakes involved” (Hermans, 2009, p. 94). Translation practice in itself “rather than being confined to a strictly mechanical or technical process (…) is much more than a means to an end” and “constitutes in fact a model for ethical thought and ethical practice” (Glanert, 2014, p. 11).

As a result, the translator’s choices determine “a place of enunciation” and “a context of affiliation” (Tymoczko, 2006, p. 453). In this sense, the translator is also represented in the translation as the “re-enunciator” (Folkart, 1991; Hermans, 2023) and the discursive subject, which question the translator’s responsibility and/or accountability and, of course, his or her ethics. Within this frame of thought, “the totality of a translator’s norm-governed choices” prescribe the outcome (Hermans, 2009, p. 96-97). Descriptive studies have associated these decisions, priorities, and strategies in translation with “the larger historical and geopolitical context, revealing artistic and ideological constraints on the translator's choices as well as initiatives undertaken by the translator, demonstrating clearly that translation is not a simple matter of communication and transfer" (Tymoczko, 2006, p. 446-7).

Moreover, it is evident that translational activities "increasingly entail decision-making on a level above that of the individual culture or nation" (Pym, 2001, p. 2) but, at the same time, "because of anisomorphisms of language and asymmetries of culture, because meaning is both open and overdetermined, because texts make contradictory demands that cannot all be simultaneously satisfied (…), and because the information load associated with a source text is excessive" (Tymoczko, 2006, p. 453), it is also evident that translation does not have to be on such a level of ideological significance to involve important choices. Language within itself provides as much difficulties as problems it eases with the translation practice. In addition,

> the inherently subjective and non-neutral nature of both translation and ethics. At the heart of inquiry in both areas, we are dealing with human beings who have their own personal interest, beliefs, and needs to consider, and this problematizes images of translation as simply a linguistic transfer activity (Lambert, 2023, p. 76)

These difficulties lead towards translational struggles where "there is deep doubt as to how to decide, and keen awareness that the norms of tradition, established practice, cultural specificity, or the past no longer suffice", according to Pym (2001, p. 2). Thus, Pym asks, "what virtues must our ethical decision-making translator possess in order to make the best ethical decisions?" (p. 2). Following Macintyre's (2013) stance on translators' choices, Chesterman (2001) indicates that "the most important virtue is simply the desire to make the right decision; that is, the translator must *want* to be a good translator, must strive for excellence in the practice of translation" (p. 146).

Incidentally, there is an association regarding virtue ethics with the next subchapter and ethical path of this report, i.e., Aristotle's virtue ethics. It is clear that Macintyre (2013), in the quote above, evidently adheres to Aristotelian notions of virtue and ethics, where one can also find parallels in Chesterman (2001), for example, when referencing “the perennial question about how to lead a good life”, namely: a good life is led spending it seeking good (p. 146), which, as will be seen presently, constitutes a considerable part in Aristotelian virtue ethics, and a significant reason as to why this work takes this philosophical approach.

Returning to our topic, following Tymoczko, one can reach the conclusion that, if the “desire to make the right decision” is a virtue that a translator must possess in order to make the right decisions, if striving to be good at their practice is, thus, the virtue needed to *be* a good translator, and if these aspirations improve the practice exponentially, decision-making in translation is, therefore, a metonymic process, as is translation itself (Tymoczko, 2006). In this sense, it is suggested that moral judgement is not an isolated action, nor does it follow strict rules or abstract considerations but does entail the concept of responsibility and commitment. Therefore,

> how are we to decide where the ethical responsibility of the translator stops – or does it stop at all? Translators are of course responsible for the words they choose to write [or interpret], but to what extent are they responsible for the effects these words may have? On what readers? Readers may be other than intended ones, after all; and readers of some future generation may react very differently to the same words. Many scholars over the past few years have pointed to the wider cultural and ideological implications of translatorial decisions (Chesterman, 2001, p. 143).

Furthermore, because “ethics has become a cross-cultural concern” (Pym, 2001, p. 2) in translation, “how do we define the limits of the translator’s responsibility?” (Chesterman, 2001, p. 143). Adding to these ideological and cultural repercussions in translational choices, there are also other effects to consider regarding accountability:

> The decisions made during the course of translating and interpreting can potentially have considerable impact on the survival of individuals and even whole communities; at the very

> least they can impact the quality of life of those who rely on the translator or interpreter to mediate for them, whether in business meetings or healthcare encounters, in daily interaction between host country officials and vulnerable migrants, or in preparing instructions for the use of a food mixer (Baker & Maier, 2011, p. 4).

According to Toury (2012), decision-making implies not only the alternatives available to choose from but also the translator's "ability to maneuver meaningfully among them as well" (p. 76). Additionally, the translator must also possess an appropriate amount of knowledge of the existing alternatives, which means "obvious language skills, including contrastive linguistic and cultural knowledge, in order to assess the potential effects of different choices, in the widest sense", and have technical and research skills as well to facilitate the discovery and evaluation of feasible alternatives (Chesterman, 2011, p. 147). One must also consider that this maneuvering capability can be attained by practice, discipline, and, in Aristotelean terms, by behavioral habit.

For Toury (2012), decision-making is not only related to cultural values but preestablished norms as well:

> As long as a distinction is retained between what is culturally appropriate and what is inappropriate, there will be a need for 'instructions' to guide the persons-in-the-culture in their performance. Norms are therefore an important part of what Swidler and others would call a 'tool kit': while they are not strategies of action in themselves, they certainly give rise to such strategies and lend them both form and justification (p. 64).

One may ponder, regarding this matter, if form and justification would then lead to a relinquishment of responsibility and, ultimately, accountability in the decision-making process: can one ultimately rely on norms for the exoneration of a 'wrong' choice? Not likely, because as Toury's citation (2021) reflects, norms are the instructions that the translator employs to develop their own approach. Norms do not define the choice but rather the translator does, hence taking on the responsibility of them. Although “studies of norms remain tremendously useful in the field of ethics” (Pym, 2001, p. 8) a translator cannot be completely dependent on them nor “can we simply shun the deontic as if it were merely prescriptive” (p. 10). In this context, the limitations on how the translator’s responsibility is to be defined depend on whether they can support their own decisions made with self-learnt strategies, based on general or more abstract norms.

For translators and interpreters, accountability means that they are increasingly held responsible for the consequences of their behavior and therefore have to reflect carefully about how their decisions, both textual and non-textual, impact the lives of others. Importantly, a translator or interpreter must be able to justify a decision, morally to themselves as well as those who might question it (Baker & Maier, 2011, p. 3). With these three initial segments firmly established, i.e., firstly, the question of ethics in translational fidelity; and then, secondly, the broadening of ethical concerns within translation studies, “where we no longer simply focus on our relationship with texts, but rather start to consider the wide range of agents involved in the translation industry” (Lambert, 2023, p. 4); and, thirdly, the distinction of personal morals vs public ethics and the notions of accountability and justification; this report follows a path into the fundamentals of behavior in the definition of Aristotelian virtue ethics.

1.4. Defining Ethics

Apropos to the issue at hand, i.e., ethical behavior, a suitable starting point in this subsection is the etymological analysis of the ancient Greek word *’έθος* [*éthos*], which is usually translated as ‘custom’ or ‘habit’, as Santillán (2017, p. 19) explains, it also represents the birth of current ethic studies and, coming full circular, it contains within its concept the meaning of behavior. But let us start at the beginning. It was Aristotle (ca. 350 BCE/1962) over 2000 years ago that derived the meaning of a ‘virtuous ethic’ from this word, *éthos*, pointing out that ethical virtue or *ήθική* [*ethiké*] derives from custom or *ἤθους* [*éthous*] – which is the same word in its declension – “as indicated by the name that slightly varies from it” (II, 1, 1103a 17-18). In this sense, Aristotle (ca. 350 BCE/1962) stated that an ethical “way of being” can be achieved through wont. This practical idea was not uncommon in antiquity, and it was a constant even before Aristotle, in Hellenistic philosophy, to debate how one *should* live and behave. Nonetheless, it is in the philosopher’s *Nicomachean Ethics* where one finds the first source of a virtuous ethic, considering it is “the canonical text for Aristotle’s account of the virtues” (Macintyre, 2013, p. 173), and this is how the current moral notion of ‘being ethical’ came to be, hence, through continuous practice. Ethics are a practical matter.

According to Macintyre (2013), through practice, ethical behavior becomes a part of one’s nature, “as we transform our initial naturally given dispositions into virtues of character, we do so by gradually coming to exercise those dispositions according to reason” (p. 181). Within this frame of thought, the Aristotelian notion of human nature is not descriptive but normative (Gómez-Lobo, 1991, p. 2), as Aristotle (ca. 350 BCE/1962) does not dictate in his *Nicomachean Ethics* how human beings are, but how they ought to be. This is very similar to Chesterman’s conception of the translator’s strive and desire for excellence, which is non-coincidentally, the alternate term used to translate the ancient word *ἀρετή* [*areté*], first and foremost it has been translated as ‘virtue’.

Paradoxically, “perhaps the most obvious and astonishing absence from Aristotle’s thought for any modern reader: there is relatively little mention of rules anywhere in the *Ethics*” (Macintyre, 2013, p. 176). To Aristotle (ca. 350 BCE/1962), the ultimate human purpose or *τέλος* (henceforth, *telos*) is good; therefore, it is in people’s nature to be good, thus one acts accordingly, through practices of the virtues, which in return make people happy. In general terms, as Macintyre (2013) explains, “to seek to excel is to aim at doing that which will be enjoyable, and it is natural to conclude that we seek to do that which will give us pleasure and so that enjoyment or pleasure or happiness is the *telos* of our activity” (p. 187). This entire theoretical process transforms into a very real and perpetual behavior that seeks good, from good, and producing good (2013, p. 173), known as ethical virtue.

Throughout history, many philosophers and scholars have continued this moral discussion on what is or is not considered ethical or virtuous and, in Lambert's terms,

> the beauty of ethics is that it touches upon a vast range of key themes: through the lens of ethics, students can become acquainted with linguistic debates around fidelity and equivalence, explore differing degrees of agency, consider the impact of technological developments, and critique current and emerging issues with prevalent industry workflows. (Lambert, 2023, p. 9).

Furthermore, regarding ethical and moral thinking, "the most prominent schools of thought within moral theory – deontology, consequentialism, and virtue ethics (…) all feature in theories of translation ethics" (Lambert, 2023, p. 4). Ethics is, hence, a branch of Western philosophy (pp. 14-15), that has spread and permeated both translation theory and practice.

In Aristotle's (ca. 350 BCE/1962) perspective, the most desired end (or good) is always the ultimate purpose and acting accordingly is a way of being ethical. Nevertheless, before arriving upon this notion, one must first ponder

> identifying the criteria of distinguishing between right and wrong/good and evil. This is a daunting question, and one that finds its origins well before the philosophical thought briefly mentioned above (…) Yet throughout history humans have considered a wide range of sources of ethical behavior beyond divine commands and have developed numerous sophisticated frameworks to allow us to ponder the right and wrong or good and evil in their own behavior and in the behavior of others around them. (Lambert, 2023, p. 15).

This idea of achieving the desired good brings up one of the most common ethical queries known to mankind: *exitus acta probat*, a quote originally attributed to Ovid (ca. 1st century CE/1914, 18) and usually translated as 'the ends justify the means' - which is also frequently considered part of Machiavellian and even Kantian frame of thought - a phrase widely used to question the blurred lines within ethical and moral boundaries. According to Macintyre (2013), "it would not be in-correct to describe the exercise of virtues as a means to the end of achieving the good for man", but that portrayal is vague because, Aristotle (ca. 350 BCE/1962) does not clearly differentiate

> between two different types of means-end relationship. When we speak of any happening or state or activity as a means to some other, we may on the one hand mean that the world is as a matter of contingent fact so ordered that if you are able to bring about a happening or state or activity of the first kind, an event or state or activity of the second kind will ensue (Macintyre, 2013, p. 174).

Moreover, in Aristotelian thought the ends do not justify the means, more so they *are* the means because, *'ευδαιμονία* [*eudaimonia*], which was considered a state of happiness in antiquity rather than a temporary feeling, as it is seen today, represents a condition through which there is no other ulterior point to reach or added necessities (I, 4 1095a 17-20).

The way to achieve this eudaimonic state is by practicing or acting according to *λόγος* [*logos*], used to refer to rational thought, discourse, or a reasoning that guides human action and behavior, and *areté*, which refers to moral excellence or virtue (I, 7 l097b, 26-27).

> The exercise of the virtues is not in this sense a means to the end of the good for man. For what constitutes the good for man is a complete human life lived at its best, and the exercise of the virtues is a necessary and central part of such a life, not a mere preparatory exercise to secure such a life (Macintyre, 2013, p. 174).

In Aristotelian terms, there is no way that one could act unethically and, in return, accomplish an ethical purpose, it "makes no sense" (2013, p. 174), since good is achieved while acting in accordance with virtuous and excellent actions. The primary task in reaching the eudemonic state, therefore, is knowing what the principles of *logos* and *areté* truly encompass (Gómez-Lobo, 1991, p. 14) and incorporating them into one's daily practice: "The educated moral agent must of course know what he is doing when he judges or acts virtuously. Thus, he does what is virtuous *because* it is virtuous (…) The genuinely virtuous agent (…) acts on the basis of a true and rational judgment" (Macintyre, 2013, p. 175).

These notions bear similarities to the translator's moral decision-making process referenced in the previous section, and that it why it is feasible to extrapolate the concepts onto translation ethics, where the main point in the discussion of what is right or good, is finding "recommendations of what ethical translation or interpreting *should* be like (as opposed to what they *are* like)" (Lambert, 2023, p. 17). And even Aristotle (ca. 350 BCE/1962) did not quite explain what these ethical actions are, specifically, but only that they are in accordance to reason (κατὰ τὸν ὀρθὸν λόγον) or [*kata ton ortbon logon*] (1138b, 25), and that one must excel in the virtues.

Hence, to be ethical is to be virtuous. The online *English Cambridge Dictionary* defines 'virtuous' as "having good moral qualities and behavior" and 'ethical' as "relating to beliefs about what is morally right and wrong", as a result, this conceptual starting point loosely translates to having a clear distinction of what is right and wrong and always acting in tune with what is deemed as good. Even though this seems like an easy rule to abide by, the reality of right and wrong is complicated and can vary depending on the situation, even Aristotle (ca. 350 BCE/1962) "simply offers too simple and too unified a view of the complexities of human good", as his "portrait is at best an idealization and his tendency is always, so it might be said, to exaggerate moral coherence and unity" (Macintyre, 2013, p. 182).

Consequently, one must concur with Pym (2001), when he states that "ethics is now a broadly contextual question, dependent on practice in specific cultural locations and situational determinants" (p. 10). Keeping this in mind, it is recognizable that ethics is a comprehensive yet restrictive notion, all in one. Both limited and expanded by context. As Rudvin (2019) elaborates:

> …ethics is a broad, generalized term that defines what is ‘good’ (‘meta-ethics’), embedded in the search for a definition of ‘right conduct’ (broadly speaking, the conduct that causes the greatest good) and ‘the good life’ (as in a life worth living, that is satisfying). At the same time, however, it is also the study of how people *ought* to act, and thus seeks a set of rules to help people decide on a course of action (‘normative ethics’). (in Phelan et al, 2020, Chapter 1, Pt. 1.3, para. 1).

Both stances the scholar refers to involve personal choice, and, following Aristotle (ca. 350 BCE/1962), ethical choices are linked to one’s intellectual virtues and practical capabilities. This means that “such choices demand judgment [an intellectual virtue] and the exercise of the virtues requires therefore a capacity to judge and to do the right thing in the right place at the right time in the right way. The exercise of such judgment is not a routinizable application of rules”, meaning there is an aspect of context and specificity attached (Macintyre, 2013, p. 175-6). Additionally, the virtue of judgement is also related to practical wisdom and purpose or *φρόνησις* [*phronesis*], which in this context is also comprehensible as a comportment that produces good.

To summarize, ethical virtue constitutes a continual cycle of enriching one’s natural virtuous disposition through habitual practice of distinctive experiences, with the purpose of achieving an end in accordance with such practices and one’s innate state of virtue:

> Metaethics (“meta-” is a Greek prefix meaning here beyond or behind) invites us to ask questions about the nature of moral judgement and the ideas behind moral judgement. Metaethically, we are searching for the origins and meaning of (a given set of) ethical principles (Lambert, 2023, p. 17).

Furthermore, as in more recent and modern times, translation practices and studies have been growing exponentially, demanding a clearer view on what occurs beyond literary translation and towards ethical and moral thought within practice, morality in the discipline encompasses meta-ethical studies that progressing towards applied ethics in translation. As Koskinen and Pokorn (2021, p. 3) express, “ethics is the subfield that aims to understand what is good and bad, right and wrong in *translatorial* praxis”. Thus, “rather than reflecting on the nature of good and bad in itself (theoretical metaethical questions), there is a pragmatic focus in mind” (Lambert, 2023, p. 17).

In applied ethics, which has been a challenge so far, one attempts to “put our moral knowledge into practice by analyzing specific controversial issues in private and public life such as war, animal rights, and capital punishment” (Lambert, 2023, p. 17), going beyond acknowledging and recognizing what constitutes ethical thought. Nevertheless, this progression goes further beyond specific application, as Lambert (2023, p. 17) correctly asserts, translation ethics must be discussed “from all three angles”, i.e., meta– applied, and normative. Thus far, up until the discipline’s referenced awakening, morality in translation had been approached through an either separate or abstract lens, as will be seen in the next subsection of the work.

1.5. Translation Studies & Struggles: Dominance & Resistance

The modern international discipline of translation studies emerged after World War II (WWII) and consolidated into an academic discipline in the early 1970s (Gentzler, 2014). Within a decade, approaches were expanding significantly, “steadily widening the purview of the field” (Tymoczko, 2006, p. 444). The post-war period had challenged previous views within the domain and everywhere the conflict had touched, this “equally affected” both theory and practice of translation with the “new complexities and diverse perspectives from many parts of the world” (2006). For example, after WWII, “the United States emerged as a world economic and political power, trade increased, technology improved, travel and communication became easier, and US media (…) became increasingly popular. Translation at the international level increased rapidly" (Gentzler, 2014, p. 15-16).

Translation was also growing rapidly within the United States (Gentzler, 2014). This boom was aided by migrants' needs, as Gentzler (2014) points out, "from the immigration hearing itself, to accessing social services providing housing, job placement, education and training, and health care" (p. 16), and most of these services took place "outside the university" – and still does in many countries - occurring in languages not taught in universities, and rarely "studied by translation studies scholars" (p. 16). Furthermore, cultural, and linguistic encounters of the sort most commonly take place in what Pratt (2012) called 'contact zones', which are "social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power, such as colonialism, slavery, or their aftermaths as they are lived out in many parts of the world today" (p. 34).

The surge in translation needs in the US can be traced to the displacement of people from the places the war affected. In the late 1940s, US Congress passed migration laws that expanded "immigration quotas, allowing for war brides, for displaced persons, and for war refugees" (Pratt, 2012, p. 16) and, following the legislation, America was 'flooded' by migrants "all needing translation services for housing, jobs, health care, school, and social services" (p. 16). Then again in 1965, restrictions against Asian migrants were also raised and a new wave of travelers arrived in the USA (Gentzler, 2014).

During this time, a new way of thinking about translation arose because at that moment the war and its consequences generated a new set of preoccupations in political and ideological terms within hierarchical power structures. This new mental outlook resulted in new ways of action, as well:

> A central factor in the new thinking about translation was the necessity of negotiating more linguistic and cultural boundaries than ever before because of the global reach of the conflict. Beyond the obvious fact of having to accommodate more types of cultural and linguistic difference, however, two major preoccupations shaped thinking about translation during the war: first, the imperatives of "cracking" the codes of both enemies and allies, and second, the construction of cultural products that would mould public opinion in the many cultures of the world. In short, many people with interests in translation were involved in gathering intelligence, negotiating cultural differences, and producing propaganda (Tymoczko, 2006, p. 444).

Fittingly, there were new ethical conundrums all over the translation spectrum and especially challenging were those involving the purpose and the intent of translation, with translation itself as a cultural product to be marketed as representations of cultures from different parts of the world. Linguistic and cultural boundaries expanded significantly, which would generate ambiguities on both ends, but instead of addressing them through strategic translation problem-solving approaches, ambiguities were reduced in an attempt to simplify and facilitate the translation process into "manageable and reliable protocols" (Tymoczko, 2006, p. 444), just as other mechanisms were applied in favor of enhancing "the social impact of a translated text" (2006, p. 444).

Moreover, propaganda also played a role in proselytizing translation techniques, which aims towards emphasizing a special meaning for audiences of a particular nature through the usage of traditions, philosophies, politics, ideologies, beliefs, or world views of such groups in the interest of manipulating illusions and realities through translation (Kraszewski, 1998). Early schools also stressed the linguistic and functionalist approaches, as well as machine translation, in pursuance of making intelligence amassing "a cost-effective process" (Tymoczko, 2006, p. 444). Differential power structures and, hence, ethics – or lack thereof - were thus enmeshed in the translation process, which, in these cases, it primarily constituted an instrument for the obtainment of specific ends, rather than a cultural and linguistic transferal with its own metonymic purpose.

Nevertheless, differential power struggles in translation antedate the emergence of the discipline and can be traced further back, all the way to colonization, colonial, and postcolonial times:

> Postcolonial translation studies are particularly interesting because of the centrality of ideology and ethics, activism, and resistance, in these contexts. Postcolonial situations involve asymmetrical power relations and are thus pertinent to the mechanisms of both censorship and self-censorship that circumscribe resistance in translation. They set in relief the material constraints exerted by colonizers (and other powers) over translation (Tymoczko, 2006, p. 453).

The fact of the matter is that there is "no *prima facie* agreement (…) among translators (or scholars) as to what should be resisted; resistance as it pertains to translation seems to be an open-ended enterprise without a defined target" (Tymoczko, 2006, p. 452). However, within this frame of thought, Lambert (2023) clarifies that even though translators may have their own normative ethics (or morals), - which could, for instance, be a specific religion or political ideology – and they may even try to resist these morals, as the author calls them "home ethics", translators are still interacting with them, and "are an enculturated social being raised within a particular ethical system which consciously or subconsciously is bound to manifest itself to a greater or smaller degree" (p. 18), thus, becoming a more difficult notion to handle within differential power structures.

Such asymmetry in power relations is a phenomenon that has been ever-present in translational activities most likely because, according to Venuti (2002), translation presents "revelations that question the authority of dominant cultural values and institutions" (p. 1), revelations that expose a real tangible power leverage held over other organizations, individuals or institutions, "and like every challenge to established reputations, it provokes their efforts at damage control, their various policing functions, all designed to shore up the questioned values and institutions by mystifying their uses of translation" (Venuti, 2002, p. 1).

Currently, differential power structures in the translation world function under different circumstances and in more subtle categorizations. The current global state of increasing trade and expanding AI technologies, exponentially require and feature languages and, therefore, translation. For instance, presently, there is a free version online of ChatGPT, an AI learning model "trained to follow an instruction in a prompt and provide a detailed response" (OpenAI, 2022). Instructions may be as simple as to provide a translation, while interacting "in a conversational way", the model can "answer follow up questions, admit its mistakes, challenge incorrect premises, and reject inappropriate requests" (OpenAI, 2022).

These technologies are commonly used as translation tools as well and, added to the social media phenomenon, they provide a certain degree of aiding and abetting of the perpetuation of linguistic dominance of some (usually historically dominant) languages over others that are frequently showered with foreignisms, which "becomes ever more imperative as media translation inserts quantities of material from dominant societies into the social space of cultural system across the globe" (Tymoczko, 2006, p. 446), hence, the urgency of the matter.

This linguistic dominance can take many faces and forms within the current globalized and globalizing world, for example, statistics from the United Nations Educational, Scientific and Cultural Organization's (UNESCO) *Index Translationum* illustrate an imbalance in translation flows worldwide mainly regarding English, which is primarily a donor language, not a receptor, as many other languages translate widely, and above all from English (Hermans, 2009, p. 98). Seventy-five per cent of translations in most West European countries, for example, are from English, mirroring the economic, military, and political dominance of the USA in the first place, and "the global weight of Anglophone culture more generally" (p. 98).

According to Brisset & Rodríguez (2020), English still represents over 55 % of the worlds most translated languages (pp. 232-233).

Under circumstances of such "asymmetry of cultural power or imperative political aims" translation represents more than an interlingual and cultural transfer, it represents a stance and, more so, an act in resistance, "where the function is as important as the product itself", which is the case of postcolonial translations (Tymoczko, 2006, pp. 455-456). In these situations, "fidelity may not be of paramount importance (…) even when the translator's fundamental allegiance lies with the source culture" (p. 456). Nowadays, despite their predominantly adverse consequences, historical cases of power struggles involving translation (either centrally or peripherally) help to provide significant insights as to what ethical routes are more fitting, assist in the development of strategies and problem-solving instruments, and guide towards moral enlightenment within the process or the activity itself.

> The issue of a translation ethics is addressed subsequently in other pertinent contexts, particularly when the power of translation to form identities and qualify agents is examined. The ethical stance I [i.e., Venuti] advocate urges that translations be written, read, and evaluated with greater respect for linguistic and cultural differences (Venuti, 2002, pp. 6-7).

Cultural shifts and ethical studies in humanities have been central in this step forward in the translation field, with new perspectives that call for power relations studies in translation to create blueprints of past unethical approaches, and establish an outline of future, more ethical, paths to follow. Within this frame of thought, Macintyre (2013) upholds that,

> … the past is never something merely to be discarded, but rather that the present is intelligible only as a commentary upon and response to the past in which the past, if necessary and if possible, is corrected and transcended, yet corrected and transcended in a way that leaves the present open to being in turn corrected and transcended by some yet more adequate future point of view (pp. 171-172).

In this context, scholar St James (2020) interestingly states in the *Routledge Encyclopedia of Translation Studies* that in the field of history, which is intimately tied to translation, there has also been a cultural turn, as in most areas within the humanities, going from a seemingly "factual and objective, Eurocentric, top-down history, concerned with great men, great ideas and discrete political events and nations" to one that is "seen as narrative in nature, subjective, bottom-up, concerned with either local or worldwide systems, with ordinary people, popular culture, and the development of social institutions across political borders and over longer periods of time" (2003, p. 133).

These ideological conflicts and moral contradictions have exposed a duality of sorts within the discipline throughout its history: moral vs ethical, private vs public, personal vs professional, literal vs free, resistance vs dominance, prescriptive vs descriptive, and so on, leading up to an ever-present dichotomy that lingers in the discipline's state of affairs. These oppositions will continue to be addressed in the following chapter, while focusing on what aspects presently remain and what has been and/or could be done with these remnants, within the scope of ethical thought in translation and the possibility (or not) of its implementation.

2. The Language Industry

2.1. The dissonance of the Translation World

Every so often, there tends to be a consensus on the disconnection between the translation workforce and other branches of the industry, such as the scholarly and training aspects of it, as well as the research component in TS. In this sense, Gouadec (2007) articulates that "professional translation has nothing to do with the academic exercise of 'translation' as practiced in language courses", considering the latter a purely "linguistic exercise" without any real intention of publication, and constituting an exercise largely applied to literary texts almost exclusively (p. 21). Furthermore, as Chan (2008) has also emphasized, scholastic inquiry on professional translators is "relatively unchartered territory" (p. 15). Matters such as these bear the question of how interns can be best "introduced to the profession in the course of their studies" (Williams & Chesterman, 2014, p. 26).

Furthermore, with the emergence of English being "the dominant language for commerce and international affairs, translation has become a major enterprise across the globe" (Tymoczko, 2006, p. 449). Fittingly so, the author continues, "in the current wave of internationalism spurred by globalization, schools of translators and teachers of translation around the world are interrogating the Eurocentric development of the discipline and making correctives" (Tymoczko, 2006, p. 449). It is to be presumed that translation courses would mirror the professional industry practices in the same manner that they foster linguistic approaches.

As Williams & Chesterman (2014) uphold, "issues in this context range from participation in national Translators Associations through tendering for contracts and billing to questions of ethics" (p. 26). The reality of the matter, as Pym (2014) states, is that "as soon as we leave the relative comfort of past theories and venture into the world of actual translators, methodology becomes a very real problem requiring some very real answers” (p. 11). For instance, the “standards that professional translators and interpreters are expected to abide by” (Lambert, 2023, p. 5), and the “shortcomings of codes of ethics in the area (…) as well as exposing gaps, blindspots, and contradictions” (2023, p. 5), which reveal the need “to engage critically with these documents” (p. 5).

Moreover, this detachment between branches has surpassed the language industry and echoed towards the institutions and organizations that are contingent to it, as Venuti (2002) explains: “thinking about translation at UNESCO—an institution that is utterly dependent on translating and interpreting for its operation—is not incisive enough to vet a translated text that compromises its basic principles and goals” (p. 3). Over the past couple of decades, as Abdallah & Koskinen (2007) also convey, the translation field has been undergoing major “structural changes” and “the freelance market has become more competitive” (p. 673).

> Another change is that translators now have less direct contact with their end client, for they often work as subcontractors in globalized production networks that consist of multiple intermediaries. These new developments have greatly affected the role and status of translators, at the same time posing new challenges to Translation Studies as a discipline (2007, p. 673).

According to Pym (2016), there are, of course, “traditional signals” (p. 34) of the translator’s status and role, such as, professional experience or qualifications but, realistically, as Abdallah (2011, p. 131) reminds, translators in praxis are wedged between “utilitarian business ethics” and deontological ethics (codes), which, in Lambert’s (2023) perspective, force the translator to establish “a trusting relationship with the client and to work quickly in order to get paid and to make a profit” (p. 136), because “professional ethics cannot be guided by theoretical, universal statements that are presented haphazardly across the curriculum and focused only on deontological issues” (2023, p. 129).

Bearing these changes and duplicities in mind, within the translation world either professionally, in Translation and Interpreting Studies (TIS), or in higher education/professional courses, one must ponder what is the current state of play of translation and its practitioners regarding business ethics (their relationship with agencies, codes and other freelancers, the market, and their own professional aspirations) and where it stands. Before concluding the theoretical portion of this work, an outline of these topics is further explored in the following subsections, which lead us towards the practical aspect of the report (Part II).

2.2. The 'Status' in the Language Industry

Presently, translation agencies and websites serve as the middle ground between translators and clients, i.e., at present, the client belongs to the contractor that subcontracts the translator. Thus, ethical criteria inherent to the translation world may often be lost between the chains of intermediaries. Nonetheless, regarding this matter, one can usually be referred to the norms of The International Organization for Standardization (henceforth, ISO), specifically ISO 17100 and 9001, which refer to "Translation Services Requirements for Translation Services and Requirements for Quality Management Systems", respectively. Therefore, ISO represents the rules to follow for anyone involved in the translation industry. In their own words, the International Organization for Standardization, "is a worldwide federation of national standards bodies" (ISO 17100, 2015, p. v) that

> specifies requirements for all aspects of the translation process directly affecting the quality and delivery of translation services. It includes provisions for translation service providers (TSP) concerning the management of core processes, minimum qualification requirements, the availability and management of resources, and other actions necessary for the delivery of a quality translation service (2015, p. vi).

ISO represents the normative nature within the translation workforce and, theoretically, these norms are the practices that every and any Translation Service Provider (TSP), whether corporate or individual, must act upon in order to provide an appropriate and qualified translation service, which is a service in accordance with both official rules and ethical values (regulations and morals). As per Macintyre (2013), there is also the idea of justness within regulations and ethics: "another crucial link between the virtues and law, for knowing how to apply the law is itself possible only for someone who possesses the virtue of justice. To be just is to give each person what each deserves" (2013, p. 178). Therefore, the violation of these rules would not only be a direct infringement of the practices TSPs subscribe to, but also completely unjust and unethical. Viewing this through Aristotle's eyes (ca. 350 BCE/1962), the translation agent would not be acting according to a virtuous and excellent praxis, therefore would also not be operating ethically.

During our higher education studies, translators in training analyze ISO rules – and several other different groups, associations and organizations across the world that establish a moral code that translators should comply with - for translation services, quality management and control as well. Most of these groups set a series of duties, very much in accordance with the Hippocratic oath physicians take in order to become doctors after they have finalized their studies. Professional translators do not take such an oath in most cases, although some countries do have professional agreements that must be sworn as part of the accreditation process.

The French Society of Translators (referred to as SFT, due to its French acronyms), for instance, follows a Good Practices policy, international regulating standards, such as ISO among others, and a Code of Professional Conduct that must be signed in order to be accepted by the association. According to the SFT (n.d.), the code "is a statement of intent that describes the principles, obligations and respect that should be expected at every level of the translation industry from both providers and users" (SFT, n.d.). The English version of the code specifically states that "the original French version, signed by all members of the SFT, is the authoritative text" (SFT, n.d.). There are also versions of the code in German, Italian, and

Spanish. The Irish Translators' and Interpreters' Association’s (ITIA, 2005) Code of Practice and Professional Ethics (Annex A), on the other hand, does not contain any of these specifications requiring a signature or proof of consensus.

Nationally, there are also examples of ‘sworn translators’ or “licensed translators who commit themselves to a basic code of conduct” (Chesterman, 2001, p. 149; 19). Professional translators are generally required to accept and follow these rules or codes for them to be able to practice under one of these organizations’ recognition. Fittingly, translation scholar Chesterman (2001) even proposed a “Hieronymic Oath” (p. 153), whose etymology dates to St. Jerome and his *Hieronymic* translation of the Bible, “for translators and interpreters worldwide, on the model of the medical profession’s Hippocratic oath” (Hermans, 2009, 97) which is in accordance with Chesterman’s (2001) own understanding of translation as a profession, as well as a practice and, of course, of ethics. A copy of the referenced oath can be found subsequently, in the annex section of this report (Annex B).

All these codes are attempts to turn abstract ideas and values into concrete form, and to meet the needs of the translation practice as a business activity, involving the requirement of professional secrecy. These norms that have become compulsory and many around the world, were first mere agreements that developed into rules or behaviors currently expected:

> Agreements about actions are far from given. Rather, they result from negotiations held in the group, whether language is used in this process or not. These negotiations breed conventions, according to which members of the group then feel obliged to behave in particular situations (Toury, 2012, p. 62).

However, despite the idea of a natural order of creation in these guidelines or principles, they are still not as clearly fathomable, as Toury (2012) continues, “in itself, a convention may be rather vague. It is neither specific nor binding enough to serve as a true guide for (and/or supply a reliable mechanism for the assessment of) actual instances of behavior” (2012, p. 63).

It is noteworthy to point out, as notions of service in these codes may become an issue when, for example, a novice translator is exploited by their employer/associate, because the guidelines were not clearly exposed and the roles of the various agents were poorly delimited, thus, “one might conclude, within an ethics of service, that more ethical work conditions would be attained by defining more explicitly what is required of the translator” (Pym, 2001, p. 5).

Even so, while revisiting ISO’s requirements for TSP’s processes, it can be observed that agencies are obliged to comply with their norms and are periodically audited on them, by law. The agencies, in response, also require their subcontracted translators to sign documents in agreement with ISO and the TSP company (this topic will be explored more in chapter 4): “Applicable specifications can include those of the client, of the TSP itself, and of any relevant industry codes, best-practice guides, or legislation” (ISO 17100: 2015, 1). It is important to highlight, thus, that every specific TSP has also got their own internal set of rules and standards to follow, which ought to accompany ISO norms, and work together in producing a quality translation service.

The rules established by a business enterprise are usually encompassed by a Code of Conduct contract signed by every employee or associate-worker, plus a Privacy Policy contract –also subscribed by everyone involved– and finally a company rule book, which details company policies and daily duties of all workers involved. Usually, they implement principles governing translators' obligations, i.e., how translators should behave, but they also implement translators’ rights (Williams & Chesterman, 2014, p. 19). And, for example, “one important issue touched on is that of translator's copyright: translations are forms of intellectual property, and their creators should thus have rights over this property” (2014, p. 19). Although ISO standards do not particularly tackle copyright for translators, copyright does fall within the spectrum of intellectual property rights governed by national laws and international agreements.

Furthermore, broadening the spectrum to many of the other branches in which translation inhabits within ethical charters and deontological rules, it is reminiscent of an "interdiscipline that straddles a range of fields depending on its particular institutional setting: linguistics, foreign languages, comparative literature, anthropology, among others" (Venuti, 2002, p. 8), The *Fédération Internationale des Traducteurs* / International Federation of Translators (FIT) rightly upholds that translation

> has established itself as a permanent, universal and necessary activity in the world of today that by making intellectual and material exchanges possible among nations it enriches their life and contributes to a better understanding amongst men (FIT, 2011).

Notwithstanding, the issue at hand here is the real-world 'status' and its consequences to the profession and professionals, thus, as Lambert (2023) while following Phelan et al. (2020) expresses, "in terms of realistic enforcement" (2023, p. 133), translation associations and their codes are largely "toothless" (Phelan et al., 2020, p. 122), "members *can* be suspended or expelled but associations generally cannot impose wider sanctions" (Lambert, 2023, p. 133). Therefore, "more work is required to provide codes that are fully relevant to the day-to-day work of interpreting and translation" (p. 133). These limitations will be explored next.

2.3. Outlining Agreements, Norms, Ethical and/or Deontological Codes

In the translation workforce, a professional translator, whether freelancer or in-house, must or will always comply with some sort of rule or agreement in order to practice the profession, as seen in the previous sub-chapter. And, as Toury (2012) explains, these norms are a part of what scholars like Swidler (1986) and Hannerz (1969) had called a 'tool kit'. As Toury (2012) continues, norms and conventions may not intrinsically constitute action strategies, however they do lead to the development of said strategies both justifying them and providing them with form, but also, the scholar elaborates, "norms imply the need to select from among a series of alternatives, not necessarily a final one (…) in cases when the situation at hand allows for different kinds of behavior" (Toury, 2012, p. 63; 64).

Whether to adhere to a deontological code of a specific translation association, to register at specialized websites for translators, or even to apply to take certain evaluations that are set to 'guarantee' a quality service, a contractual and regulatory prerequisite is an inherent part of the job, being a direct result of

> The service and norm-based models [which] are both examples of contractual ethics. That is, ethical decisions here are based on prior agreements, contracts, expectations, either explicit or internalized; unethical decisions are criticized because they break a norm or contract. So, I act like this because this is the norm, because this is the way the provider of a service should behave, this is what the translation instructions say (Chesterman, 2001, p. 143).

Agreements of this kind include confidentiality, deontological, and other rules depending on the nexus between the agency and the agent. Some rules, for example, would require a translation strategy where a translator could be obliged to "withdraw into discreet anonymity" (Hermans, 2009, p. 99), as many translation agencies tend to operate as an automatic machine selling the 'product' of translations for revenue, with very little regard as to the translator's manifestation in said product, "translators and interpreters have an ethical responsibility to the wider community and to humanity, over and above their responsibility to clients and authors". (Baker & Maier, 2011, p. 7).

Moreover, the ultimate goal of contractual ethics *should*, in the end, be aimed at achieving such heights, instead of being a useful tool for monitoring, and eventually reprimanding translational work that is not 'in accordance' with company policy. Furthermore, there are many different types of ethical norms in TSPs referring to anything and everything spanning from work schedule regulations, to how to dress appropriately, or what type of font to use. For translators, linguistic norms have always come in handy for quick problem-solving issues, without one having to 'worry' about the consequences of a linguistic choice. It would be easier to just fall back on a set of commandments and wash accountability off one's hands. Nonetheless, usually,

> Things work well enough for as long as we are in the probabilistic center of a norm or the qualitative density of a prototype. But as soon as we drift toward the edges of virtue we are increasingly likely to run into claims that 'This is not a translation', 'You are not a translator', and the like (Pym, 2001, p. 9).

Additionally, in terms of acceptability and approval, it is noteworthy to point out that models of representation ethics and, especially, the communication model are examples of utilitarian ethics (Chesterman, 2001, p. 143):

> Norms possessed a directive character that told individuals what kind of statements were socially acceptable; thus, making the desired choices would result in translations deemed by the relevant community to be valid or legitimate, not just as translations but as cultural texts. In this sense norms functioned as problem-solving devices (Hermans, 2009, p. 96).

Nevertheless, as useful as rules can be in, for example, a guidance for choosing one linguistic and/or ethical path over another, one can deduce that, without a doubt, norms and agreements also exist for the purpose of accountability, either helping or hindering the translator, as Pym (2001) expresses, "a strong tradition in ethical questions is to consider the translator responsible for representing a source text or author. If something is in the source but not in the translation, the translator is at fault and is thus somehow unethical" (p. 2).

At present, there are an innumerable amount of prerequired codes in the translation workforce, and continued proposals for new codes (Williams & Chesterman, 2014, p. 18), updates in the codes, etc., starting with one of the main regulatory institutions for TSPs and translators, ISO (2015), "the means by which a translation service provider can demonstrate conformity of specified translation services to this International Standard and the capability of its processes and resources to deliver a translation service that will meet the client's and other applicable specifications" (ISO 17100, 2015, p. 1). As Pym (2001) explains, this phenomenon is called an ethics of 'commitment', which is "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" (p. 2).

Regarding oaths, Chesterman's (2001) aforementioned *Hieronymic* Oath accounts for what he considers to be key elements in creating an oath, following thorough research on the matter: "In that analysis, I proposed that the relevant values guiding translatorial decisions were truth, clarity, understanding and trust; and I showed how each of these values governed a general translation norm" (p. 146). Every one of the four ethical values mentioned above emphasize distinctive models that were introduced previously: ethics of truth (the representation model), loyalty (ethics of service), ethics of understanding (the communication model), and ethic of trust (norm-based ethics)" (2001, p. 142).

Accordingly, Chesterman's (2001) oath outlines other general virtues mentioned, such as, fairness, truthfulness, and trustworthiness, where "the comparative value assessment of alternative actions must not be deliberately biased (…), "the assessment must be as honest as possible", and "the translator must be able to defend the decisions taken, to give evidence of reliability", respectively (2001, p. 145). In addition, the author also adds

> "…empathy, i.e. the ability to put oneself in someone else's place – the reader's, the original author's, the client's – so as to imagine the possible effects of alternative actions. Then there are the virtues of courage and determination not to give up until a good solution to a translation problem is found" (145).

Such essential values or merits are later accompanied, in the final draft of Chesterman's (2001) oath, by commitment, loyalty to the profession, justice, striving for excellence, and the initial notion of truth is expanded to truthfulness, as seen above, adding up to nine "relevant values" in total. It is a stimulating fact that, currently some countries have their own professional oaths that must be sworn as part of the accreditation process (2001, p. 19), because it displays the synchronic development of the proposal for an oath and its exponential growth outside of the theoretical studies field right into the labor arena. "In many cases the insights of scholarship have coalesced with the values and programmatics of actual translation practices that have been ethically engaged and ideologically motivated in shaping societies (…)" (Tymoczko, 2006, p. 445).

It is also an interesting fact to consider, as Chesterman (2001) suggests in a seemingly Aristotelean manner, that duty and obligations as ethical concepts begin with training: "this notion of a practitioner naturally leads to the deontic level" (p. 146). To explicate his position, he uses a rather enthralling example, which is reminiscent of both semantical and Saussurean concepts of mental representations and pre-acquired knowledge:

> If I say Louis is a translator, I imply that Louis therefore ought to do what a translator ought to do. I further imply that Louis should know what a translator ought to do, i.e., what a good translator would in fact do; Louis thus must have some conception of excellence in the practice of translation, some mental image of 'a good translator' (2001, p.146).

Chesterman (2001), therefore, determines, through means of a very logical and Socratic methodology, one might add, that there is an inner notion of an excellent and good practice that comes to be through practice as well, a sort of 'meta-practice', if you will. One might say that a good professional comes to be that way through means of practice, thus achieving, by means of this disciplinary habit not only the knowledge of excellence but also a palpable excellence within the results of such practice. In other words, the learning and decision-making process of a good professional would go, somewhat, as follows:

> You discover what you ought to do by assessing the outcome of a possible action in terms of the values that are thereby promoted, and comparing this outcome to what would probably happen if you did not take the action in question. You then do whatever leads to the best prospective result: either that particular action, or not (2001, p. 146).

Considering that this occurrence would repeat itself within the limits and specifications of each project, every previous experience would add a piece of knowledge to the idea or view of what a good translator is and what should be done in an a, b, or c type of situation, for future occurrences. This vast accumulation of knowledge and ethical conclusions reached through the practice that reciprocally leads to the acquirement of said knowledge constitutes, in a sense, the inner belief system of private or individual ethics (morals) previously referenced through Phelan et al's research (2020). And it is of importance to highlight that this experience is not exclusive to the translation practice and constitutes, essentially, a lifelong process.

According to Phelan et al (2020), there are also normative ethics enmeshed within the public system in each society and, in this public ambiance, everyone simply enjoys the collective consensus, which comes with the development of any particular society. Although ethics and deontology should be considered a part of one's nature and inner belief system, the idea of a normative ideological side of moral duty, in a society as a whole, is also a part of the ethical sphere people have created in current civilization, and both perceptions alter or even govern one's behavior in society. Thus far, there are three different kinds of moral codes involved in one's decision-making process: one's own fundamental beliefs, one's knowledge acquired through practice, and collective societal norms.

Although if one looks closely, what one might realize is that what is perceived as naturally internal, or an inner moral norm and experience can, in truth, be of a shared nature and part of society as a whole:

> Professions were and are created to serve but also to reflect societies' ways of organizing themselves into organized entities: institutions, economies, kinship formations, religions, etc. These same societies reflect centuries of geopolitical development, historical migrations, empire-building and other social-political activities and continuously undergo diachronic (through time) and synchronic (though the meeting of people and cultures) mutations. When we look at philosophical concepts, guidelines and rules captured in the broader umbrella of 'ethics', we see that they are -in part, at least- intrinsic modes of behavior that all peoples and professionals are led to by historical circumstances as well as by natural inclination (Phelan et al, 2020).

Circumstance is, thus, the main catalyst in what Phelan et al (2020) refer to as the "umbrella of ethics", and historical circumstances have not only led society to "intrinsic modes of behavior" that govern people's actions but also towards the protection of the practice and practitioners in, for instance, the case of "the role of professional associations [which] appears essential for tasks such as eradicating exploitation within the profession" (Pym, 2001, p. 6-7). Due to the perception of translational activities within the non-specialized public, or the translation 'status', mistreatment and corruption are also, unfortunately, intrinsic modes of behavior in the workforce, which in return has led to calls for solidarity within the field and, again, "the denouncing of exploitation within the profession" (2001, p. 10), to safeguard professionals' rights.

In this context, FIT, the international gathering of associations of translators, interpreters, and terminologists, was created. FIT has more than 100 professional associations affiliated, "representing more than 80 000 translators in 55 countries. The goal of the Federation is to promote professionalism in the disciplines it represents. It seeks constantly to improve conditions for the profession in all countries and to uphold translators' rights and freedom of expression" (FIT, 2011). And, as observed throughout this report, the translation profession, scholars, such as Venuti (2002), and other practitioners have been calling "for translators to become 'visible'" (Tymoczko, 2006, p. 452) and valued, "eschewing the presumptive invisibility of the translator in dominant Western literary and commercial practices" (2006, p. 452).

Within this frame of thought, one can refer to the invisibility of the translator in Venuti's (2002) standpoint, and expand into other dimensions of notions of invisibility, such as, for example, the inconspicuousness of the translator and their work within the workforce and industry, colleagues of other professions, and eventually within society. Just as Venuti (2002) upholds, and according to Tymoczko (2006, p. 451), these notions form "part of the ongoing conversation about power, ideology, and agency in translation".

When TSPs are acting as contracting intermediaries who delegate translation projects to professional, or even non-official, translators – because "anyone can set themselves up as a translator – another reason why it is difficult to speak of translation as a true profession" (Chesterman, 2001, p. 146), scholars Kinnunen & Koskinen (2010) contend that "there are delegation failures between principals and agents in translation production networks, such as informational asymmetries and goal-conflicts, and these conditions, in some cases, give rise to moral hazard and asymmetry of commitment" (2010, p. 12-3).

Another moral nuisance is how each model concentrates on different degrees of ethics: "[t]he norm-based model and to some extent the representation model operate mainly on the micro-ethical level, concerning the relation between the translator and the text. The other models look more to the macro-ethical level, at the relation between the translator and the wider world" (Chesterman, 2001, p. 143). And although the service model emphasizes the translator's capability, it appears to make a virtue of translational invisibility as well, "weakening the translator's autonomy to some extent. One might even argue that it can promote a mercenary attitude and a meek and passive habitus" (2001, p. 142). Lambert (2023) also states that, "[a]t the macro level, choosing what gets translated is an ideologically motivated decision, while on the micro level the linguistic choices we make (such as those contributing to domesticating or foreignizing effects) are at stake" (p. 101).

Overall, these models are merely partial, covering "only part of the general ethical field of translation", each of them seemingly lacking by themselves (2001, p. 144). An additional code and professional organization for translators, the The American Translators Association (ATA), retreating to Aristotle's (ca. 350 BCE/1962) ethics, "makes explicit appeal to the virtue of striving for excellence" (ATA, 2001, p. 151). Although each point is articulated "at the level of good business practices, rather than in terms of ethical principles or values" (2001, p. 151), academic Chesterman (2001), makes a comparative analysis of the Association's principles and their equivalent type of ethical virtue or model:

> Point A appeals first to an ethics of representation ("faithfully"), and then shifts to an ethics of service ("the needs of the end user(s)"). There is no mention of the needs of the original author. The "end user" is presumably the reader, not the client. Point B has to do with truthfulness, points C-F with trustworthiness. (2001, p. 151).

Furthermore, the ATA preamble infers that being 'a bridge for ideas' is the purpose of translation, which appears to be a passive/invisible type of purpose. And, on the other hand, Baker & Maier (2011) also expose this 'disjuncture' between the challenging reality and the "traditional professional ethos of neutrality and non-engagement, as expressed in numerous codes of practice and taught in most classrooms, [which] can leave many practitioners with a sense of unease or disorientation" frequently blinding them to the consequences of their actions. (2011, p. 3).

An uneasiness that stems from the discombobulation of having to work with contractual but also abstract notions of behavior and procedure. Within this frame of thought, we begin the practical portion of the report, which is firmly based on that disconnection and disorientation that sometimes engulfs first-time translators working in the industry. But first, part II will start with an outline of the internship, the TSP, the tasks, responsibilities, and translatorial work (chapter 3) in order to, then, address the link between the theoretical framework of ethics in translation and the critical reflection involving real-world first-hand practice.

PART II – PRACTICE AND IMPLEMENTATION

3. The Internship

3.1. Translit Agency: Organigram

In this subchapter, a thorough introduction to Translit's organizational structure and overall functions will be provided. Upon arrival, it was quickly established that Translit was a reputable translation company, with the intent to become the most comprehensive translation agency in Ireland, which at the time was home-based in the Irish city of Cork. The company operated under a ‘we not me’ philosophy and often encouraged one-on-one meetings with other team members in order to nurture good communication, collaboration, and overall team performance. Meanwhile, they also encouraged ‘self-alignment’, through ‘ikigai’, a Japanese concept that means ‘life purpose’.

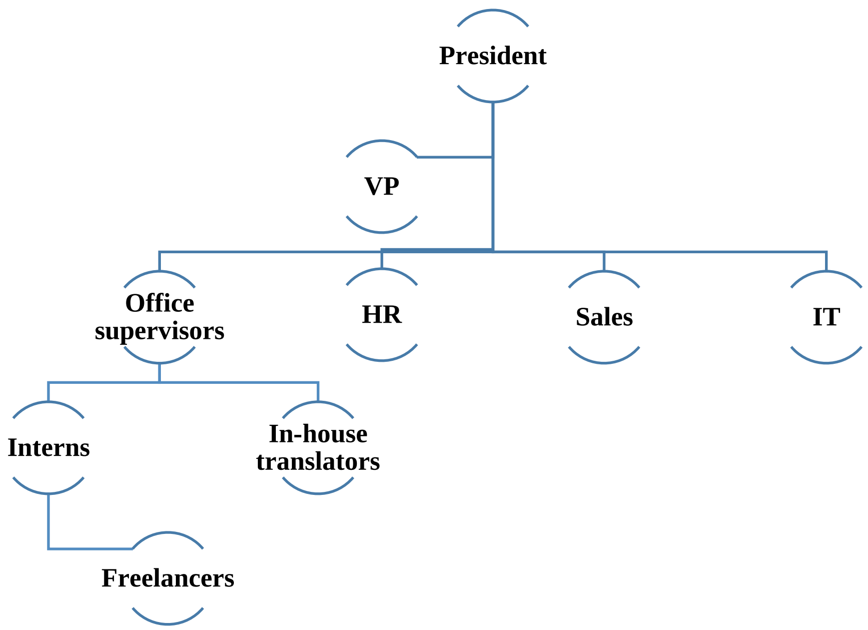
By following this *modus vivendi*, they promote converging one’s skills, talents, profession, and world contribution into a reason of being and a way of life that, in return, yields a blissful life. Within this frame of thought, the enterprise employs a small team of skilled people who work as translators, project managers, proofreaders, and/or customer service representatives, all contributing cooperatively to the smooth functioning of the agency’s services (see Annex C).

The firm specializes in delivering all types of language, and somewhat legal services, to a diverse range of clients in various industries, both individual and collective entities. To be more precise, Translit is a Language Service Provider or LSP, which is a term more generally used when an agency involves “other language-related and value-added services” (ISO 17100, 2015, p. 4), however, for the purposes of this report, and as of this International Standard, “LSPs are considered to be TSPs when they are providing translation services” (2015, p. 4), which is Translit’s case, because they offer other legal services revolving around translation or language solutions, such as, drafting of Power of Attorney (POA). A translation service is an "intangible product" resulting of the interaction between a client and a TSP (2015, p. 2).

By the time the internship started, in the beginning of October of 2018, Translit was already a translation company with ten years of experience under its belt and several credits or awards, as well. It was already a company with a rather full curriculum and certificates, all displayed all around the office reception area. Nonetheless, upon arrival, it was quite surprising to realize the miniscule size of the firm itself and its personnel, which could probably be counted under the decimal digits' spectrum, as one can see below, in the following company organigram[2]:

Figure 1

Translit Organigram



Every department in the aforementioned organigram (Sales, Human Resources or HR, and Information Technology or IT) were set up by one person each, and would only come in to work sporadically, except the Office Supervisors, who were also one per workplace, and

[2] Unless stated otherwise, all graphics and figures presented herein are of my own authorship.

worked Monday through Friday. Although HR had only one team member as well and the representative worked from home, which was based in Russia, the agency had set a "documented process in place to ensure that the people selected to perform translation tasks have the required competences and qualifications" (ISO 17100, 2015, p. 5). Interns aided in this process, as a part of the Office Management training program.

According to ISO 17100 (2015), "the TSP shall keep a record of the evidence upon which the professional competences of translators, revisers, reviewers, and other professionals have been demonstrated" (p. 5). This standard, among others established by the organization, was well kept as the company was successfully audited during the internship. Although being a newly integrated member prevented me from being a part of the audit, I was a responsible for ensuring the operational continuity of the agency and presided over the company's top managements, as referred to in ISO (9000, 2015, p. 9), temporary absence overseeing all language and client related affairs.

The firm had three offices of which only two were in full operations: the Cork agency and the Limerick firm, hence there were only two office supervisors. The third workstation, the Dún Laoghaire office which was in Dublin, was only a front or façade. All calls to them were automatically redirected to the Cork office, which was the main headquarters of Translit, so in reality, there was no one in Dublin, which constituted a few problems when clients would arrive there and ask when the office would open. As a matter of fact, dealing with – and recording - company voicemails for all the offices and also forwarding messages from the Dún Laoghaire office was my responsibility. Finally, during the three-month stay until the end of 2018, there was only one or two in-house translators operating that also worked from home and were not often acquired for service.

The Vice-President (VP) of the firm, who was extremely competent, having "ability to apply knowledge, experience, and skills to achieve intended results" (ISO 17100, 2015, p. 4) performed all the final technical revisions of the product, along with the second proofreading for every translation – no matter what languages were involved, which was a part of the company's quality policy, as established in ISO (9000, 2015, p. 8) - examining "the revised target language content and applying corrections before printing" (17100, 2015, p. 3). The VP functioned as the quotation advisor and a corporate client manager, all while working from home.

The interns, on the other hand, came and went every three to six months, depending on the institution they came from, while the freelance workers (translators, interpreters, proof-readers) and their data were all kept in a massive HR data base and digital platform called Bitrix, which will be elaborated more on subsequently. Each freelancer's file had to contain, not only their contact information, but also their signed confidentiality agreement, autographed Code of Conduct and Office Rulebook, their *Curriculum Vitae* (CV) and academic background, competences, and experience, which all had to be previously checked by HR. All in accordance with ISO 17100 (2015) standards 3.1.3 (Professional competences of translators) and 3.1.4 (Translator qualifications), which are detailed in the annex section (Annex D). Lastly and most importantly, the company President had an office at the Cork firm and would also come in periodically.

When the internship began, the company had recently merged with another translation agency, they had also changed their name and headquarters to a bigger venue, and during the internship another merger ensued, plus they had secured € 500k in funding, as shown in an online advertisement in the annexes (Annex E), and in which I was asked to participate. Therefore, it was quite clear that the company formula implemented so far had thus been functioning properly and was still working in an efficient and effective manner. They were in continuous economic growth. Once again, this aspect was a quite remarkable accomplishment due to the small size of the compounds and of the staff, who were mostly temporary interns.

The company also had a new digital platform under development, which was for corporate clients and freelance workers, mainly interpreters, to access and contract or apply for their services in a more independent way, i.e., without customer service workers and/or office administrators. A direct link between the freelancers and clients via a Translit digital platform called Translit RSI or Remote Simultaneous Interpretation, a web-based interpretation platform that operates remotely, working either on-site or in a hybrid manner, specifically designed to assist businesses in handling multilingual meetings, corporate and other types of events, and conferences through one centralized portal. An alternative to this platform was also created, for cases of interpretation over-the-phone (OPI) and video interpretation done remotely (VRI), and also a Translit Marketplace platform.

As there were only two working offices, Cork offices being the main headquarters, the Limerick office was even smaller than the Cork agency, with only one intern-translator, one intern-web designer, and one office supervisor. The of us rest were all temporary workers, some for three months, others six, as previously stated, or freelancers. After the merge, there were around ten interns working in the Cork office, in addition to the office supervisor.

3.2. Translit Training

The three-month internship took place, as previously stated, in Translit, one of the top translation companies in Ireland, aiming to be one of the biggest in Europe and renowned worldwide. Though it was an unpaid position, as per company policy for interns, training was the same for interns as for any new paid worker, in fact, many of the interns often became employees after the training ended. A regular workday started from 10 am to 6 pm, Monday through Friday, from October 1st, 2018, until December 31st of the same year, with the daily duties of customer support, office administrating, project managing, translating, proofreading, training new interns, recruiting new clients, among other daily tasks, which will be further detailed.

As a first day acclimation, I had several manuals and agreements to read, regarding work and translation policies, which were all company specific and mostly confidential. Since the company relied on their interns to essentially run the whole enterprise as a team, with the daily guidance and supervision of two higher ranking company employees or 'top management' (one in Cork, and one in Limerick, as previously mentioned), in addition to the President and VP themselves, these booklets were meant as the official rule book, behavioral guideline, and code of practice within the workday and daily tasks. For confidentiality reasons these cannot be shown, although a sample of the Translation Style Manual of the company can be seen in Annex F (as per ISO 17100 2015 2.2.10 style guide standard establishes).

On the other hand, the manuals used were a part of the company's 'Onboarding Plan' or 'Onboarding Experience' for new team members' orientation to their workspaces, other members, the technology used, projects, and training courses, as well. It was the company's mission to deliver and impart as much information as possible to newly arrived members, as a way of providing support. It was quite a lot of information to absorb during the first morning. The reality of the matter is that only through everyday practice, was one able to truly learn all of these rules, responsibilities and codes.

In the beginning, there were no other interns in the Cork office. It was serendipitous because that training received from the office supervisor, who had been there for about a year, during that first week, was individual and very specific, which turned out to be extremely helpful due to the fact that, after a couple of weeks, more interns came along, furthermore, the second merger occurred and, by then, the responsibility of helping with employee/intern training became a part of the job. The company's teamwork policy was highly effective and efficient.

The first week of training was organized by meeting specific goals per day, such as, office workspace orientation, completing and signing the paperwork, reviewing the onboarding plan, learning about the team, company policy and mission, using Bitrix and setting up an email account, having a brief tour of the work platform and system, toolkits review, and meeting other team members. Additionally, learners would get appointed a Bitrix user account and profile, which commonly had been managed by a previous trainee, beforehand, and upon arrival, newcomers were ordered to create or edit a new profile and to do a meet and greet, through Bitrix24, the messaging and communications part of the platform, with all the co-workers, both in-house and in the Limerick office, which were all in this virtual platform, always communicating during work hours.

For the itinerary of day one, there were three main goals, firstly, the building tour, which constituted physical and digital workspace and workstation, in addition to the usage of the office equipment and appliances, office key provision, building rules, and facilities. Afterwards, orientation, including working hours, lunch break and attendance expectations, dress code, both computer, Gmail and Bitrix logins and passwords, and finally, telephone usage (how-to and long-distance logging). In second place, the reading, discussion and signing of policies, i.e., non-disclosure agreement, privacy policy, terms and conditions, code of practice, learning agreement, and employee handbook. Accordingly, after reading the guidelines during the first day, all interns were asked to sign a confidentiality agreement, the code of conduct, and office rules.

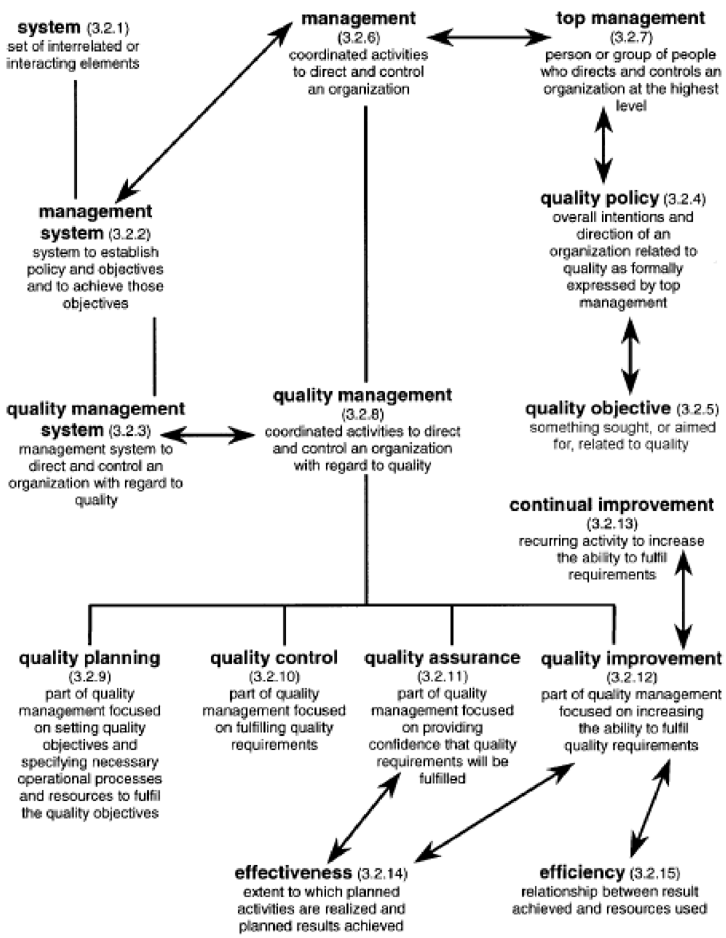
Thirdly, as part of company parameters, during that first week every new intern was sent for the day to the Limerick office for in-depth training from a higher-ranking office supervisor. This did not happen on the first day but was part of the first day itinerary goal, because the agency was expecting a couple of interns midweek, so the trip was postponed to the last day of week 1. Thereafter, there was a Bitrix video tutorial, currently available on YouTube (https://www.youtube.com/@Intreface/featured), to learn how to make appointments and a brief introduction on how to use the main features: Leads, Contacts, Companies, and

Deals. There was also a Bitrix manual to read, the account and profile set up, and finally a team meeting via Bitrix24, which is integrated with MessageBird's 24sessions.com (screenshot available in Annex G), to discuss first steps.

Day two was focused on office management, mainly on how to deal with clients, e.g., account usage, forwarding messages, the company calendar, canned response usage, email settings, signature and writing and administrative protocols in general. According to ISO 9000 (2015, p. 23), company management or administration is intrinsically related to quality assurance protocols and company effectiveness and efficiency, which can be verified in the following diagram:

Figure 2

Concepts relating to Management

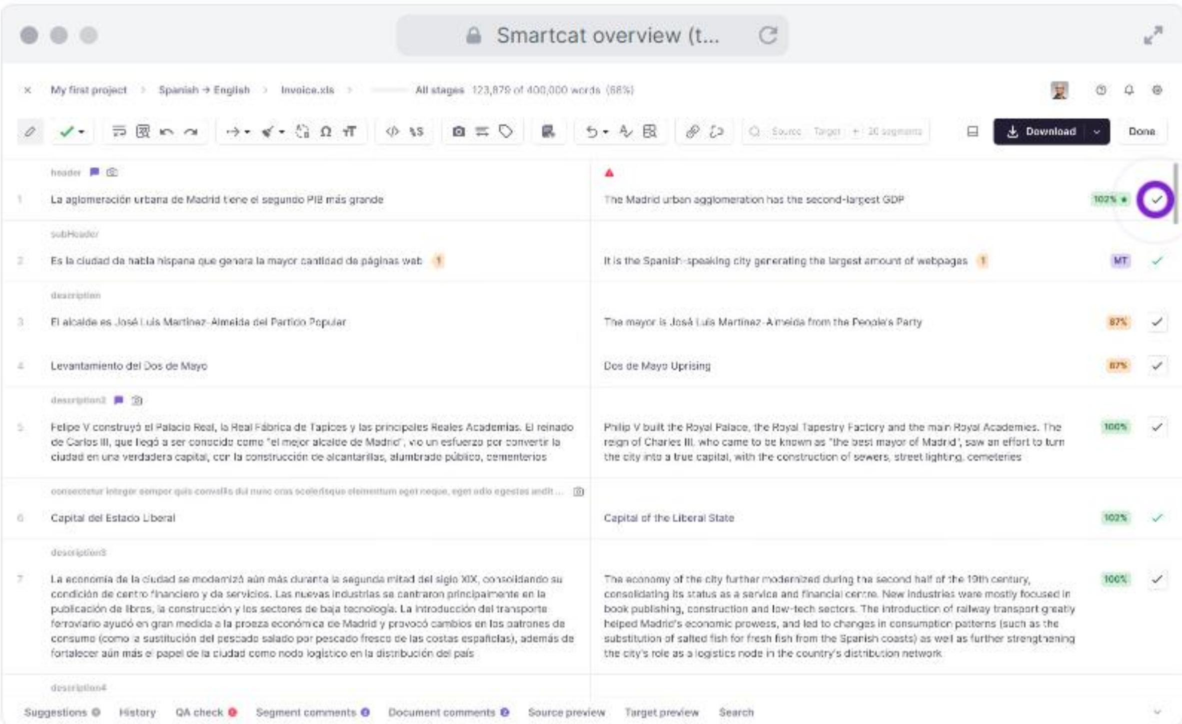


Note. Illustration of how project management systems are intrinsically related to quality management systems according to ISO 9000. International Organization for Standardization. (2015). Quality Management Systems-Fundamentals and Vocabulary (ISO 9000: 2015). ISO. p. 23. https://www.iso.org/obp/ui/en/#home

Furthermore, there was supposed to be a Microsoft Word course during this period of training, nonetheless, it was deemed unnecessary, as IPB Masters in Translation students are already well versed in Microsoft Office and other digital tools, as they are used in almost all practical subjects. Moreover, there is a 5 credits subject on technologies used in translation, in addition to a 4.5 credits localization subject within the first and second year of the master's program, so students receive a thorough education on machine translation and other computer assisted linguistic tools, also known as CAT (Computer Assisted Translation) tools. See an example in the figure below:

Figure 3

SmartCat CAT Software



Afterwards, on day three, it was necessary to delve into the go-to company software for office administrating, Bitrix and/or Bitrix24 – for internal office communication, and for client support and engagement as well. Every day, interns had to clock in and out of the Bitrix program (screenshots available in Annex H), and begin the day with tasks and weekly reporting, followed by searching for new possible Leads, which could be through messages left by possible future clients, incoming calls, client walk-ins, and/or outgoing sales calls. Leads had to be checked every 15 minutes.

On this day there was also training for telephone communication, specifically on how record message notifications, greeting customers and taking messages including contact/company information, call diverts, and notifying managers. In the appendix section, there are some examples of the scripts used to address customers, both in person, via telephone, and/or messaging correspondence (Appendix A). These conversational scripts were not compulsory, but highly recommended guidelines designed to facilitate communication with clients and to assure every necessary detail was given in order to provide an efficient service.

The customer form used for a translation request was almost entirely in accordance with ISO's (2015) 4.4 point, i.e., the client-TSP agreement (pp. 7-8; 13), which had five sections to fill-out: the first part on the top right corner of the page involved pricing, which included the given quotation, a discount (a section that was only filled out if and when it was offered), deposit paid, and the amount owed or the payment in full checkbox. The second section constituted the clients' contact information, followed by the type of service required. This option was also divided into subgroups, which can be seen in the illustration table below:

Table 1

Translation Request (Customer Form Service Requirements)

Source Language(s) ______	Target Language _____	Translation Purpose _____
Type: Plain Translation □	**Extra**: Duplicate(s) □ ______	**Extra**: True Copy(s) □
Type: Sworn Translation □	**Extra**: Notary Public □	**Extra**: To Issue Apostille (Ireland) □

Previously Translated Document □	**Extra**: Solicitor/Com. For Oaths □	**Extra**: To Issue Apostille abroad □
Difficult Formatting/Vocabulary □	Extra proofreading □	**Extra**: Apostille Translation □
Type of Documents: ______ (Birth Certificates, Contract, Letter, etc.)	Number of Pages: ______	Wordcount: ______
Names and Addresses Transcribed (if Any) ______ (As shown in official documents)		

Finally, the fourth and fifth part of the form included, firstly, Data Protection Act and CAN-Spam Act (Controlling the Assault of Non-Solicited Pornography and Marketing) disclaimers and, secondly, the client's signature and the date.

In all possible cases, when handling clients, workers would have to create or edit new contacts for clients, including contact information and linguistic needs, i.e., source and target languages specifications and possible projects. During the pre-production processes and activities attending to a customer, ISO 17100 (2015) established that "the TSP shall have processes in place for handling and analyzing inquiries, determining project feasibility, preparing quotations, and entering into agreements with clients" (p. 7). These processes were carried out using Bitrix, as will be seen further on.

If customers were to become a deal, employees and interns would also have to create a new project on the platform and find a translator, proofreader and/or interpreter for the project, which could be in the Bitrix contacts platform. However, if not, workers would have to offer projects to new possible freelancers, negotiate pricing, and finally, hire and assign specific services. Ultimately, after proofreading by two different workers, the project was completed.

Day four focused on the translation process, starting with filling out the customer form with the translation instructions and contact information. As per ISO 17100 (2015), "the TSP shall analyze the client's inquiry in order to identify the client's specifications for the services and the TSP’s capability to meet them, determining whether all the necessary human, technical, and technological resources are available” (2015, p. 7) This was followed by an ABBY Reader file recognition and word counting scanning, as shown in Annex I. Afterwards, when the translator had been assigned, the project would begin. Typically, SmartCat was the software required by Translit for interns while translating big, technical, specified, or long-term assignments.

On the other hand, the company did not demand any specific software for external freelancers, however, they did favor those using either SmartCat or Trados. Projects were also normally created using these translation tools in cases of projects with more repetitive words, and where coherence and cohesion were of utmost importance, such as, instruction manuals, literary translation, or other language specific documents. But the most common documents received for translation were identification type documents or legal documents, e.g., birth, marriage, divorce, inheritance, and death certificates and/or school records.

In these cases, the company had a vast records-keeping platform with templates organized by country, language, document type and date of the creation of the original document. If there was not a record for a specific diploma or certificate, a new folder with the document as a template would have to be created. This made the translation process very quick and efficient. These types of documents were normally translated, revised, and handed/sent to clients within three days of the customer form completion. Other possible translation services included a translation duplicate, a true copy, and or apostille stamping, which were services within the realm of legal translation. A company specialty value added service, as per ISO 17100 (2015).

On day five, which was in the Limerick office, training was centered on practicing what had been learnt so far, especially dealing with notaries and the apostille, and briefly learning about voiceover services as well. There was not a single project for voiceover services, or even localization, during the entire internship. Interns were also taught about project management for interpreting services on the last day of the first week. These instructions included learning how to search for freelancers using, firstly, Bitrix records, and afterwards the project would start rather quickly, if the interpreter was available for the date(s) required and if there was an actual professional interpreter on record for this language.

On the other hand, if there was not any availability on record, which was rather common because most interpreting services were of the legal kind (for minority languages not spoken by the interns nor Translit employees/in-house translators), and also because time availability and travel were factors in the selection of a professional, interns would have to go to the Translator’s Café website, to LinkedIn, and/or to the ITIA pool to post and/or make the job offer, negotiate, hire, create a company contact on Bitrix, assign the project, calculate travel expenses, fill out the attendance form, and confirm with the client and the interpreter via email. This process would usually take almost a week, due to difficulties finding interpreters for linguistic minorities within the specific location needed.

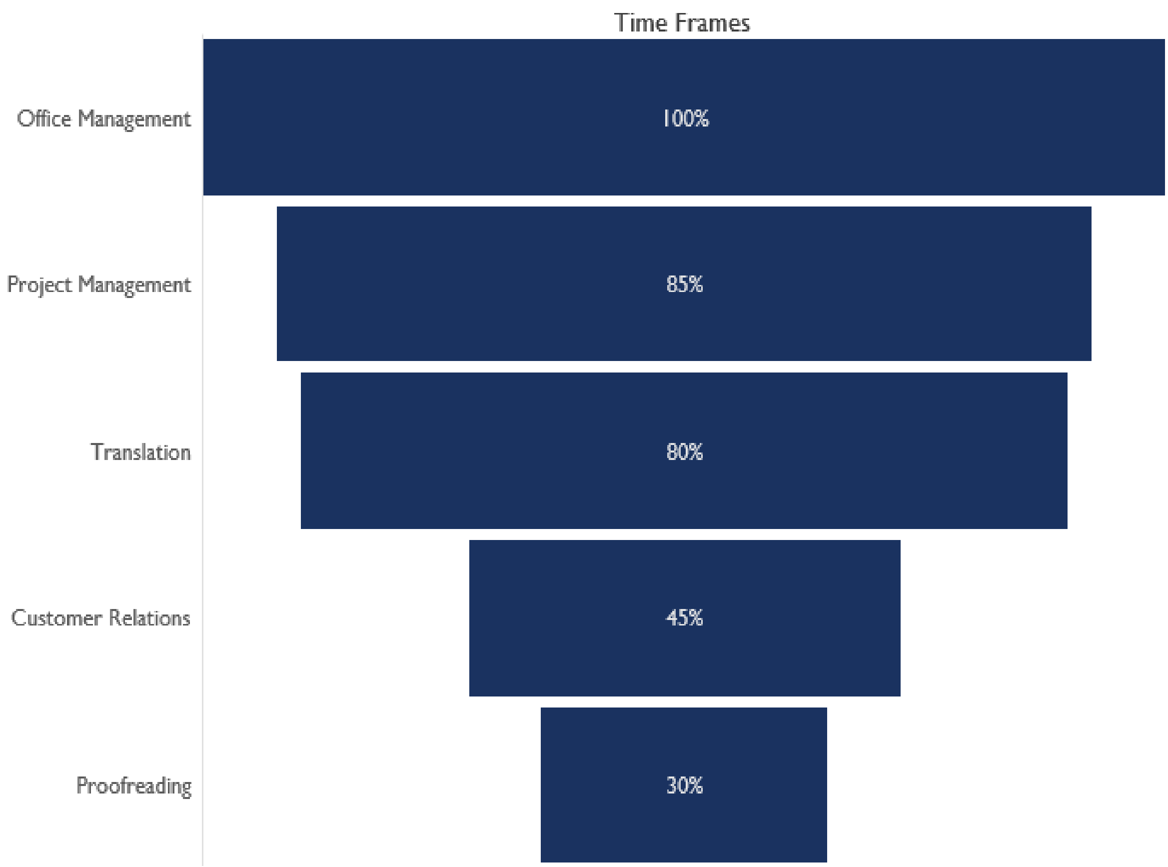
During the next three weeks, training continued with clarification of doubts and issues arisen from practicing and working. Thus, from then on, everyone – both official employees and interns - was deemed a regular worker or team member of the Translit Company, no one with a higher-ranking position than any other, but only receiving new and different assignments every day, according to each’s competencies, abilities, and capabilities. Almost everyone was learning the process *in actu*, and progressively gaining more responsibilities as well. Interns would open and close the offices and oversee everything from customer service to translations projects, and office managing and administrating.

3.3. A blueprint of the Tasks Performed during the Internship

As previously mentioned, the interns did most of the day-to-day work, leaving only the higher-up decisions, such as pricing and some workload assignments, and corporate client handling to the President, the VP, and the Limerick manager. Freelance translators or proofreaders were only hired when there were language combinations that interns could not or did not work with. Hence, throughout the internship, I was assigned various tasks that exposed me to different aspects of the translation process, project management, and customer service. To exemplify the designated areas within workflow and the timeframes they would usually consume on a daily basis, see the figure below:

Figure 4

Daily Workflow Time Frame



Thus, for example, in translation projects specifically, (translation and revision or proofreading) works regarding any and every language combination involving Latin, Greek, English, Spanish and Portuguese (both European and otherwise in the cases of the two latter languages) were automatically assigned to myself as the translator, which meant I could not be the proofreader. Reviewing and proofreading (PF1 & PF2), as per company policy, were always done by two separate people, and never by the original translator. In those cases, I usually worked on the official documents from Slavic or Asian languages that were translated mainly into English, or my other language combinations. Thus, I engaged in translating and proofreading texts from various domains, applying different translational strategies, according to different document types, all the while being company and project manager at the same time.

Frequently, the final proofreading intended to review extralinguistic aspects of the translation, like formatting or other project specifications, as per ISO 17100 (2015): "The review includes assessing domain accuracy and respect for the relevant text-type conventions" (2015, p. 11). It is important to remember that a review is a "monolingual examination of target language content for its suitability for the agreed purpose" (p. 2). So, even though I could not compare the final translation with the source, this was not the requirement in a PF2. On the other hand, a PF1 did require a bilingual assessment, as per ISO 17100 (2015, p. 2). In these cases, I was in char of the PF2.

In other situations, for example, whenever there were too many translation projects involving the language combinations I worked with – or when they were simple and short documents coming from the Limerick office – I was also involved in the PF1 part of the process, which meant revising the other intern's translated texts (in languages into or from Portugues and Spanish, mainly), which reinforced the significance of accuracy and fidelity to the source text, while respecting the cultural or technical nuances of the target language audience, at the same time. Let us remember that, according to ISO 17100 (2015) terminology, a revision is a "bilingual examination of target language content against source language content for its suitability for the agreed purpose" (p. 2).

This hands-on experience, in some cases, highlighted the ethical challenges faced by translators in finding a balance between linguistic equivalence and what is, in reality, more appropriate, ethically speaking. As seen previously in this report, in Western culture, translational activities have traditionally been conceived "as a process of intercultural transference, essentially a communicative process in which material is transmitted from one language to another" (Tymoczko, 2006, p. 443).

In other translation projects, renderings were easily and swiftly completed using the agency's templates (see examples in Annex J), thus on those occasions proofreading would merely be a format revision of the document, following proofreading guidelines (find company checklist in Annex F), without any profound ethical hesitation, except for the document style, which was very important and had to be done with extreme attention to detail, as these types of documents were commonly elaborated, as per company policy, following the exact formatting of the original, i.e., font size and type, text justification, spacing, signatures and stamp location, coloring style, etc.

Additionally, together with the Cork office supervisor, I was at the reception to meet and greet clients and taking or making calls to bring in new business. With the supervisor's guidance, I was also able to assign projects accordingly to other interns, and to create and complete the projects easily, either leading the project or translating/proofreading too. During the entire course of the internship, I was involved in these administrative tasks related to translation projects. This included coordinating communication between clients and translators/interpreters, managing project timelines, ensuring the accuracy of project-related documentation, and also legalization and certification of the translations.

This experience provided valuable insights into the importance of effective communication and organization in maintaining ethical standards in a fast-paced translation environment. Additionally, I learned about the critical role of project managers in overseeing the translation workflow, allocating tasks, and ensuring timely delivery while upholding the quality standards of the firm. Finally, it has also enhanced my understanding and broadened my horizons regarding translators' competence requirements, which include not only translational, textual, and linguistic competence, but also in research, information acquisition and processing, cultural, technical, and domain competence, as detailed in ISO 17100 (2015, p. 6), as shown in the annexes (Annex D).

Moreover, I worked as a record keeping organizer and supervisor, creating a new classification methodology for the company's templates. Unfortunately, the previous method was not user friendly, compiling all the templates used by language, which means that, for instance, all Portuguese templates were grouped in the same filing system, so if one needed a template for a birth certificate from Brazil, it was filed with other certificates from Portugal, Angola, Mozambique, Cape Verde, and other Portuguese speaking countries.

This was extremely counter-productive and time consuming because these languages – even though they are supposedly the same, all named 'Portuguese', and understandable without major difficulties among different speakers from the different locations, they do not only differ in vocabulary and in lexical/syntactical structures, but also in document formatting. Each country has a different style, and it changes throughout long periods of time. It seems rather odd that one of the top translation agencies in Ireland would not take this matter into consideration, at least for financial purposes (as it accelerates the translation process and, thus, could boost client satisfaction) if not for linguistic ones. Consequently, the new filing system facilitated tremendously the allocation of new templates and the location of older ones. An example of the filing improvement is shown in the appendix section (Appendix B).

In addition to organizing the firm's digital records keeping, I was also in charge of other 'physical' organizational tasks, such as, petty cash supervision and distribution, receipts and invoice classification, sum value added services like notary, apostille and legalization of documents, etc. This would usually involve making and scheduling appointments, commuting to different locations, and even practicing professional communication skills in order to accelerate some of those processes, which are commonly executed at a slower pace than what is required by the client. In very few cases, the clients preferred to take care of these legal matters themselves.

3.4. Office & Project Management

During the first week or two of training, the amount of work began to grow exponentially as the system was being determined. By the end of the first month, roles were clearly established according to language combinations, previous experience, and general capabilities. The Cork office manager and myself had secured the two upper positions regarding office and project management, which we administered using Bitrix and, in my case, I was assigned the Marketing email account to operate, which had to be checked every 30 minutes. According to ISO 17100 (2015, 3) project managing is “coordinating, managing, and monitoring a [translation or interpretation] project throughout its complete lifecycle”, which was one of my main roles, along with translating, and managing the Cork Office.

The process of administering this translation agency was quite repetitive: Translit offices opened at 9 am sharp, however, as aforementioned, I would arrive at 10 am. In both offices most interns worked from 9 to 5, although one trainee in each workplace would close at six pm, which was my case in Cork, so the arrival time for me was 10 am. I was in charge of one of the copies of the building keys within the first couple of days and dealt with establishing a timer for the office heating, and any other building requirements.

As office managers, tasks were compounded mainly by customer services, project management, and recruitment. The former always leading to the last two, which meant that client support and customer services would constitute finding or tending to, securing, and addressing customers, and this would ensue new projects and new freelancer recruiting.

The sales process included daily calls and/or leaving messages following particular guidelines on what to ask and respond to possible clients, such as personalized greetings that had to include the company's and my name and position – which, by default, was office administrator for all interns – canned responses to ask for documentation in order to provide a free quotation, requesting complete contact information, and finally, a type of playscript of what to respond to specific questions, for example, the client would give a vague description of the document and then ask for a quotation with "price and delivery details such as language pair(s), delivery date, format, and medium" (ISO 17100, 2015, p. 7).

In this case, the canned response would be mentioning the typical price for a translation for one page, for a duplicate, a true copy, a sworn translation, the apostille, etc., and how these prices could decrease or vary per page, depending on length. For this reason, one had to follow the script in order to ask for all the necessary details to provide an accurate quote. More examples on these valuable phrases can be found in the appendix portion of the report (Appendix A).

Consequently, prices and projects would vary according to the service required. Translit's key services were several of the legal kind, beginning with an Apostille authentication service, within just a few hours after request, which was possible because the Cork offices were about 5 minutes away, on foot, from the Irish Department of Foreign Affairs, and which is the competent body to issue that authentication and, operating a walk-in service for up to five documents per solicitation, where each document authentication would take around 5 minutes, rounding up the total timeframe to 30 minutes, and one could wait at the department's offices while they were operating.

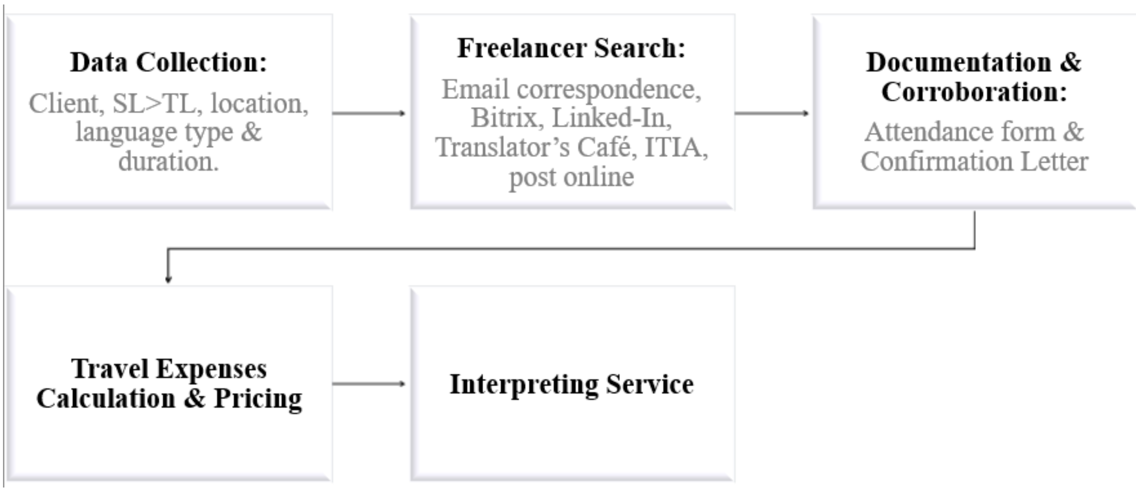
Confirming an Irish document at the Department of Foreign Affairs for international recognition was not the only legal service provided, as aforementioned, Translit offered notarization services, true copy accreditation for documents, sworn statements or an *affidavit* for use in foreign courts, and Power of Attorney drafting up as well. These types of legal services were very often and commonly requested with a majority of the translation services required, tallying around 60 % of the walking-in business during the three-month internship. Most documents were destined for, or originated from Russia, Ireland, Brazil, Poland, and Latvia.

Furthermore, as translation project managers, it was a fairly straightforward process to create a new project, via Bitrix, and to assign translators and proofreaders – if it was not ourselves doing either one of those tasks – and to follow all the steps and stages up until project completion and delivery/collection of the translation service and invoice. Essentially, project managers had complete access to the stage of the project, including a calendar and a notification system in order to keep up with the process and meet deadlines.

Finally, another frequent task as office and project managers was administering the interpreting services that, while this kind of business was rarer than others mentioned, it was still quite usual in cases such as court appearances (mostly for speakers of minority languages having migration issues) and for corporate and private conferences, mainly revolving around both business and academic environments. The following figure summarizes the management process of an interpretation project, as per established in the onboarding plan imparted by the company during the first week of training. The figure illustrates the steps followed by Translit workers and/or interns, including the necessary aspects taken into account within every stage.

Figure 5

Interpreting Management Process



It seems that, due to difficulties finding and assigning interpreter for projects, the agency began to develop an interpretation virtual platform that would ease this process and boost company profits. Unfortunately, the platform was not yet finished during my time in the internship. Finally, during the three-month training, there were not any cases of localization, subtitling or voice-over requests, nonetheless the firm did provide these services. But they were very rare because training on these services was also scarce.

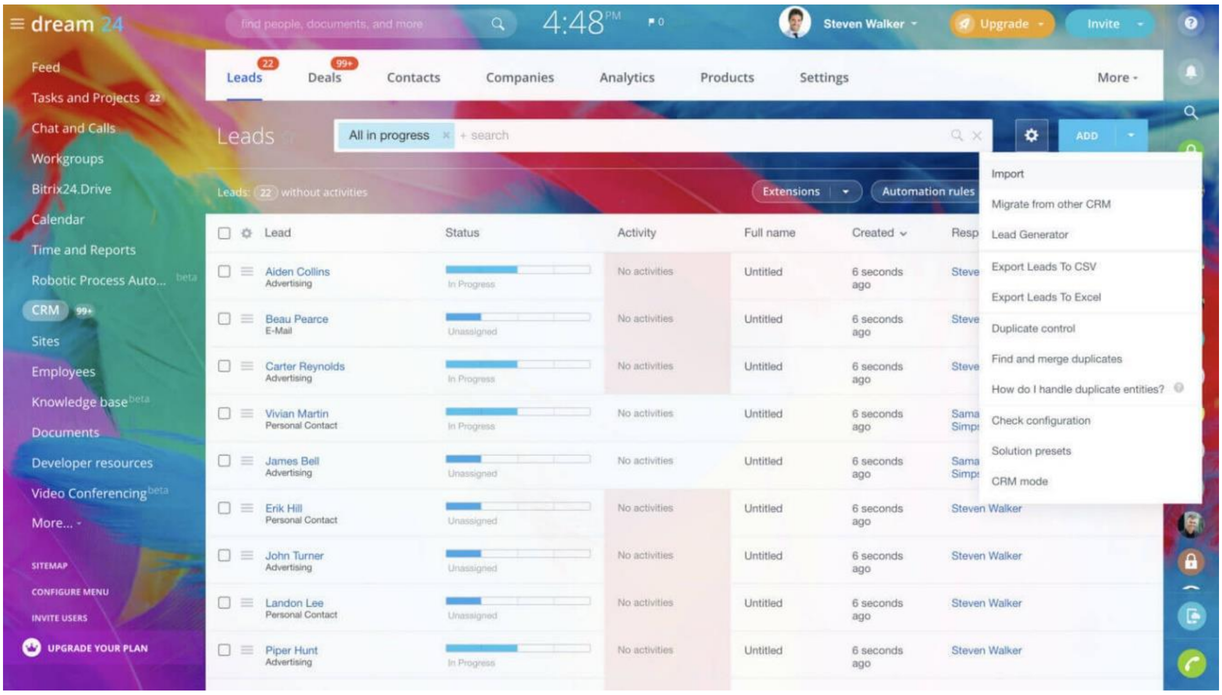
3.4.1. Using Bitrix: Steps and Stages

Every day, the first order of business would be to open the Bitrix software and clock in. The program would count the clocked-in working hours of every employee during the entire internship. In fact, the software website says that "with smart lead routing, any time your employees log out or go on break, they are excluded from a lead processing line" (Bitrix24, 2023), and the program "is also capable of alerting supervisors every time there are interruptions in automatic lead processing", so this feature would help the company maintain a rigorous oversight over the interns and workers' workflow and operate with precise control if needed as well.

The second order of business was to review daily tasks and, by Friday, workers had to do a weekly reporting session in a one-on-one team meeting with a comprehensive review of every project and/or tasks, as a way to stay on track with projects, reflect on accomplishments and, of course, as an accountability tool. These meetings were also done through Bitrix24, which is a part of Bitrix CMR (Customer Relationship Management). A digital platform allowed us to register every aspect of a new project, which had to be created, usually, starting with the Leads feature. As previously testified, a lead could be a message left on the company website, an email, call, or walk-in by a customer for a possible job.

Figure 6

Bitrix Leads Screenshot (Activity in Progress)



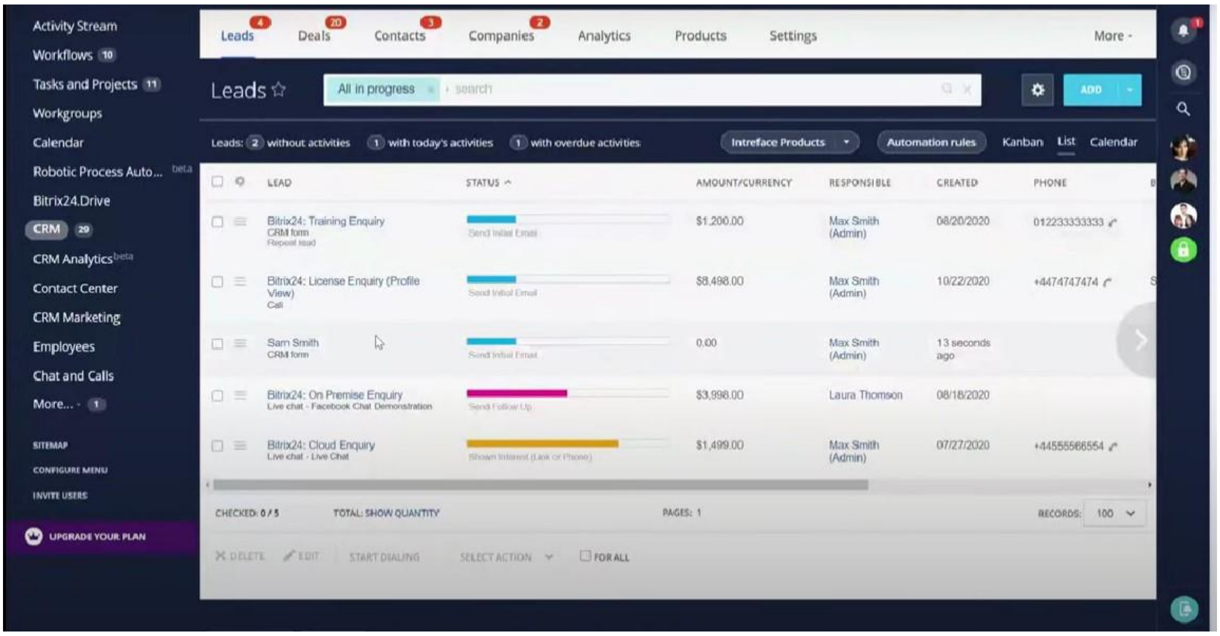
The Lead Tracking and Lead Generation Software, as indicated on the website, is the top management software for businesses, integrated with CRM (Customer Relationship Management) and "social media channels to generate and track more leads" (2023). Hence, Bitrix

> is a fully featured lead tracking solution available both in cloud and as self-hosted software that you can install on your server (Bitrix24 comes with open source code). It supports full sales

cycle from lead to deal and comes with a number of sales tools, like call center and email marketing (2023).

Figure 7

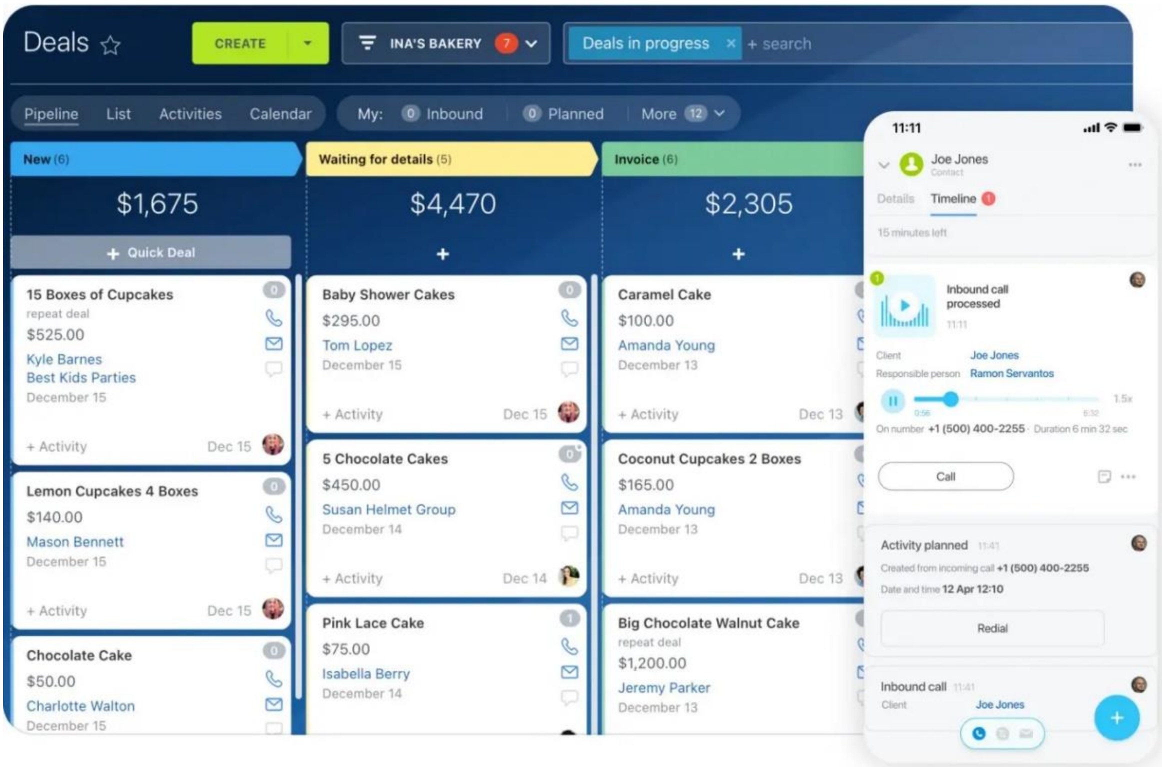
Bitrix Leads Screenshot (Currency & Responsibility)



Every morning there were new leads to follow and, if the lead was developed in a successful way, it became a deal within the platform and, thus, a new project. However, before making a deal, we used the Quotes feature (screenshot available in Annex H). Within this feature, one could find all the necessary details to make a deal: client information, every contact made with the client, i.e., time, date, and mode (calls, messaging, email, etc.), which Translit representative is dealing with the customer, pricing, stage, e.g., new lead, new quote, deal, invoice, and also a comment section with any details already spoken with or said by the client, messages left, and negotiations.

Figure 8

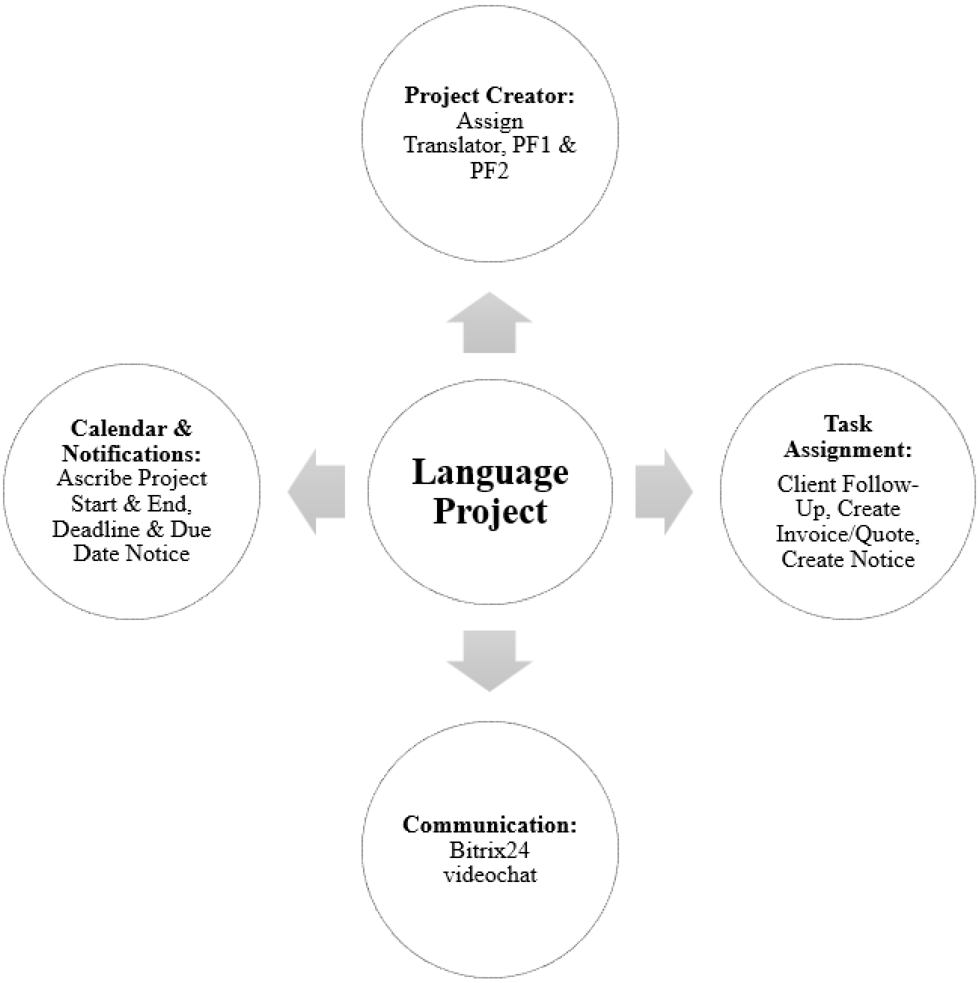
Bitrix Deals Screenshot



All features are customizable and easy to link between each other and other users as well, both internal and external. For example, the responsible person can add tasks and notifications for him or herself, but also allocate them to other users. The following figure exemplifies the different features a project manager can use to lead a translation or interpreting project:

Figure 9

Bitrix Tasks & Projects



Another useful feature used during this stage is either the Contacts characteristic, for individual clients, or the Company feature, for corporate business. Dealing with corporate clients was mainly reserved for both office supervisors/managers, which were permanent employees in Cork and in Limerick. During this phase, one also relied on the previously uploaded Bitrix email templates, and used them indiscriminately because, commonly, there was a template for every situation. For instance, there would be a template for sending a quote, negotiating pricing, requesting information on the project, responding to questions or doubts. Once a deal has been made, a translation or interpreting project is created.

After this stage, it is necessary to assign the service to a translator and/or interpreter, as explained earlier. Normally, an intern would be assigned, nonetheless, if there was not any availability due to time restrictions or the lack of linguistic skills, the Bitrix database was essential in finding a freelancer. The Contacts feature was always used during this phase. This archive contained complete information of freelance workers that were regularly hired for a project, following ISO criteria (2015, p. 5). The company had a ranking system of preferred freelancers to hire for specific language combinations and in a specific order of contact, but ultimately, the cheapest option was always the first choice, as long as they met at one of ISO's (2015) compulsory requirements:

> a) a recognized graduate qualification in translation from an institution of higher education; b) a recognized graduate qualification in any other field from an institution of higher education plus two years of full-time professional experience in translating; c) five years of full-time professional experience in translating (ISO 17100, 2015, p. 6).

This records database contained information, such as a complete CV, language combinations professionals worked with, if they were interpreters as well as translators or had just one occupation, their location or working region – which was very important in interpreting cases, budgets they work with, company recruiter, and all the agreements signed. Afterwards, the Templates feature from Bitrix or the canned responses saved in the company email drafts were necessary to contact the possible freelancer, negotiate pricing, and finally, begin the official project. The translation itself was executed outside Bitrix. During this time, this Bitrix stage would be categorized as "in progress" within the platform.

Once the translation had been finished or the interpreting service was concluded, this information was placed on the platform in order to pass on to a new stage: invoice creation. As per ISO 17100 (2015), "[a]fter final verification and delivery, the TSP should have a process for invoicing and payment procedures" (p. 11). The figures below display the steps and stages within the management process of a project using Bitrix:

Figure 10

Bitrix CMR

Straightaway, let us delve into what would happen specifically during the translation phase, not regarding Bitrix CMR, but focus on the textual and/or linguistic process itself, which was the most important part of the internship, as a translation student. Subsequently, I will begin with a general idea of the translation types of projects that I worked with and, further on, focus on the insights that were attained from the problems that were encountered, and the solving strategies applied, i.e., the decision-making process. In the critical reflection portion of this work (Chapter 4) some of these problems will be addressed, concentrating on the instances where there could be an ethical implication, in addition to the linguistic or textual issue.

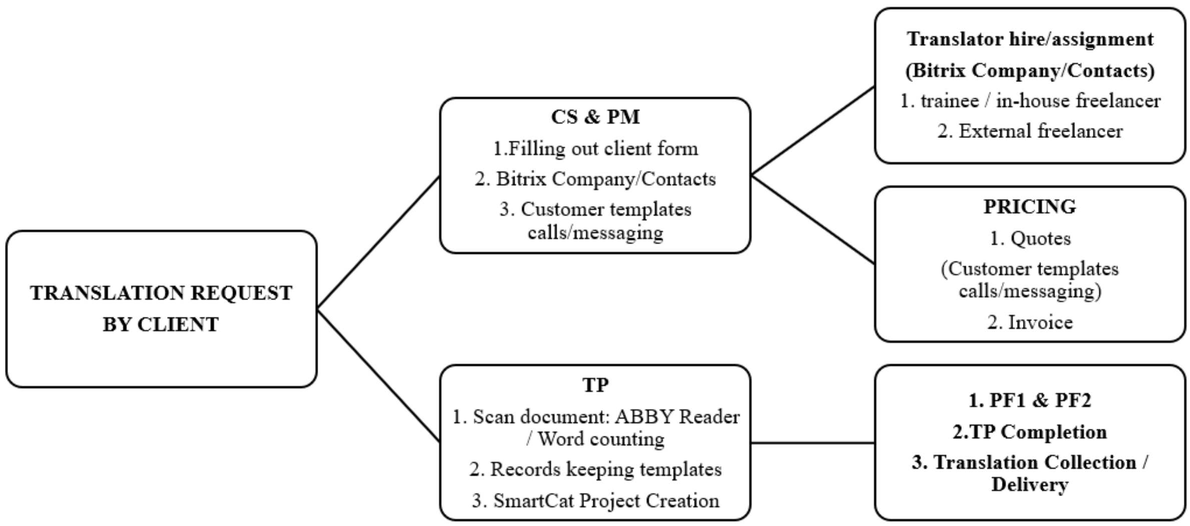
3.5. Translation Projects

In this section of the report, a general outline of the translation projects and their process will be described, while being carefully attentive to current privacy policies and nondisclosure agreements retained by the agency. To that effect, this segment will begin with a figure that exemplifies the steps followed during the execution of a project, which are, on one side, focused on customer relations and project management, and on the other, on the translation process itself, respectively, followed by a description of the most common project types, some of the problems encountered, and the strategies adopted to resolve any issues, among other important details.

As per the figure below, one can see the two routes that had to be pursued when working both as the translator and the project manager, or as a proof-reader and the project manager, which were both my cases, once I was fully trained, because I was either the translator or the proof-reader, but almost always the manager of the project. This mainly took place with my language combinations. Although, considering the company's extensive template records keeping, and with the technological tools available to us at the time – for example, we had access to many CAT tools – not excluding the internet, of course, it was common to work outside one's own language combination for official documents that had been consistently identical throughout the company's records, at least in content, with miniscule changes, which were mostly of names, directions, dates and numbers (PF1). Sometimes they were in a different format but kept the same gaps or blanks to fill.

Figure 11

My Translation Process



While I was working on a translation outside my language combination, the final PF2 would always be given to a native speaker, because that way the company could cut costs on external translations and only require a freelance proofreader. This was the case for many official translations in Asian languages. Slavic and/or Baltic languages official translations, on the other hand, often went to the VP for PF1 or PF2, with one of the interns acting as "translator", however considering the term etymologically (from Latin, *traductor, traductōris*), which refers to the person that moves one thing to another place. On the other hand, translations with any Latin related language combination, except Romanian, were all done internally, and thus, were completely cost free. All this meant that any possible translation problems encountered in official translations revolved around formatting, where the company manual of style or the templates sufficed to resolve the issue.

It is also noteworthy to establish that interpretation projects were scarce, and they were also rarely assigned to me. Unfortunately, I did not have the opportunity to interpret myself in any of these projects, as they were projects with different language combinations than my own. For instance, there were a couple of weddings that demanded a Vietnamese and Bulgarian interpreter, respectively, both cases rendering into and from English. Another reason was because they occurred in far locations and required a present interpreter. I remember the discussion being had about either sending me on a trip to interpret and neglect all my other tasks, which were many, or keeping me working internally.

I did have the opportunity to work on a couple of interesting interpreting projects, as a manager, two of which were memorable and very different in nature: the first, a court appearance requiring Arabic-English consecutive interpreting (and vice-versa), where the company, i.e. me, needed to locate an experienced and specialized interpreter, in both formal, legal, and conversational language and vocabulary, because of the very specific nature of a court hearing with a refugee/migrant. The second, a high-end medical and business convention that provided numerous preparation materials in advance for the English-Spanish simultaneous conference interpreting service.

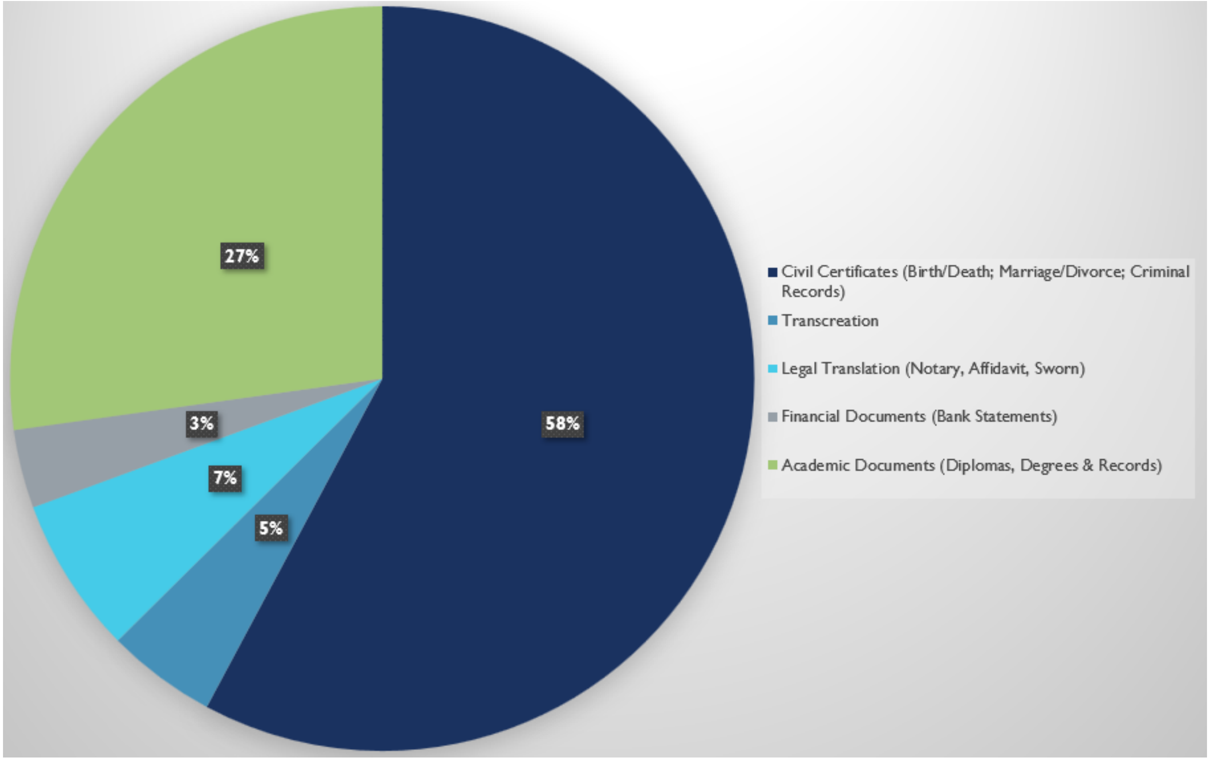
Most textual projects I worked on can be divided into two groups, short-term, and long-term projects, and among them into translational projects and proofreading projects, as will be detailed in the following subsections. The short-term denomination represented a one to two or page document that was often delivered within two or three days of the request and was most commonly an official document, where the company had templates. Long-term projects were more varied both in content and extension, spanning from twenty pages to fifty or more (and even to some recurring projects of several separate documents of seventy to one hundred or so pages each, taking weeks or more to complete) but with no templates available and most of the time supported by the use of some CAT. Lastly, there were the documents that only required review or proofing.

3.5.1. Short-term Projects: Certificates & Other Legal Documents

As aforementioned, civil, academic, and legal translation services were the most common type of documents clients requested services for, with Irish birth, marriage and/or divorce and death certificates being at the top of the requests, and other miner text types for certification. Legal document translation was also greatly required for documents originated from many Slavic countries, such as Russia, Poland, Bulgaria, Ukraine, Slovenia and Slovakia, and Baltic countries like Lithuania and Latvia. On most of these documents, I worked as proofreader, and on some occasions as a translator using the company templates. This also presented a few ethical blurred lines that will be addressed in Chapter 4. And, finally, there were also many academic and financial translations from Latin American countries, especially Brazil, Mexico, Venezuela, and Spain as well. To further exemplify this, see the following figure, which presents the most common documents I specifically worked on:

Figure 12

Short-term Translation Document Types



The Republic of Ireland and specifically Cork city are such global and culturally diverse places that there is a numerous amount of tourism and, most importantly, migration. With that, come a lot of requests for citizenships, higher education studies, marriage, birth, inheritance, and divorce legalization, all from the many migrants that live in the country/city or wish to do so, and hence demand translation services, certification or notarization. As such, short-term document type translations were the daily core element of Translit's business, working in the second largest city of Ireland.

Certificate translation in Translit had one central requirement: document formatting, which included training in stamps, seals and signatures configuration, font usage, vocabulary cohesiveness (in some cases, these documents became legal translation, including notary services, and sworn translations, with the company's associates). See Annex K, for an example of formatting and font cohesiveness in a Lithuanian translation I did, following the company's policy on signatures and seal translations, as well. In the annex, Translit's policy towards formatting can be observed.

Another very important rule was document naming: each type of certificate had a specific abbreviation, and every stage of the translation process also had a specific nomenclature. Names also had to include the first and last name of the client, the year of the document, i.e., when it was processed, a number code generated by Bitrix, and the source and target languages, which had specific abbreviations too. See the following table to further exemplify document naming:

Table 2

Translit Document Nomenclature

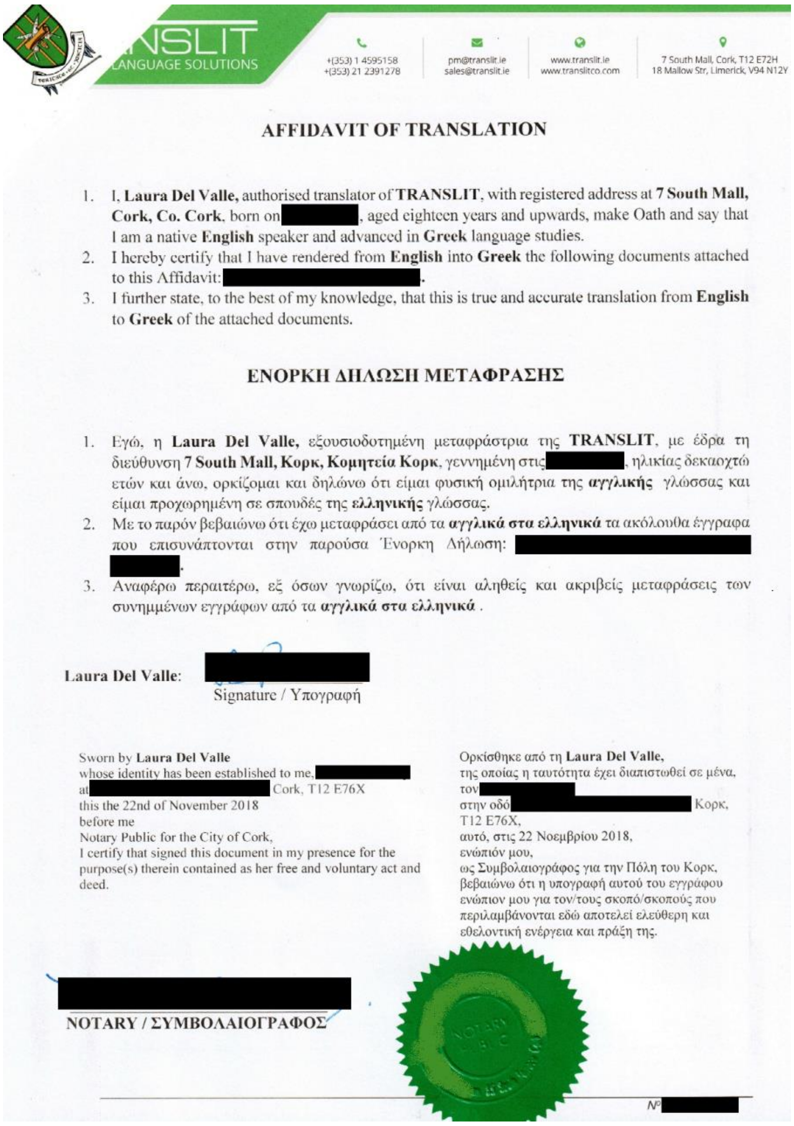
	Bitrix Number Code	**Document Type Abbreviation**	**SL**	**DATE**	**Client**	**TL**	**Translation Stage**
Original Document	181002 4589	Acad Report	BRZ PRT	2011	Analu Alves	-	orig
Translation Stage	181012 5583	Birth Cert	SPN	-	Ignacio Yauhari	ENG	trans
PF Stage(s)	171002 4783	Bank Statement	IRL ENG	1980	Salma Santiago	LTH	pf tc

As per table 2 above, each stage of the project has a different nomenclature, which made the step, type, and language identification swift and simple. Above, one can see three different stages of three different document types, so, for example, in the first original document, i.e., the ST full name would be [181002 4589 Acad Report BRZ PRT 2011 Client Name orig], only bearing the indication of the original language. Afterwards, once the translation began, the translation document nomenclature would be altered to reflect not only the translation stage, but also the TL, as such: [181002 4589 Acad Report BRZ PRT 2011 Client Name ENG trans]. Finally, during the proofing stages, PF1 would be indicated with [pf tc], as seen in the third document example in table 2, which meant the document had been proofed once, and it included Word Office revision tool, track changes. After that, PF2 would either accept, reject, or alter the track changes from PF1, and change the name for the last time, with the indication of the finalized translation, as follows, [181002 4589 Acad Report BRZ PRT 2011 Client Name ENG ftrans]. This criteria was established in order to follow ISO rules.

I additionally worked on Greek translations, due to my previous Greek background studies in translation, and on one occasion a sworn translation with an Affidavit was necessary. The following figure (14) represents the Affidavit I used, which was also a company template.

Figure 13

Affidavit Example



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AFFIDAVIT OF TRANSLATION

1. I, **Laura Del Valle,** authorised translator of **TRANSLIT**, with registered address at **7 South Mall, Cork, Co. Cork**, born on [redacted], aged eighteen years and upwards, make Oath and say that I am a native **English** speaker and advanced in **Greek** language studies.
2. I hereby certify that I have rendered from **English** into **Greek** the following documents attached to this Affidavit: [redacted].
3. I further state, to the best of my knowledge, that this is true and accurate translation from **English** to **Greek** of the attached documents.

ΕΝΟΡΚΗ ΔΗΛΩΣΗ ΜΕΤΑΦΡΑΣΗΣ

1. Εγώ, η **Laura Del Valle,** εξουσιοδοτημένη μεταφράστρια της **TRANSLIT**, με έδρα τη διεύθυνση **7 South Mall, Κορκ, Κομητεία Κορκ**, γεννημένη στις [redacted], ηλικίας δεκαοχτώ ετών και άνω, ορκίζομαι και δηλώνω ότι είμαι φυσική ομιλήτρια της **αγγλικής** γλώσσας και είμαι προχωρημένη σε σπουδές της **ελληνικής** γλώσσας.
2. Με το παρόν βεβαιώνω ότι έχω μεταφράσει από τα **αγγλικά στα ελληνικά** τα ακόλουθα έγγραφα που επισυνάπτονται στην παρούσα Ένορκη Δήλωση: [redacted].
3. Αναφέρω περαιτέρω, εξ όσων γνωρίζω, ότι είναι αληθείς και ακριβείς μεταφράσεις των συνημμένων εγγράφων από τα **αγγλικά στα ελληνικά** .

Laura Del Valle: [redacted]
Signature / Υπογραφή

Sworn by **Laura Del Valle**
whose identity has been established to me, [redacted]
at [redacted] Cork, T12 E76X
this the 22nd of November 2018
before me
Notary Public for the City of Cork,
I certify that signed this document in my presence for the purpose(s) therein contained as her free and voluntary act and deed.

Ορκίσθηκε από τη **Laura Del Valle,**
της οποίας η ταυτότητα έχει διαπιστωθεί σε μένα,
τον [redacted]
στην οδό [redacted] Κορκ,
T12 E76X,
αυτό, στις 22 Νοεμβρίου 2018,
ενώπιόν μου,
ως Συμβολαιογράφος για την Πόλη του Κορκ,
βεβαιώνω ότι η υπογραφή αυτού του εγγράφου ενώπιον μου για τον/τους σκοπό/σκοπούς που περιλαμβάνονται εδώ αποτελεί ελεύθερη και εθελοντική ενέργεια και πράξη της.

[redacted]
NOTARY / ΣΥΜΒΟΛΑΙΟΓΡΑΦΟΣ

Nº [redacted]

Interestingly, Translit had two notaries on retainer that we worked with on an almost daily basis at Cork city, one of them was in the same building as Translit and provided same-day certifications and, the second, who was at walking distance in the city center, provided sworn translation notarization, also on the same day, but with prior scheduling.

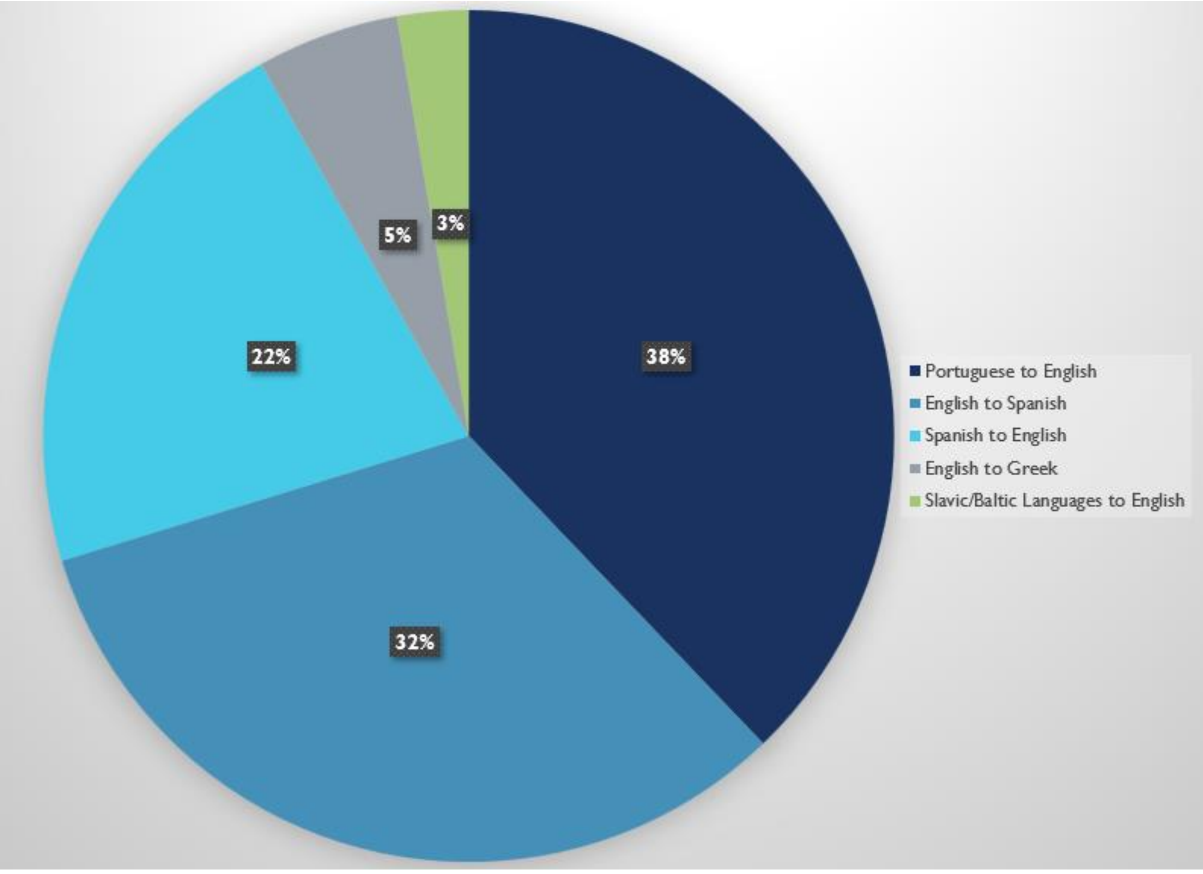
In the figure, one can witness where, in both language statements, first English then followed by modern Greek, there are parts to fill out with the translator's name, the languages within the translation, and the company's name and address, in this case, their prior address or address at the time and, at the bottom of the document, is the sworn statement with the notary's and my autographs, which serve as witnesses of the veracity of the statement that the translation is "true and accurate". As per the document, the translation must be attached to the affidavit and can only be accepted as a whole.

Therefore, the difference between an affidavit or a sworn statement of a translation and a certification of a translation is, on one side, the presence of a notary, the extra cost, and the legal implications of notarization in the first option and, on the other hand, in the latter, the variance is the company's own certified seal or stamp of approval as a witness and back up of the accuracy of the translation, with no signatures or notaries required. In order to be certified, Translit abides by ISO norms and is regularly audited on them. In return, the enterprise's translations are widely accepted and renowned all over the country as suitable and adequate renderings.

Greek translations were not common and close to the end of my internship a native Greek speaker became a part of our team and I was no longer responsible for translations in this language, thus I became the designated PF1 and/or PF2. The most common translations I worked on were into or from English 100 % of the time, however the most typical language combination was with Portuguese, followed by Spanish, as per the pie chart figure below:

Figure 14

My Language Combination Translation Workload



There were also inverted language combinations but of much lesser numbers. The chart represents my daily and weekly workload routine.

Nonetheless, circling back to document types, as per figure 13, I also worked on financial documents, such as bank statements, and on some transcreation and/or marketing projects, which were fewer as short-term projects but, as long-term, they were more common and, of course, more extensive (as will be seen next in 3.5.2). Financial short-term documents were very tedious and very structured, but transcreation document types were also surprisingly technical. Diaz-Millón & Olvera-Lobo (2023) define transcreation as "a translation-related activity that combines processes of linguistic translation, cultural adaptation and (re-)creation or creative re-interpretation of certain parts of a text" (p. 347) depending on several factors, such as, “the characteristics of the text, the instructions provided in the transcreation brief or by the client, the linguistic and cultural traits of the audience receiving the text, and the purpose and objective of the text” (p. 347).

There was one transcreation project where these dependent characteristics mentioned above were not taken into account, so, the first translation problem I encountered – and probably the most meaningful one - was not knowing the target audience for the translation. I was aware, logically, of the TL, which was Spanish (from English) but, as there are many Hispanic dialects and I am a native in a Latin American variant, i.e., Venezuelan Spanish, there were some lexical difficulties. The project was a brochure for a high-end touristic location, with a very specific nature-oriented style of tourism, so it was very short but very specific.

Therefore, in order to reduce the possibility of using inadequate vocabulary, I made the decision of translating into a common vocabulary in the description of the attractions, as to encompass a wider range of speakers of the language, without adding any culture-specific terminology that could confuse or alienate possible tourists who would not understand Venezuelan-oriented vocabulary. This was a very eye-opening experience because I realized how demanding transcreation projects can be, and how little support is provided to translators in order to do a good job. It should be the mediator’s job to smooth out any possible miscommunication between the client and the translator, or act upon the lack of communication entirely. Luckily, there were no complaints about the final translation.

Academic documents, on the other hand, were also very common and mostly in Portuguese and Spanish, both into and from English. Even though I worked on the documents as a translator, since there were a lot and they were mostly numbers and templates, I also did a many quick PF1s and PF2s. Most of the translation problems in these situations involved correcting articles in Spanish (changing the gender according to the noun they accompanied) or deleting/adding them in English, and sometimes changing from definite to indefinite or vice-versa (in both languages). These were common mistakes for many non-native English and Spanish translators I worked with.

Other translation problems for these types of documents stemmed from naming and numbering issues. For example, grades or marks had to contain a footnote with their meanings or their range explained, as some countries have a zero to twenty scale, while others only reach up to ten, others to five and many even reach one hundred. Other documents include decimals in the marks, when others do not allow it, and many do not even use numbering but letters as a grading scale. A caveat had to be issued, and there were no templates for this. Furthermore, the names of courses or subjects were also prone to changes in order for them to make sense in the TL.

Remarkably, thanks to teamwork, company templates, and a multilingual work environment, I was also able to "translate" certificates in Baltic, Slavic, and even Asian languages, when I am not the least bit fluent in any of these languages. In this context, I use the term "translate" following its Latin etymology (*translatio, translatiōnis*), which originally means to transport something or someone – in this case someone's particular information - from one local to another. The location, within this frame of thought, is the language, the terminology, the alphabet, etc. from one to another.

Standard short-term document translation prices revolved around € 30 - € 60 per first page, depending on the rarity of the language, and each extra page was usually € 10 more. Most documents I worked on were € 40 and € 50. An affidavit translation was always € 60 and upwards. If for some reason there was a wordcount required (mainly long-term projects), the price charged was 10 cents per word in what the TSP called "general text", 12 to 15 cents for a rare language, and two or three extra cents if the register was considered legal or technical. According to ISO 171000 (2015), the language register is a "variety of language used for a particular purpose or in a particular social or industrial domain" (p. 3). If a document was longer than 10 pages, the company would charge a scanning fee of 50 cents per page, after the tenth page.

Same-day translations (within 12 to 24 hours of the request) were always € 5 more expensive than next-day translations, as were translations required for handwritten or illegible texts. For an urgent translation within a couple of hours the cost was € 60 to € 70. On average, the standard fee was € 30 plus € 10 for certification. Pricing, from an ethical perspective, will be further discussed in chapter 4. Let us move to long-term projects, which were mostly prone to word counting charges, rather than per page.

3.5.2. Long-Term Projects: Appraisals, Manuals & Transcreation

As most short-term projects constituted official documents, most difficulties in my translation experience occurred with long-term projects, and I will address three projects of different lengths, content, domains, and problems. So, firstly, the most important textual issue revolved around numbering. This was the case for financial valuations which contained different monetary values, percentages, land measurements, and other types of amounts and quantities. Interestingly, this was one of the few templates that the company did not have and, unfortunately, by the time I realized a numbering code was needed, I had no time to create one, as my internship was ending (I was the designated filing organizer).

Problems started arising by the end of the translation process as well, during the proofreading phase, where due to lack of guidance and lack of communication between the proofreader, who was a Translit colleague, and myself (the translator) time was wasted. Our project manager was extremely busy with other projects and did not mediate fittingly. In this particular translation, CAT tools were not used, as numbering within document sections hindered the tools' ability to translate sections correctly. Thus, the translation itself was passed back and forth between me, to the project manager, and then to the proofreader, and back again to the manager and to me a few times. What had happened was the original text in Spanish had number formats that were not used in English conventions, which was the TL.

For example, currency symbols in English must go before and not after the amount mentioned and with a space between them, as such: [$ 20]. The original document formatting was [20$]. Secondly, amounts of money in English and dates also do not include periods within them. And currency only allows for commas when there are decimals (or not), i.e. [$ 20 000,00]. Spanish numbering, on the other hand, includes periods, both on dates and currency, for instance: [1.992], which does not happen in English [1992]. When using shortened dates, in American English the rule was a month/day/year order, as opposed to the Spanish version in the ST which had a day/month/year structure.

Even though I was not instructed to make most of these changes, I made them almost automatically because I remembered a very specific translation I had done during my masters, where I learned these English numbering conventions. According to ISO 17100 (2015) standards, "[a]ny errors or other issues affecting target language content quality should be corrected and the process repeated until the reviser and TSP are satisfied. The reviser shall also inform the TSP of any corrective action he/she has taken" (p. 11). In this sense, I followed the translation conventions as per ISO 17100 in making these changes, however, I did not completely respect the process, as there was no notification to the agency or to my colleague, and vice-versa.

Therefore, all of these changes were carefully done, although, since the proofreader was not aware, she carefully put them all back to how they were originally in the ST. Afterwards, upon realization, the project manager finally discussed the issue with me, assuming the translator had not made any numbering changes and led to some heated discussions and time wasted. Nonetheless, fortunately, the issue was eventually resolved before the translation was delivered and it was completely unbeknownst to the customer, which is positive, of course but not particularly cost-effective, time efficient, or ethical, as a whole.

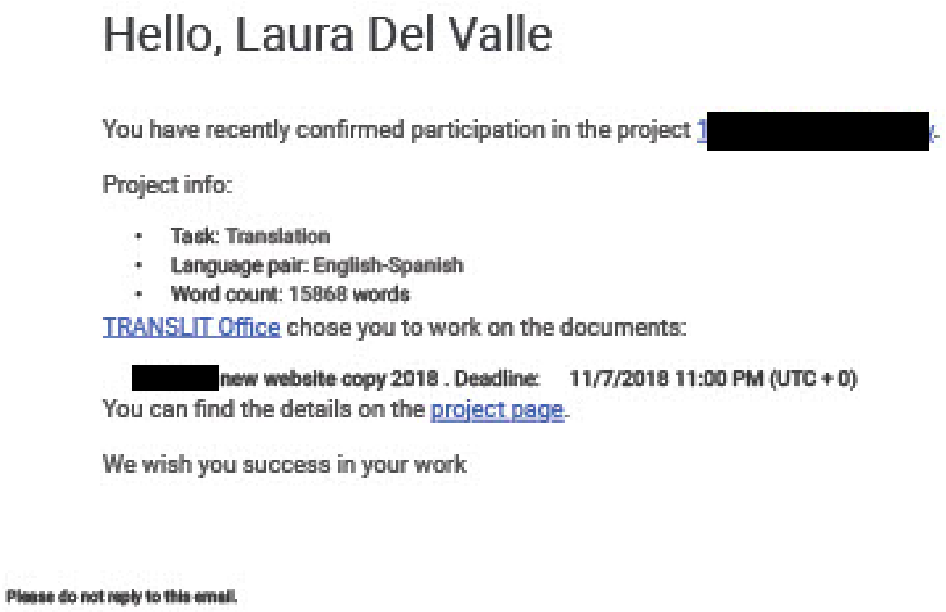
The second long-term translation I will address is a translation for a specialized instruction manual in the area of construction, from English into Spanish with several different documents. The manual presented many difficulties, even as a native speaker of the languages involved, due to the fact that the vocabulary was extremely specific, as were the instructions within themselves. The instructions were for a substance or mixture used in construction. They included how to prepare the mix including an imperial calculator that also needed translation, safety usage measures, its properties, dangers, reactivity, toxicological, ecological, disposal and transportation measures, and finally utilization in construction. Not only was all this difficult to translate, but the product name initially required a translation that had the same wordplay as the original name, i.e., transcreation or localization, which was a pun on the product's function and where it is applied or used on. Fortunately, the customer eventually decided to keep the original English name for marketing purposes.

My strategy for completing this translation was to become more knowledgeable within the realm of construction products and methodologies, through YouTube videos. The online translation repository, dictionary linguee.com, was an extremely helpful source for in-context bilingual translation searching, and the company used it as an initial search engine for the dismissal or exclusion of inaccurate terminology, followed by a second verification, using other dictionaries, like dictionary.cambridge.org. Regardless, as time was always running short while working in Translit, there was not a real opportunity to become skilled on the topic, so my solution was to use synonyms of everyday life vocabulary when I was unsure of a specific specialized term. Initially this was a problem because the agency expected a specialized translation but since there were no on-call specialists to inquire, the translation was deemed adequate, as both specialized and non-specialized readers could easily understand the translation.

The third translation I will discuss was a transcreation project where it was required to use SmartCat. The figure below shows the notice directly from the software.

Figure 15

SmartCat Translation Project Email Notification



Hello, Laura Del Valle

You have recently confirmed participation in the project [redacted].

Project info:

- Task: Translation
- Language pair: English-Spanish
- Word count: 15868 words

TRANSLIT Office chose you to work on the documents:

[redacted] new website copy 2018 . Deadline: 11/7/2018 11:00 PM (UTC + 0)

You can find the details on the project page.

We wish you success in your work

Please do not reply to this email.

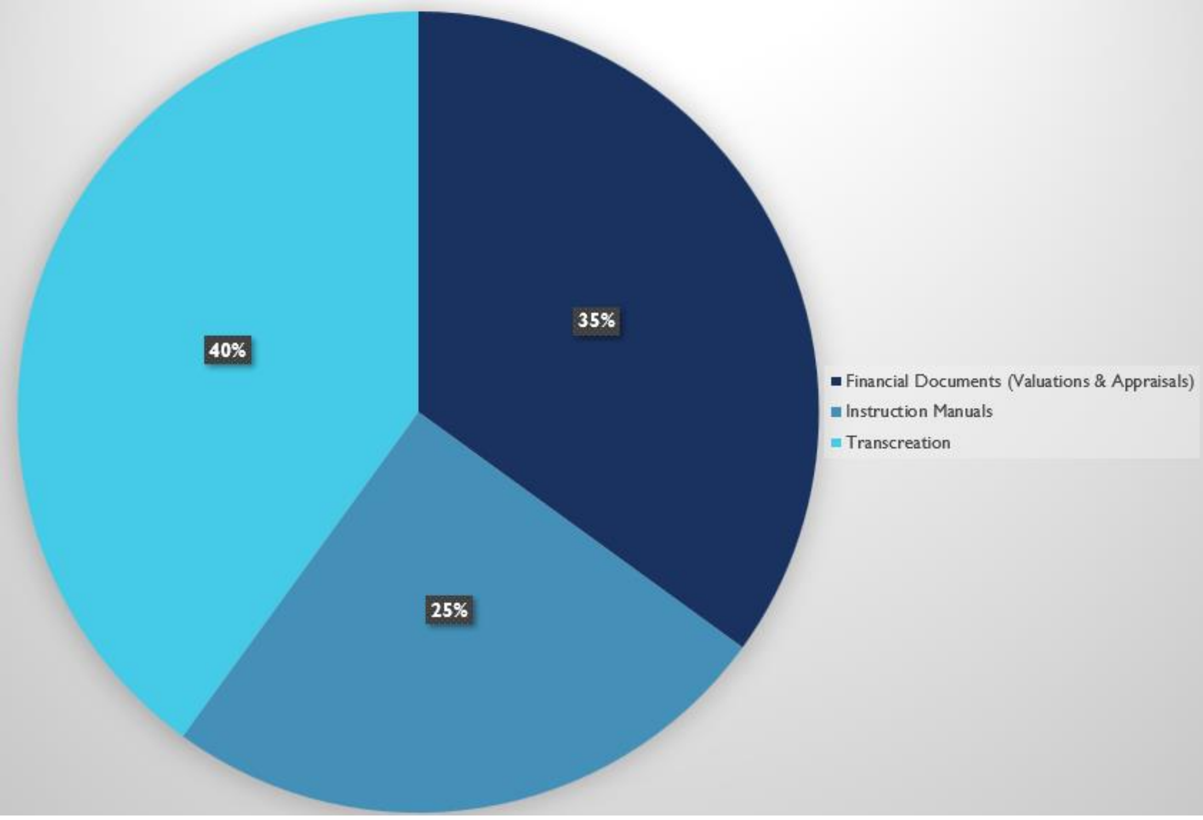
This CAT tool can be very helpful in cases of repetitive translations or where cohesion and coherence are the top priorities, as it works with translations that are divided by segments with similar structures or vocabulary, and are changed automatically, after a prior segment bearing the same structure or vocabulary had been accepted. However, when the use of synonyms or other kinds of anaphoric or cataphoric referencing is discouraged, in these situations the software is not particularly useful, because as it involved transcreation, the purpose was for the target translation to be as less redundant as possible.

Therefore, I mostly worked on the project using Microsoft Word, after the ST had been scanned and automatically transferred by the software. I capitalized on the segments that had been translated accurately, edited those that had some machine translation (MT) problems, and fully translated the transcreation parts. The ST was from a website of a travel agency that specialized in providing lodging that integrated English courses and jobs for teenagers finishing secondary school, or for university students/recent graduates. Some of the jobs were as live-in au-pairs or working as an intern in their own growing offices, among other options. The agency was aiming to draw international students specifically from Spain.

This project alone was the most extensive job I worked on, after financial long-term projects, which were a combination of documents, and right above the instruction manual previously mentioned, and that one also included several texts (figure 16 below illustrates this workload percentage.). This particular translation was not only the biggest single document project I did, but it was also the most multimodal task, as it could have been tackled from different perspectives, i.e., a purely linguistic and textual job or simple translation, but also a creative transcreation job, including advertising within the textual elements.

Figure 16

Long-term Translation Document Type



What was interesting about this job is that it could have easily been a localization job as well, as I was translating the travel agency's new website marketing content from an Irish English viewpoint into an Iberian Spanish one. In this sense, Díaz-Millón & Olvera-Lobo (2023) explain, in accordance with Mavis Ho (2021) and O'Donnell-Smith (2017), that "papers related to advertising discuss the adaptation of products (considering 'product' as any kind of text, including multimodal texts, that can or could be transcreated) aimed at local markets to be used by audiences in other markets with different cultural characteristics (…)" (p. 359). Essentially, these were the customer's requirements, to focus on the target audience, a young clientele, and on their language usage (and to keep that in mind for the TL)

This meant, again, framing the translation using a specific vocabulary that was out of my range, i.e., expressions and collocations from a particular foreign culture. Nonetheless, on this occasion, I was more equipped to address these problems with my supervisor: I explained that the issue was more complicated than my previous transcreation project that was also for a specific audience, but had more or less gone smoothly, despite the dialectal and cultural issues.

I explained that this was a different client, who had clearly expressed their translation requisites, that it was a much bigger translation job in extension alone, and that it was a much more difficult one. All this in my attempts to ask for specialized support during the PF phase, i.e., hiring an external freelancer. Instead, a non-native intern did the proofing, and only after the clients' complaints and rejection, did they decide to hire an external translator. Curiously, the customers' objections were almost verbatim the reservations I had expressed initially.

3.5.3. Proofreading Projects

Revisiting the earlier accounts of proofing projects, the jobs I was assigned to could be grouped into revision projects, i.e., bilingual examinations, and reviewing projects, meaning, a monolingual examination, according to ISO 17100 (2015, p. 2). In Translit, they were referred to as PF1 and PF2, respectively, which also corresponded to ISO terminology, as their standard defines a proofread as an examination and correction of the target language (TL) before printing (2015, p. 3). This definition is, on one side, in accordance with the company's PF2, as it corresponds to a monolingual analysis (TL), and on the other hand, as it also occurs before the project has been completed and, thus, printed.

These were the cases for PF2s, mainly, in Slavic, Baltic, and Asian languages, such as Lithuanian, Ukrainian, Mandarin-Chinese, Vietnamese, which principally represented short-term legal certificates, where formatting was most important, plus overall cohesiveness, focusing on the proper representation of signatures, seals, and stamps, by means of cursive or italic fonts and squared brackets, for example, ***[signed]***, where the signature in the ST document would be, as shown in the English translation of Annex K, or as has been previously detailed in the beginning of this subchapter (3.5).

Nonetheless, there were also some short-term proofing jobs that did involve my language combinations, however, in these situations, I did the PF1 or "pf tc" (proofread with

Microsoft Word Track Changes), because there was a bilingual revision, evidently. Following ISO 17100 (2015, pp. 10-11),

> The reviser, who shall be a person other than the translator, shall have the competences mentioned in 3.1.5 [i.e., 3.1.3 & 3.1.4, see Annex D] in the source and target languages. The reviser shall examine the target language content against the source language content for any errors and other issues, and its suitability for purpose. This shall include comparison of the source and target language content for the aspects listed in 5.3.1. As agreed upon with the project manager, the reviser shall either correct any errors found in the target language content or recommend the corrections to be implemented by the translator. NOTE Corrections can include retranslation (ISO 17100, 2015, pp. 10-11)

The aspects mentioned in the previous quote, which are encompassed by ISO's 5.1.3, are: compliance with specific domain and client terminology and/or any other reference material provided and ensuring terminological consistency during translation; semantic accuracy of the target language content; appropriate syntax, spelling, punctuation, diacritical marks, and other orthographical conventions of the target language; lexical cohesion and phraseology; compliance with any proprietary and/or client style guide (including domain, language register, and language variants); locale and any applicable standards; formatting; target audience and purpose of the target language content (2015, p. 10).

Finally, there was one noteworthy case of a literary long-term proofing project from Arabic to English. In this project, I performed what could only be denominated as a PF3 or PF4 review. This job was assigned to me after it had been completed, delivered and charged by the company, and rejected several times by the author. Initially, the translation had been assigned to an external translator, who instead of translating specific cultural terms, had decided to transliterate them because most of them were not translatable, as they were so culture specific. As explained, the project had been proofread multiple times before it reached me, and it was a project that I had been made aware of during the course of the internship because of a lot of management issues that had arose through the course of it. The problem was that the client was extremely dissatisfied with the translation of the cultural terminology used in the ST and was demanding a reimbursement. The client felt that the cultural elements in the work had been lost in translation.

These terms were of utmost importance, firstly, to the author, who needed them to be, at the very least, explained in the TL. Secondly, they were also of paramount value to the target audience, because without some sort of elucidation, the text would lose its foreignness and culturally charged essence. Thus, there was a risk of it becoming bland in its domestication or even lost completely. In third place, the terms were vital within the overall cohesiveness of the story which was, incidentally, autobiographical, rendering the client much more passionate and intransigent about the matter.

As a last resort, I was given the PF job to review the English syntax, which was well done and was quick and easy for me to correct (PF2). But by the time I was asked to review the semantics and the interpretation of cultural terms, where the customer had already highlighted which terms needed to be researched in Arabic, and later explained in English, without any linguistic knowledge of the ST (PF1), I could not grasp the intended meaning and there was already very little time to do the appropriate research. What I found most interesting about this job is that the client had not provided an explanation for these terms, nor had the company asked for them. So, essentially, this review consisted more of a rewriting job rather than a proofing assignment or even a translating job.

Furthermore, I was also given the task of project manager to further discuss these changes with the client. The project manager had asked that I address the client via email (after many heated telephone conversations already had between them), in order to try to explain the proofing, to come to an agreement on what still needed to be translated or explained, and, most importantly, to avoid the reimbursement. Nonetheless, at this point, the customer was very dissatisfied, uncollaborative, and demanding full refund, which was what eventually happened.

Although I provided some ease to the client with my suggestions, which consisted of an etymological and historical approach of explaining the terminology, my incorporation in the project was, unfortunately, a futile attempt to avoid a costly and embarrassing refund. Following ISO 17100 (2015, p. 11) rules, the agency requires a feedback methodology that aids in these types of situations:

> The TSP shall have a process in place for handling client feedback, for assessment of client satisfaction, and for making appropriate corrections and/or taking corrective action. If there is a need to implement any corrections, the work will be redelivered to the client. It is good practice for the TSP to share feedback from the client with all the parties involved.

The translation problems were lexical and cultural, but also there were ethical issues concerning how it was approached from a managing perspective, where corrective action and redelivery were rightly taken into account, however the feedback process fell short. Sadly, management issues often spilt onto translating job issues, but more so, it was miscommunication and inexperience within the TSP field, which is a topic that will continue to be elaborated upon presently, in chapter 4.

4. Exploring Ethical Dilemmas: A Critical Refection

4.1. The Emergence of Deontological and Ethical Questions

In this segment of the report, there will be an exploration on the complexities of ethical decision-making in the context of real-world translational work, however, not only within the linguistic practice itself, but also around the intricacies of the business aspect of it as well. But first, it is important to address and reflect upon the internship objectives and expectations, which were met in most aspects, fortunately. For example, as far as learning how to implement theoretical knowledge practically and concerning work goals attained during the internship as well, target objectives were attained: Translit was a very efficient TSP, where I was able to grasp, learn, and essentially work in a real-world environment.

Although it is noteworthy to add that from other perspectives, such as specific ethical expectancies, some interesting queries arose. In fact, these queries felt so interesting and enticing that they ended up encouraging me to work on the topic for the theoretical portion of this report. This led to the realization that the concept of ethics in translation is fundamental in both theoretical and in practical terms, which, in many ways, is a notion that is still in initial phases of Translation and Interpreting Studies. In fact, Rudvin (2019) states that research on ethics "could profoundly change the landscape and scope of investigation in our discipline and profession" (in Phelan et al. 2020, p. 34).

Scholar Lambert (2023), on the other hand, explains that TIS, "would benefit from further engagement with other ethical systems" (2023, p. 14) which is the reason why ethics also played an intrinsic role during the internship, not only because ethical questioning was constantly present, but also because these notions were consistently intertwined among themselves and even with other areas connected to the profession and the discipline. These ethical dilemmas have been suggested throughout the course of this work, both theoretically in the first and second chapters, and implied in a real-life pragmatic scenario in chapter 3.

Therefore, now these ethical conundrums will promptly be addressed, as they developed and materialized from a translational or management starting point into a complete ethical dilemma. Firstly, let us discuss the normative aspect of working in the language business industry, which is implemented through agreements and deontological codes. Next, the question of accountability will be tackled followed by the duality of ethics in academic courses and translator training, and in the business industry's work atmosphere, while also considering professional status.

4.1.1. Questions about Rules and Standards in TSPs

During the first day of training, interns had several manuals to read and agreements to sign, meaning that the primary aspect the company took into account was rooted in ethics. Firstly, there were the manuals regarding the way the interns would dress and behave, i.e., following company rules on what was right or wrong to do within professional working conditions. Therefore, most of these manuals fell under the realm of management and the proper manner of running a successful business. In fact, there was a particular case, where reflecting upon what path to follow, management and businesswise, and despite there being norms concerning the matter, that decision was still the main ethical dilemma. Therefore, one of the questions to be considered in this context is: to what extent are deontological codes or company rules practically useful?

On that occasion, the impasse occurred within the company's management style, where an employee and/or intern was reprimanded for not following company rules regarding the agency's chain of command: there was a quotation inquiry made towards the person who was in charge in the office and not towards the person responsible for quotations in general, who was not available at the time, which is quite common in a fast-paced TSP work environment.

The clients were pressuring the agency to receive a quote as swiftly as possible so as to begin their urgent translation, immediately, or to inquire somewhere else. This also happened often, thus, there was a consistent pressing issue of budgeting urgency fees, in addition to the translation itself, both accurately and moderately in order to retain the customers.

Faced with the possibly of losing the clients, which was extremely frowned upon, the decision to ask the person that was available was made. Let us remember that there were pricing rules according to specific types of documents, however, when texts strayed from commonality, the VP was responsible for quotations. As mentioned above, they were not accessible and the only person – other than the interns – was higher-up in the chain of command. Bearing in mind, the rest of us were all interns still learning while imparting training to other interns that had arrived later, none of us was authorized to give quotations.

Hence, one finds oneself asking, what rules should be respected on this occasion, the norm of following the appropriate hierarchy, or the unspoken rule of maintaining clients at all costs? In this case, there were repercussions because the company ranking has not been followed which, from my point of view, was valid if the clients were to be retained under all circumstances, as per the company's unwritten policy. The fact of the matter was that there was not a knowledgeable professional available on the premises, which was the root of the issue and, considerably, a highly unethical one: translators and project managers are expected to make decisions without proper training and are held accountable themselves for approaches that have been previously established by others.

Afterwards, a new ethical query arose, which was, to what extent are inexperienced and/or untrained personnel permitted to run a TSP? As "professions in multilingual communication have developed fast over the last two decades [currently almost three] and the profile of the 'translator' is much more complex, involving translators, interpreters, revisers, editors, subtitlers, localizers, terminologists, technical writers, product engineers and project managers" (Chumbo, 2015, p. 12), professionals in the area are still "viewed as non-professional people who know a language or two and can use dictionaries or google to translate" (Chumbo, 2015, p. 12). The complexities involving translational work are many requiring different skills and training. The expectancy of a knowledgeable professional that can cover all areas above is absurd and foments a highly unethical workplace, while at the same time perpetuating the old-age notion of untrained professionals.

Although the agency had the policy of only accepting trained and/or experienced interns in the different areas of TSPs, as per ISO's extensive standards on competences and qualifications of all kinds of employees working in a language service provider (see Annex D), the company also boasted about keeping credentials updated for freelance workers, the fact of the matter is, how are businesses being held accountable when this pervasive idea of non-professionals in the language industry can, on many occasions, be originated, for instance, directly from the agency's upper management code of practice?

It is understandable that a business encompasses different departments with a diverse range of professionals, however, it is important to consider that this is fundamental to the age-old debate of the marginal status revolving around the profession and needs to be straightforwardly addressed. Not only should updated qualifications be demanded for translators in general, but also for each individual situation, i.e., translator qualifications, interpreting credentials, revising and editing training, subtitling and localization studies, terminology specializations, technical writing experience, product engineering knowledge, and project managing comprehension. The path to achieving this stage is, firstly, an agreement between academic studies and professional practice.

4.1.2. Challenges from Training Courses to Professional Practice

An important point in this area and during the internship was liability, responsibility, or accountability, however, both at the textual level as well as considering the 'bigger picture' responsibilities (Lambert, 2023, p. 58). In relation to this topic, Baker & Maier (2011) defend that "in order to address the question of accountability, educators need to engage far more directly and explicitly with the issue of ethics and build it into the curriculum" (2011, p. 3). This is a statement that is unequivocally valid within a few other related areas of translation too, such as, ethics, ideology, politics, and culture. These topics must be embedded practically within the translation curriculum.

Unsurprisingly, this is not only a Western concern, as Wang & Li reference present cases in China where, despite there being consent on the fact that "translator professionalism and ethical training go hand in hand (…) [v]ery few, if any, training programs incorporate explicit teaching on ethics in Chinese translation curricula" (2019, p. 165). According to Lambert (2023), this asserts a necessity for a general understanding of ethics to "move beyond perceived qualities of loyalty or fidelity to the source text" (p. 10). In Portugal, in 2015, for example, The European Union Association of Translation Companies "reported the existence of a gap between the industry and the translation graduates" (Chumbo, 2015, p. 12), which also asserts that modern-day academia needs to "change their approaches in translator training and more synergies should be created" (Chumbo, 2015, p. 12).

In my academic experience, there were strong foundations in that area within the IPB master's program, mainly referring to ethics and marketing, deontological codes and quality management. These studies provided the necessary enlightenment to have doubts and inquire during the internship, whilst significantly broadening and fostering a deeper understanding of professional ethics in translation. For Lambert,

> the goal of a course in translation/interpreting ethics is not to give definitive answers to how to translate and how not to translate or how translators or interpreters should act under various circumstances. Rather the goal is to make the budding translator/interpreter aware of the

> complexity and sometimes of the controversial nature of ethical questions and to encourage them to reason about these matters in a knowing and informed fashion (2023, p. 16).

This notion is founded upon the idea that, although current courses might include these issues theoretically, and even implement the analysis of case studies to exemplify these topics, future professionals might benefit from a more practical implementation of ethics, in addition to studying professional associations, deontological codes and standards, as per usual. As such, Baker & Maier (2011) uphold:

> They need to offer trainee translators and interpreters the conceptual means to reflect on various issues and situations that they may be confronted with in professional life, and which they may find morally taxing, without having to fall back unthinkingly on rigid, abstract codes of practice (2011, p. 3).

In this sense, the authors ask, “to what extent should our training prepare students to act responsibly as citizens, rather than merely as professionals? And can the two be separated?” (Baker & Maier, 2011, p. 7).

In this scenario, outlining ethics and accountability in TS and within the context of TSPs means analyzing and “weighing benefits for all participants” (Hermans, 2009, p. 96), i.e., the client, the agency, and the product or service, which is the translation. In this context, outcomes are a product of the translator’s individual and corporate selflessness. For Pym (2001), “altruistic alterity is a very fine thing for the well-fed, but we must also work with professionals and cultures driven, legitimately, by self-interest” (p. 7), which, unfortunately during the internship, this aspect of the industry was common ground and evident.

I was able to experience this first-hand. In most cases, the company interns relied on the agency’s policies and manuals, or on upper-management’s orders to avoid liability. This occurred not only with style guides, templates, and formatting rules in textual translational work, but also with other aspects, such as finances and management. There is currently no consent within the professional industry between the value of considering all aspects of a translational job and assessing the benefits for all participants: the contractor, the sub-contractor, the worker, and the product.

Originally, the product, i.e., the translation service was considered to be epicenter of ethical questioning within the language industry. Afterwards, the position of the translator between the product and the other was considered to be the next step in ethical examinations. Currently, there has been a focus on the role of TSPs as intermediaries between the contractor and the worker, especially in the area of PM and handling hiring and compensation. During this working experience, it became clear that the role of the translator must serve as the conjunction of all aspects merged into one, which is essentially what translational work consists of, on a wider scale.

4.1.3. About the Role of Mediation Translational Work: Ethics of Betrayal

Scholar Venuti (2002) fittingly asserted that "translation clearly raises ethical questions that have yet to be sorted out" (p. 6), and in my practical experience this was proven to still be current. Specifically, the author discussed the aspects of the language industry that theorizes ethics as 'contingent' to "specific cultural situations (…) in which translations and the act of translating are made the objects of research" (2002). Interestingly, this brings us back directly to the translator's accountability or liability in translation work, as Chumbo & Silva (2019) have rightly maintained, translators are deemed or perceived as "cultural mediators" (p. 714).

According to ISO's 2015 guidelines, for instance, it is stated that "the translator shall translate in accordance with the purpose of the translation project, including the linguistic conventions of the target language and relevant project specifications" (p. 10). Without explicitly mentioning ethics, it is understood that a professional who follows and practices ISO standards is ethical, as "oaths are quintessentially statements of contractual ethics: they constitute contracts, binding promises; but they may also have utilitarian aspects, such as reference to desirable or undesirable results” (Chesterman, 2001, p. 148).

Within this context, one can naïvely presuppose that the purpose of the project, the linguistic conventions, and the project specifications, are all in accordance with ethical statutes. This notion could be extended to entail cultural situations of translatorial mediation of domestication and/or foreignization. However, ISO operates under the abstract assumption that all aspects of a project are in accordance, but in a real-life situation, this notion is ideal at its best and, as Lambert (2023) appropriately questions, what if these elements clash? (p. 63).

During the internship, there were several projects where they did clash, for example, in both cases of transcreation projects referred to in previous sections (short-term & long-term projects). In both situations, it was expected that the translator and/or proofer were to rectify and mitigate the dissonance between the purpose of the translations, which were both commercial but aimed at specific audiences (a younger and hipper target audience in the case of the long-term transcreation project, and a high-brow wealthier audience, for the long-term project) and the project specifications and the linguistic conventions.

On each occasion, there were proper instructions but not the proper tools, as the translator/proofer was not provided with any transcreation training nor a proper lexicon to use. As Nord (2001) asserts, a professional must not only negotiate, but also inform that the situation is happening and possibly even refuse the project (p. 200). So, essentially, the agency was informed of the situation, in both cases, but particularly for the long-term project, it was explicitly expressed that, with the tools at hand, there were no possibilities of meeting the client’s criteria for the project, with the intent of declining the project. However, these observations were disregarded, reflecting a deliberate choice to not engage with or acknowledge its content or implications.

Refusing is almost never a real possibility for professionals in the area. This topic leads the discussion of another occasion were rejecting the project would have been the better choice: the Arabic-English long-term proofing project I worked on (3.5.3.), where negotiations and conversations concerning the clients' needs of translating and/or explaining cultural elements in the TL clashed with the translator's perspective of maintaining the original Arabic terms in an attempt to keep the cultural aspect, plus the fact that the mediator, i.e., the TSP was unaware that this conflict existed up until the end, when they stepped in.

In these types of situations, one asks, for instance, what if there are project specifications that involve a complete disregard for the linguistic conventions of the target language? For example, if the translator is dealing with a culturally charged ST that requires a great deal of foreignization and/or domestication which, in the end, could amass to a meaningless or unintelligible rendering. On the other hand, if the purpose of the project clashes with the execution of it, does the translator then 'betray', in Tymoczko's words (2006), the target linguistic conventions, or does one 'betray' the client's specifications in order to create a readable text? And, if the latter is the choice made and path taken, is the translator betraying the reader by sacrificing the cultural aspects of the source through domestication?

In such dilemmas, the underlying factor was ethical. The issue of contingent ethics is that there are too many variables. Hence, policies, codes, and common practices end up lacking in utility in more concrete situations. In most codes of practice, if not all, "no potential resolutions are offered for occasions where the demands of all parties involved are in conflict" (Lambert, 2023, p. 63). For example, if there is a specific domain, i.e., the "subject field, sphere of knowledge or activity having its own specialized culture, social context, and linguistic characteristics" (ISO 17100, 2015, p. 3), to take into account, which in the previously discussed projects there was a domain to be considered, there has to be some guidance as to what is appropriate or not when one has to deviate from such domain.

In this sense, guidance could be interpreted as proper training either in schools or agencies, adequate tools provided by the client or the sub-contractor, and/or suitable instructions either from the client or the PM. Furthermore, they must answer, up to some point, the interrogations posed by the project elaboration itself, i.e., to what extent can the translator deviate? What can be sacrificed or betrayed? When should the translator take into consideration the value of the project specifications vs the linguistic conventions? During this work experience, it was quickly realized that a top priority was understanding what aspects could or should be surrendered when working on a project.

Technical codes, such as ISO norms involve basic or rudimental linguistic guidelines like, for example, understanding that specific domain. Seeming quite simple, one also has to maintain coherence and cohesiveness throughout, as well as keep a semantic correspondence, adhere to appropriate grammatical and orthographical marks and conventions, uphold equivalent phrasing, abide by any style guides or manuals required by the client, as well as different language types or registers requested, proper formatting, considering target audience, but also the SL, project intent and, finally, always raising questions to the project manager or client, concerning any possible doubts on how to proceed (ISO, 2015, p. 10). This reveals a new dilemma of impossibility.

In this sense, Tymoczko's reference (2006) of the Italian aphorism of translators as traitors or translation as a betrayal takes on an entirely different meaning: if a true translation is inaccurate by nature, or more or less should be, searching for a perfect correspondence can imply a treachery of sorts, as Nouss (2014) continues, "for a translation to be accurate, it will be at the price of betrayal" (p. 29). So, perhaps this etymological maxim of translators as traitors has been looked at through the wrong lens. Perhaps translators are meant to commit this 'treachery' in order to partake in a true ethics of significance. Furthermore, an ethics of betrayal is not by any means exclusive as to other moral codes one must abide by as translators, as there are many.

An ethics of betrayal, thus, intrinsic as it is, may present itself as a solution of sorts to opposing problems in translation or problems that are traditionally mutually exclusive, such as the foreignization and domestication theories. In this ethical scenario, the translator will present oneself as the intermediary between these two problems of choice (which way to proceed), and eventually judge when and where an act of treachery is required, both towards the source text (betrayal through domestication) and the target text (betrayal through foreignization). Hence, the English-Spanish short-term transcreation project and the long-term instruction manual, within this framework, would be considered betrayal towards the source texts through a type of domestication.

On the other hand, the original decision not-to-translate made by the translator of the literary Arabic-English was deemed as a betrayal towards the target text, as the author expected domestication. Intriguingly enough, Venuti's (2002) perspective on this subject matter casts some light into this phenomenon, expressing that "a translation can't give what a foreign writer would want if he were alive and writing in the translating language and culture" (2002, p. 6). In this scenario, the writer was incapable of accepting that truth.

> Hence, the only prestige that a translator can gain comes from practicing translation, not as a form of personal expression, but as a collaboration between divergent groups, motivated by an acknowledgement of the linguistic and cultural differences that translation necessarily rewrites and reorders. Translating, like any writing, is usually practiced in solitary conditions. But it links multitudes, often in the most unexpected groupings (Venuti, 2002, p. 4).

Logically, every project was different, and it is likely that most of the projects did not have a high degree of moral concerns, nonetheless, this was proven to be far from reality in many cases. Either to an extremely low or high degree, or somewhere in-between, most projects certainly did require some questioning. It could have been, for example, a linguistic concern, like trepidation over the register, i.e., the "variety of language used for a particular purpose or in a particular social or industrial domain" (ISO 17100, 2015, p. 3), as detailed in the long-term translation of the instruction manual and the long-term transcreation project, where register and domain met.

4.1.4. On the Relation between Status & Compensation

To begin, one must establish that there are certain ethical and financial apprehensions regarding the language industry that are noteworthy, such as, by means of the functionalist and descriptive approaches in TS, that have recognized the issue of extra compensation, as Hermans (2009) expressed, "the point of view of the practicing translator faced with continually having to make decisions about whether or not to accept a commission" (p. 95). Ethical decision-making in translation contains, thus, several different dimensions. For example, textual choices, like the lexicon one uses for a translation, but also financial choices.

For Koskinen (2000, p. 120), a proper ethics of translation cannot be founded upon economic concerns, which can, according to Pym (2001), "only restrict the translator's ethical subjectivity" (2001, p. 6). These elements greatly influenced my work and decision-making during the internship and beyond, both in my professional and personal life, broadening and redirecting my horizons. In this sense, there were three aspects that molded this newfound view: firstly, the company policy regarding client discounts, which essentially was a tool reserved for securing a customer job that was at risk of going elsewhere, or for extremely long projects, but not for corporate clients.

Secondly, the two-sided strategy of pricing, i.e., charging the maximum rates to clients while paying the minimum value to freelancers. Meanwhile, the TSP's interns were generally not paid. So, considering Chesterman's (2001) argument when referencing UNESCO's Nairobi Recommendation on the Legal Protection of Translators and Translations and the Practical

Means to improve the Status of Translators (1977), and further altering the scope towards the translator's rights and reflecting upon important ethical quandaries, one asks, what about "the world's responsibility towards translators? This aspect too might be considered to belong to a general ethics of translation and translatorial behavior" (Chesterman, 2001, p. 143). Subsequently, one must question, "what might be done to improve translators' rights?" (Williams & Chesterman, 2014, p. 19).

The 'status' of the translator – and translation - in the Business Industry is quite a paradox: on one hand, "translation embarrasses the institutions that house these categories and practices because it calls attention to their questionable conditions and effects, the contradictions and exclusions that make them possible—and discredit them (Venuti, 2002, p. 2). On the other, translators "may be underpaid and routinely overlooked in book reviews or on the title pages of translated books, but they only have themselves to blame for their lack of clout and bargaining power", as Hermans (2009) upholds, but "translator's willingness to remain invisible in their texts renders them socially invisible as well (p. 99)".

In this sense, Chumbo (2015), explains that translators "are still many times viewed as non-professional people who know a language or two and can use dictionaries or google to translate" (p. 12). Munday, (2016), on the other hand, rightly states that "(…) translation is currently undervalued. This means, in monetary terms, that translators are underpaid and, in cultural and political terms, that translators and transnational policy-makers are ignorant of the historical context and importance of translation" (p. 291).

Reasoning about ethical behavior entails evaluating "one's own values, becoming more aware of them, and assessing them critically. It is ultimately a question of personal integrity, not skill in following a prescribed set of rules" (Baker & Maier, 2011, p. 4). During the internship, there was clear hesitation as to what was required to be done in terms of recruitment and external hires and what they would be compensated, in accordance with company rules, which was bargaining up to the nethermost possible level, and what was morally/ethically right. The American Translators Association, accepted at least until October of 2010 as their "ethical and professional duty (…) to ask for and offer due recognition of our work, and compensation commensurate with our abilities" (as cited in Lambert, 2023, p. 119). As of November 2022, according to their website, https://www.atanet.org/about-us/code-of-ethics/, this part of the code is no longer included.

While pondering about these predicaments, other associated quandaries occurred, such as, confidentiality issues, potential bias in translations, conflicts of interest, challenges and ethical considerations associated with translational strategies, among many others. However, upon reflection, there was the question about justification itself. There were several occasions when upper-level management would demand justification for choices within translation, which is necessary in the practice for quality assurance purposes, but matters turned ethical when the purposes were mainly financial, with many other factors involved:

> This process [to justify a decision] is made increasingly difficult today by an intense push for globalization in all walks of life, a rampant corporate culture, a growing sense of social injustice within and across communities, and a re-emergence of aggressive political ideologies that have initiated or re-ignited violent conflict in many parts of the world (Baker & Maier, 2011, p. 3).

As such, ethical considerations are intersected with the influence of ideologies in the translation process and there are ideological factors that impact translation decisions. The current state of affairs, globally, has always been about technological or other types of advances and financial growth, issues that contrastively both aid and limit the practice, i.e., the dissonance of the language industry. In this regard, Venuti's view still holds significant relevance concerning the practice's state and place:

> Specific cases, past and present, are invaluable for the light they shed not only on the current marginality of translation, but on the meanings and functions it can support if greater attention were paid to its diverse motives and effects. Translations are produced for many reasons, literary and commercial, pedagogical and technical, propagandistic and diplomatic. Yet no translator or institutional initiator of a translation can hope to control or even be aware of every condition of its production. And no agent of a translation can hope to anticipate its every consequence, the uses to which it is put, the interests served, the values it comes to convey. Nonetheless, it is these conditions and consequences that offer the most compelling reasons for discriminating among the stakes involved in translating and reading translations (2002, p. 3).

4.2. The Importance of Practical Ethical Analysis, Theory Integration and Application of Ethical Frameworks

4.2.1. From CAT tools to MT & AI: Ethical Implications

One of the most interesting aspects of reflecting upon ethics in translation currently is the emerging technologies that have accompanied the evolution of the industry and, as Lambert (2023) states, revolutionized it (p. 5), not only in a practical manner but ethically as well. A phenomenon that has occurred in the pursuance of creating and accelerating "a cost-effective process" (Tymoczko, 2006, p. 444), the development of MT and AI advances, have risen the question of replacing human translation or, at least, replacing "the role carried out by professionals" (Lambert, 2023, p. 152). This aspect was present in all areas of work during the internship, as a high-paced and cost-effective language service provider, on the one hand, and as a translator aided by CAT or MT.

During the internship, for instance, this topic was mildly approached while elaborating budgets and negotiating pricing, however highly influential as part of the management process. For example, a project manager would have to consider that the most cost-effective approach was to provide external translators with the least amount of work possible, so as to pay them the least possible as well. This resulted in the delivery of filled out templates or machine translated documents from the company to the external translator, and where the freelancer's job would not be to translate, but to finish the translation by providing a type of revision, review, and/or check of the work, and where remuneration, payment, and compensation was calculated for this nuanced version of the translator's role. In Lambert's terms,

> One of the clearest ways in which MT has impacted upon the translation world in recent years is the advent of Machine Translation Post- Editing (MTPE). This is the process during which a text that has been pre-translated using MT is corrected by human linguists/ editors rather than translated from scratch, with the aim of saving time and money (2023, p. 152)

This seems to be where the industry is headed towards – or where we currently are- and has many additional ethical other implications, as Moorkens (2022), reminds us that technologies in translation are "not ethically neutral, but rather [mirror] the values of those behind [their] development" (p. 121). This brings us to the second ethical implication:

> By shifting the translator's role to that of an editor who tweaks automated output, these wider misunderstandings of translation risk becoming even more pervasive (…) forcing translators to balance increases in productivity and consistency against issues such as the risk of further misunderstandings of what their role entails among the general public (Lambert, 2023, p. 153).

There are several opinions on this topic, Kelly (2014), for example, calls this new version of the job "linguistic janitorial work", while Bowker (2020, p. 269) explains that:

> The general premise is that premium services, carried out principally by skilled human translators, can command higher prices for their quality focused work. Meanwhile, the bulk services carried out with the help of MT or CAT tools offer a comparatively low-cost, quick-and-dirty solution that encourages technology-dependent translators to focus on processing large volumes of text to earn a living.

Furthermore, as previously stated by Moorkens (2022) these MT and AI technologies can only operate as well as their programing input and, with the current dominance of English as a sort of *lingua franca*, one can easily assume that the input and output of translations from and into English would occur – and do - in far more abundance, further solidifying this dominant status and providing far more higher quality works in dominant languages rather than minority ones, weakening even more their positions (Lambert, 2023, p. 157). Additionally, one must consider the quality of the input entered in these programs, which is human and quite flawed, as Bowker (2020) explains, Google Translate, "was found to generally use masculine pronouns for words like 'strong' or 'doctor' and feminine pronouns for 'beautiful' and 'nurse'" (p. 273). Even "though Google later publicised efforts to reduce this bias, it remains unclear how far/successfully this has been implemented as similar examples have been reported in other languages since the publication of Google's response (Lambert, 2123, p. 157).

The scholar quoted above continues to state that, in May 2022, this clear English bias still persisted in Finnish, "which does not have gendered third-person singular pronouns (he and she) but rather one gender-neutral pronoun, Hän" (2023, p. 157). The author goes on to show a Google Translate figure demonstrating that, when paired with adjectives such as "leader" and "rich", *Hän* is automatically translated as "he", however, while accompanied in a sentence with adjectives like "cleaner" and "exhausted", *Hän* was translated as "she". As of September 2023, this phenomenon still occurs.

4.2.2. TSP Code Adherence & Implementation

Moving forward, it is important to consider any ethical dilemma practically and with a direct impact on the language industry and professionals as well. Within this frame of thought, the value of skill, preparation, and specialization of language service providers, while maintaining and updating competence levels, has been very well stated in ISO 17100 standards (see Annex D) and demanded professionally from graduates:

> Traineeships and internships for students and trainers are just one example of a good contribution for the employability of graduates who, more than ever, have to possess a vast set of skills and keep a high-quality standard in their performance if they want to be job-ready" (Chumbo, 2015, p. 12).

Although there was a thorough and efficient records keeping process of all of the agency's associates and their qualifications and competences, as per ISO 17100 (2015) standard 3.1.1 (p. 5) there was not an incentive for these skills and credentials to be 'maintained and updated', as referred to in the citation below:

> The TSP shall ensure that reviewers are domain specialists and have a relevant qualification in this domain from an institution of higher learning and/or experience in this domain (…) The TSP shall have a process in place to record that the competences of their translators, revisers, reviewers, project managers, and other professionals (…) are maintained by continuing practice and regularly updated by training or other means. The TSP shall keep a record of how competences are maintained and updated (ISO 17100, 2015, p. 6).

Furthermore, the moral issues that current professional translators face are intimately related to the lack of ethical principles that should be enforced by associations surrounding translational work, and the language industry in general.

On many occasions, it appeared as the TSP or the PM were not linguistically competent enough to make a specific decision or do a certain job, for example in "disseminating information [and] issuing instructions" or "managing and handling of feedback" (ISO 17100, 2015, p. 9) concerning the linguistic aspects of a certain project, there was a definitely some inexperience. Moreover, several of the issues that were presented in this text ensued because there was no correspondence to ISO's standards in PM, such as, assigning competent reviewers, revisers or even translators to the translation project (2015, pp. 9-10), including both internal and external workers; in addition, "identifying the key requirements and translation project specifications during the pre-production process and following the procedures and specifications throughout its production" (2015, p. 9).

Therefore, it is important to highlight that there are translation problems that stemmed from the abstract nature of codes, policies and rules, but these dilemmas also surged from ignorance or intentional disregard. For instance, during the internship there was constant hesitation during the pre-production process, concerning inquiry and feasibility where, as per ISO 17100 (2015), "[t]he TSP shall analyze the client's inquiry in order to identify the client's specifications for the services and the TSP's capability to meet them, determining whether all the necessary human, technical, and technological resources are available" (p. 7), and where it appeared as, on some occasions, this criterion was not met, specifically regarding human resources available to do the project.

This serves as a poignant reminder of the translation jobs done in which the translator or the proofer had no knowledge of the SL, the register, or the domain. Technical and technological aids were never an issue and were commonly indispensable in those situations. Straightforwardly, what was ethically and morally good and proper usually became apparent not due to codes and norms, but because of what was already evidently bad, wrong, or improper.

Regarding the translation practice itself during the internship, the age-old question of fidelity was constantly in effect, revealing that good and ethical practices aim and strive to alleviate disparities among the languages in motion, linguistically speaking, but also within extra-linguistic aspects like culture, ideology, and politics. In this sense, the professional translator's decision-making capabilities are continuously confronted with their own reflexive moral judgement and the other's. In my experience, the role of the ethical translator and the path to achieving it has been by positioning the practitioner as the ambassador and emissary of the ST and preserving its truth, moving beyond linguistic and literal confinements.

Domain, language, and register, for example, certainly serve as in-text guidance and assistance towards attaining the desired product or result, but always through the translator's reflexive, moral, and decision-making capabilities, and also by means of ethical autonomy, which are all fundamental pillars that must have been formerly attained by previous training in both ethical and extra-linguistic training, in addition to textual or linguistic TIS. This implies both the translator's responsibility, as well as their authority. During the internship, the prior was commonly in effect, however the latter was frequently lacking, which calls for revision and adjustment, and which, in part, is what this work attempts to achieve: a breaching of the gap.

Conclusions

The primary goal of the internship was to gain practical insights into the functioning of a translation service provider and, within the framework of this work, to understand the ethical considerations that underpin translation practices. This route was aimed at attempting to solve the problems language service providers currently face in a way that suit the conditions that really exist. The internship at Translit provided a unique opportunity to observe firsthand how ethical considerations permeate every aspect of a translation service provision. Through the conjunction of ethical research in translation and the internship, several oppositions between translation norms, studies, and practices became palpable. The exposure to different projects and translation tasks underscored the complexity of ethical decision-making in the translation process. It became evident that ethical questions in translation go beyond mere linguistic accuracy and require an understanding of ethical behaviour from both micro and macro perspectives.

Although it could be said that translation is no longer concerned with following permanent theories, ideas, or norms that condone “no more than intellectual distance and dissent” (Pym, 2001, p. 10), this does not entail a disregard for ethical codes or moral behavior but, contrarily, it ensues an adherence to standards and regulations with the awareness of their abstract nature, but also of their utilitarian value, on the one hand, and with the appropriate academic and theoretical background that, ideally, enable agreement between moral thought and ethical behavior providing “a set of changes which may be able to reduce the gap between academic training and the demands of the labour market” (Chumbo, 2015, p. 12).

Within this frame of thought, recent works of scholars such as Munday (2016) and Lambert (2023), provide essential insights in the value of implementing specific case studies within current academia, taking us a step further in the integration of translational ethical/deontological codes applicable in modern-day translation practices. In this context, for example, one must reconsider that although “[t]ranslator training is viewed as highly practical”, as Chumbo & Silva (2019) state, and even though “future translators are also trained through theoretical approaches and with a strong focus on the acquisition of a set of competences which will make their future as professionals uncomplicated” (p. 714), a substantial journey still lies ahead and, possibly, within this process, “translation will be conceived anew on the basis of detailed case studies, resulting in a set of theoretical concepts that carry practical consequences (Venuti, 2002, p. 3) in real-world scenarios.

During the internship and the development of this work, understanding the breach between translation theory, studies, and professional practice was of utmost importance. The acceptance of this gap allowed the further theorization of the importance of deontological codes and norms, but also their ineffective nature in multiple translational works. This also ensued the reasoning that the same dissonance exists among translator studies and training as well as translator status and liability. The conceptualization of ethical practices in translation must unequivocally entail accountability and justification of moral choices, both in-text and otherwise, including the professional repercussions when failing to comply. Lack of liability contributes to the profession and professional’s marginal status and, thus, inabilities the possibility of fair pricing, compensation, and negotiating altogether.

Additionally, standards must be extended to other areas associated with the language industry in order to guarantee all parties’ rights and responsibilities. For instance, it is imperative that AI and MT technologies maintain a presence within the discourse and with the caveat of its aiding and facilitating properties or features, but also the aspects it hinders and damages.

In my experience, the theoretical framework of this work was continuously interconnected with the internship practices, and through this work experience the main theoretical issues became tangible and visible, which, in turn endorsed further inferences about the language industry's estimate of translators and LSPs role in this perspective. In this context, it is essential to consider in a more profound way what agencies and companies have been contributing to the discussion. My conjecture within this context is that not only codes should be revisited but also the business side of the industry and the industry itself.

Moreover, translation and language service providers, as ambassadors for freelance professionals and academics in the industry and other areas need to kept present in this discourse, especially regarding competence, qualifications, and quality assurance. A professional translator encounters the implications of their own reflexive moral judgement, and, in the same manner, virtuous or unvirtuous decisions will present themselves to others around the language industry as well, however without the same demand for accountability. Thus, the importance of transparent communication, managing expectations, and addressing potential ethical conflicts with clients and colleagues is regarded as part of the job, but practically only on behalf of the translator, which in my perspective represents more disparities and conflict.

As ISO 17100 standards are presented as the norm and as TSPs are audited on these standards, clients and employees are not usually a part of the examination and reporting process, which in return can lead to inaccurate reports of successful businesses that ultimately benefit from abstract codes and lack of thorough accountability. Within this conjunction of proper training of ethical thinking, there is a more truthful representation of current day issues in the TSP industry. The theoretical framework of this report has permitted the further identification of these asymmetries, both clarifying and determining a path towards parity in translation theory and practice.

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Appendix

Appendix A – Templates & Canned Responses Examples

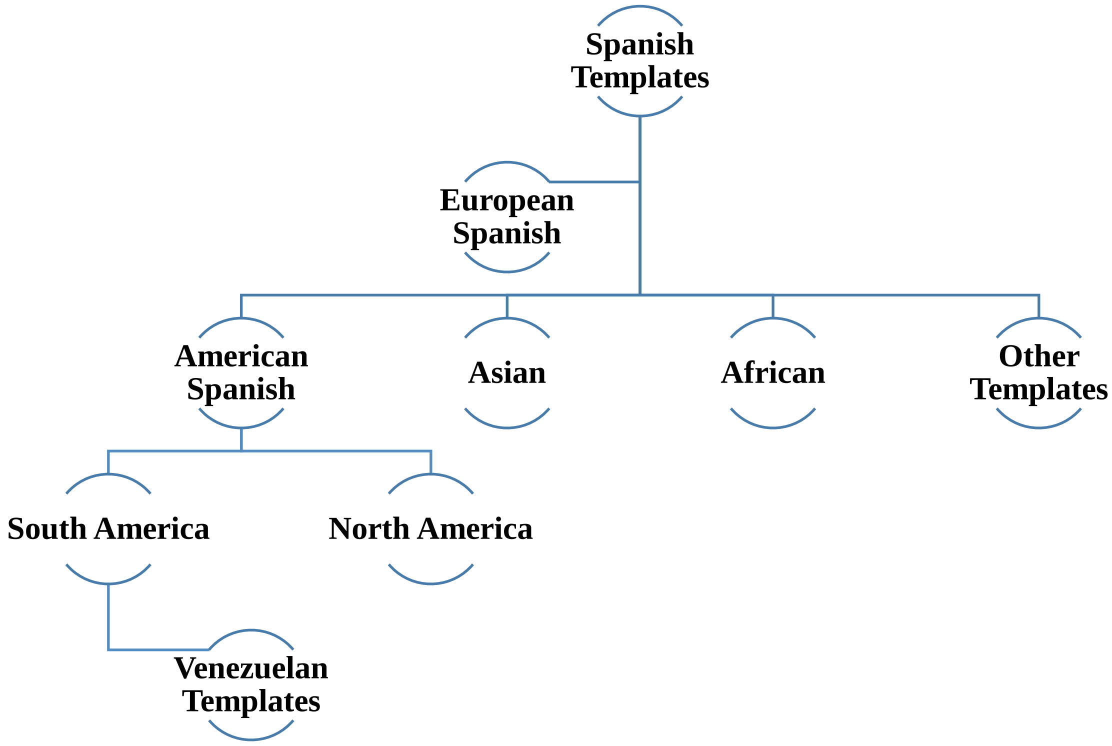
Rules:

1. Remember the client (It was required to add "special" notes about the clients to casually mention in later communication).
2. Find common ground or thing in common with the customer.
3. Make the client feel like they are in the right place (confirm we have the service they require).
4. Always ask the customer: "Where did you hear from us?"
5. Always thank the customer (for calling, for coming, for their inquiry, etc.)
6. Mention the company name as much as possible.

Suggested Canned Responses/Questions:

- "Are you ok moving forward with the translation, or would you like to receive the quote via email?"

Appendix B – Filing System Illustration



Annexes

Annex A – ITIA Code of Practice and Professional Ethics

IRISH TRANSLATORS' & INTERPRETERS' ASSOCIATION

CUMANN AISTRITHEOIRÍ AGUS ATEANGAIRÍ NA HÉIREANN

CODE OF PRACTICE AND PROFESSIONAL ETHICS

1. Preface

1.1. This Code of Practice and Professional Ethics lays down the standards of professionalism and integrity to which all members of the Association shall adhere with respect to their work as translators and interpreters;

1.2. A person, upon becoming a member of the ITIA in any category of Association membership, implicitly adheres to this Code;

1.3. In this Code, a translator is specifically that member of the profession who deals with written text, while an interpreter deals with the spoken word;

1.4. In this Code, both cognates are taken as interchangeable save where the Code itself indicates the specific profession.

1.5. The Code and any subsequent change to it shall be approved by the Annual General Meeting of the Association by not less than two thirds plus one of the members of the Association present and voting.

1.6. The Executive Committee shall have the power to enforce the provisions of this Code under the constitution of the ITIA;

1.7. This Code is subject to and recognizes the provisions of the Constitution of the Association, the laws of the Republic of Ireland and the directives of the European Union.

2. Professionalism

2.1. Acceptance of an assignment shall imply a moral undertaking on the member's part to work with all due professionalism on it;

2.2. Members of the Association shall not accept any assignment for which they are not qualified or where they are not in possession of the specific translation tools outlined in the client's job specification;

2.3. Members of the Association shall at all times maintain standards of work at least commensurate with those required for admission to the ITIA;

2.4. Members of the Association shall in all cases behave in accordance with the highest standards appropriate to a professional body;

2.5. Members of the Association shall recognize the extent of their own competence in terms both of language and subject matter and refuse to accept, unless with the prior knowledge of their client, any work lying outside this competence or which he or she feels cannot properly be completed with accuracy and punctuality within the agreed deadline;

2.6. Members of the Association shall refrain from any action likely to discredit their profession or disadvantage their colleagues, in particular plagiarism, surreptitious subcontracting or gazumping;

2.7. Where members of the Association have sufficient knowledge of some other language, translation/ interpretation may be made into same, subject to notifying the client in writing or email of any possible limitations;

3. Confidentiality

3.1. By the very nature of the profession, members of the Association are privy to a range of confidential texts and verbal information in a variety of situations where disclosure to third parties must never be made;

3.2. Members of the Association must be discreet and confidential at all times in their dealings with a client;

3.3. Members of the Association shall not derive gain from information they may have acquired in the course of their work.

Irish Translators' and Interpreters' Association
Irish Writers' Centre, 19 Parnell Square, Dublin 1, Ireland
T: +353.(0) 87 6738386: **E:** secretary@translatorsassociation.ie / **W:** www.translatorsassociation.ie

4. Impartiality

4.1. Members of the Association shall endeavour to the utmost of their ability to provide a guaranteed faithful rendering of the original text which must he entirely free of their own personal interpretation, opinion or influence;

4.2. The client's approval must be sought before making any addition or deletion which would seriously alter the original text or interpretation;

4.3. Where an interpreter or translator is working in any matter relating to the law, the client's statements must be interpreted or translated by the idea communicated without cultural bias in the presentation, by the avoidance of literal translation in the target language or by giving of advice in the source language.

5. Working conditions

5.1. Translation

5.1.1. Members of the Association shall, in principle, translate into their mother tongue;

5.1.2. Members of the Association shall not append any name to the translated text other than their own true name.

5.1.3. Members of the Association shall refuse to accept work which they believe to be intended for illegal or dishonest purposes, or to be against the public interest;

5.1.3.1. Where such work is refused, the member shall advise the competent authorities and / or the Executive Committee of the Association as appropriate;

5.1.4. The use of another translator's draft translation as a basis for a final work and with his/her prior permission, or use of an intermediary translation in some other language, must be brought to the knowledge of the client for his prior approval and must subsequently be duly accredited.

5.2. Interpretation

5.2.1. Interpreters shall, when and where appropriate, make known to the client and to other relevant parties the working conditions laid down in this Code of Practice and Professional Ethics:

5.2.1.1. by supplying a copy of the Code or indicating its availability on-line;

5.2.1.2. by verbally translating the relevant Articles of the contents of the Code to a client;

5.2.2. Interpreters shall not accept more than one assignment for the same day and time;

5.2.3. Interpreters shall not undertake, as a general rule, either open simultaneous or whispered interpretation unless the circumstances are exceptional and the quality of work is not impaired;

5.2.4. Interpreters shall not, as a general rule, when interpreting simultaneously, work either alone or without a colleague being immediately available for relief;

5.2.5. Interpreters shall request a briefing session with their client or with other relevant parties when and where appropriate;

5.2.6. Interpreters shall require direct sight of the speaker and the conference room and may thus refuse to accept the use of television monitors except in the case of video conferencing post-video interpreting;

5.2.7. Interpreters shall require the relevant working documents and texts, to be read out at the conference or to be used in court, be sent to them in advance.

6. Professional standards

6.1. The Association does not, and will not, support translation or interpreting work done in the Republic of Ireland into or out of any other language on behalf of a citizen of the Republic or other nationality by:

6.1.1. amateurs;

6.1.2. children, minors, teenagers, wards of court, family members of the person;

6.1.3. undocumented non-nationals or refugees whose status in the State has not yet been determined;

6.1.4. persons related by blood, marriage or relationship to the client;

6.1.5. students attending third level institutes or colleges;

6.1.6. in certain and specific circumstances of custom and religion, a person of the opposite sex;

6.1.7. persons who are not members of the ITIA, the *Association Internationale des Interprètes de Conférence* or a recognised or associated body of the *Fédération Internationale des Traducteurs.*

6.2. Members of the Association shall

6.2.1. assist and be assisted by their colleagues where practicable and shall behave loyally towards them and towards their Association;

6.2.2. endeavour to recommend suitable colleagues where work offered is not in their field, language pairs or cannot be completed in the time allowed;

6.2.3. not accept any assignment which offends their personal or moral beliefs.

7. Disagreements and disputes

7.1. Where a dispute or professional difference arises between a member of the Association and a client, this shall be settled where possible by an Arbitration Board appointed by the Association which shall be of guaranteed impartiality, easily accessible and inexpensive.

7.2. In a dispute between a client and a member of the Association, the decision of the Arbitration Board is binding for the member;

7.3. In a matter disputed between colleagues, a decision of the appointed Arbitration Board may be appealed by either of the parties involved by the calling for a Special General Meeting of the Association within thirty days of the date of the given arbitration decision;

7.3.1. The decision of a Special General Meeting is binding on both members of the Association.

8. Advertising and remuneration

8.1. Members of the Association are entitled to advertise and otherwise make known their services, provided this is done in factual, relevant and credit-worthiness fashion;

8.2. Members of the Association shall avoid acceptance of work at rates of pay unreasonably below those professional rates prevailing, nationally or internationally, within the professions.

8.3. Members of the Association shall endeavour to seek, for their profession, the status generally accorded to others, particularly in respect of copyright protection, proper share in the reward due to any published work in which he or she has participated, and appropriate recognition by the revenue authorities.

Dublin, October 2005

Irish Translators' and Interpreters' Association
Irish Writers' Centre, 19 Parnell Square, Dublin 1, Ireland
T: +353.(0) 87 6738386: **E:** secretary@translatorsassociation.ie / **W:** www.translatorsassociation.ie

Annex B – Proposal for a Hieronymic Oath, by Chesterman (2001)

1. *I swear to keep this Oath to the best of my ability and judgement. [Commitment]*

2. *I swear to be a loyal member of the translators' profession, respecting its history. I am willing to share my expertise with colleagues and to pass it on to trainee translators. I will not work for unreasonable fees. I will always translate to the best of my ability. [Loyalty to the profession]*

3. *I will use my expertise to maximize communication and minimize misunderstanding across language barriers. [Understanding]*

4. *I swear that my translations will not represent their source texts in unfair ways. [Truth]*

5. *I will respect my readers by trying to make my translations as accessible as possible, according to the conditions of each translation task. [Clarity]*

6. *I undertake to respect the professional secrets of my clients and not to exploit clients' information for personal gain. I promise to respect deadlines and to follow clients' instructions. [Trustworthiness]*

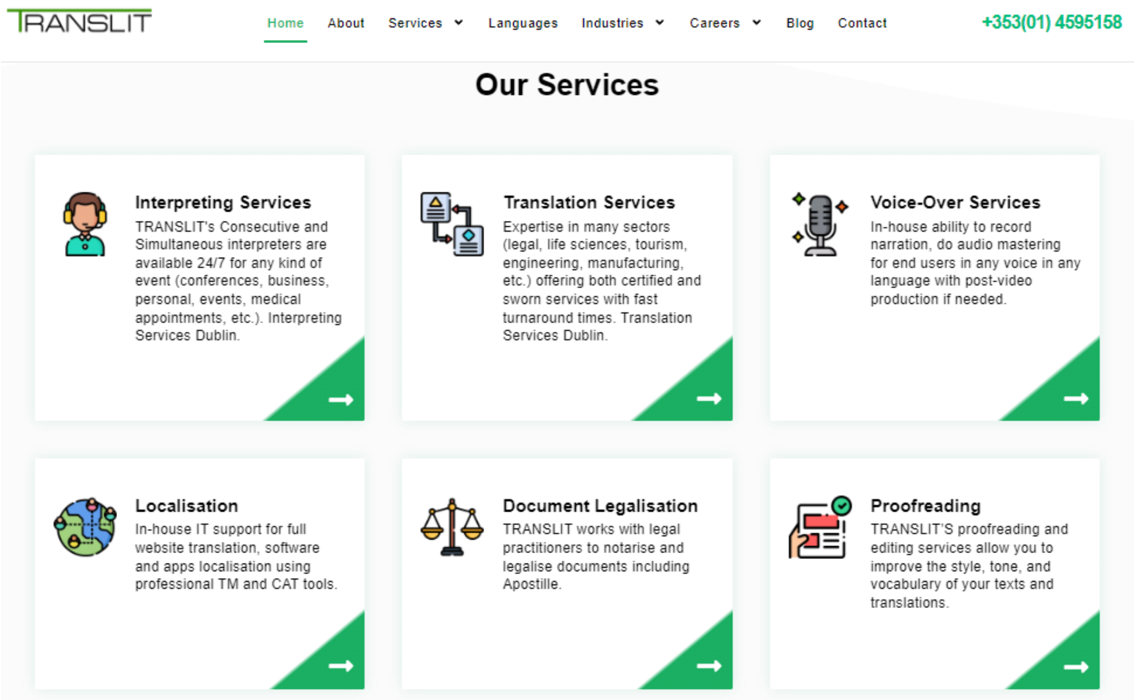
7. *I will be honest about my own qualifications and limitations; I will not accept work that is outside my competence. [Truthfulness]*

8. *I will inform clients of unresolved problems and agree to arbitration in cases of dispute. [Justice]*

9. *I will do all I can to maintain and improve my competence, including all relevant linguistic, technical and other knowledge and skills. [Striving for excellence]*

Annex C – Translit Services (www.translit.com)

1. Services



2. Platform

3.1.3 Professional competences of translators

Translators shall have the following competences.

a) **Translation competence:** the ability to translate content in accordance with 5.3.1, including the ability to address the problems of language content comprehension and language content production and the ability to render the target language content in accordance with the client-TSP agreement and other project specifications.

b) **Linguistic and textual competence in the source language and the target language:** the ability to understand the source language, fluency in the target language, and general or specialized knowledge of text-type conventions. This linguistic and textual competence includes the ability to apply this knowledge when producing translation or other target language content.

c) **Competence in research, information acquisition, and processing:** the ability to efficiently acquire the additional linguistic and specialized knowledge necessary to understand the source language content and to produce the target language content. Research competence also requires experience in the use of research tools and the ability to develop suitable strategies for the efficient use of the information sources available.

d) **Cultural competence:** ability to make use of information on the behavioural standards, up-to-date terminology, value systems, and locale that characterize both source and target language cultures.

e) **Technical competence:** the knowledge, abilities, and skills required to perform the technical tasks in the translation process by employing technical resources including the tools and IT systems that support the whole translation process.

f) **Domain competence:** the ability to understand content produced in the source language and to reproduce it in the target language using the appropriate style and terminology.

3.1.4 Translator qualifications

The TSP shall determine the translator's qualifications to provide a service conforming to this International Standard by obtaining documented evidence that the translator can meet at least one of the following criteria:

a) a recognized graduate qualification in translation from an institution of higher education;

b) a recognized graduate qualification in any other field from an institution of higher education plus two years of full-time professional experience in translating;

c) five years of full-time professional experience in translating.

NOTE 1 In some countries translation degrees may be referred to by a different name such as linguistic studies or language studies. If the course includes translation training, it is considered equivalent to a translation degree.

NOTE 2 Noting that the word "graduate" can have differing application in differing educational jurisdictions, in this International Standard it includes the first degree level of academic award issued by a recognised institution of higher education.

NOTE 3 Full-time professional experience means full-time or equivalent.

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Annex E – Translit Funding

Translation company secures €500k funding

Updated / Wednesday, 2 Jan 2019 12:30

Dave Ronayne, Mainport Group, Alex Chernenko, CEO TRANSLIT and Martin Fitzgerald, Clashrock Capital with Laura Del Valle, TRANSLIT.

Full service translation and interpreting company, TRANSLIT, has secured half a million euro in funding through private equity firm, Clashrock Capital.

Headquartered in Cork, with offices in Dublin and Limerick, TRANSLIT has an impressive portfolio of national and international public and private sector clients. The company, which employs translators and interpreters all around the world, has significant expansion plans, which include a new technology platform, to provide best-in-class translation and interpreting services on-demand.

This investment will see Dave Ronayne, Mainport Group and Frankie Whelehan, Chesway Group working closely with the TRANSLIT management team, led by CEO Alex Chernenko.

"We were attracted to invest in TRANSLIT having recognised their extensive international portfolio of clients, an exceptional network of international interpreters and translators, and proven leadership of CEO Alex Chernenko for the last 9 years," said Martin Fitzgerald, Clashrock Capital.

"With this investment, and experience and vision of the Clashrock's backers, we see huge market opportunity for this established and proven player to dominate the international language services market."

In Ireland, TRANSLIT provides services for leading corporates from Johnson & Johnson to Allergan, as well as the Department of Foreign Affairs, Bord Bia, HSE and Legal Aid Board among others. International clients include KPMG, American Express, China's Chemical Inspection & Regulation Service, Japan's leading telco IIJ, Avara Pharmaceuticals and Novartis among others.

Apart from translation and interpreting, TRANSLIT provides a wide range of language services such as website localisation, document legalisation and voiceover.

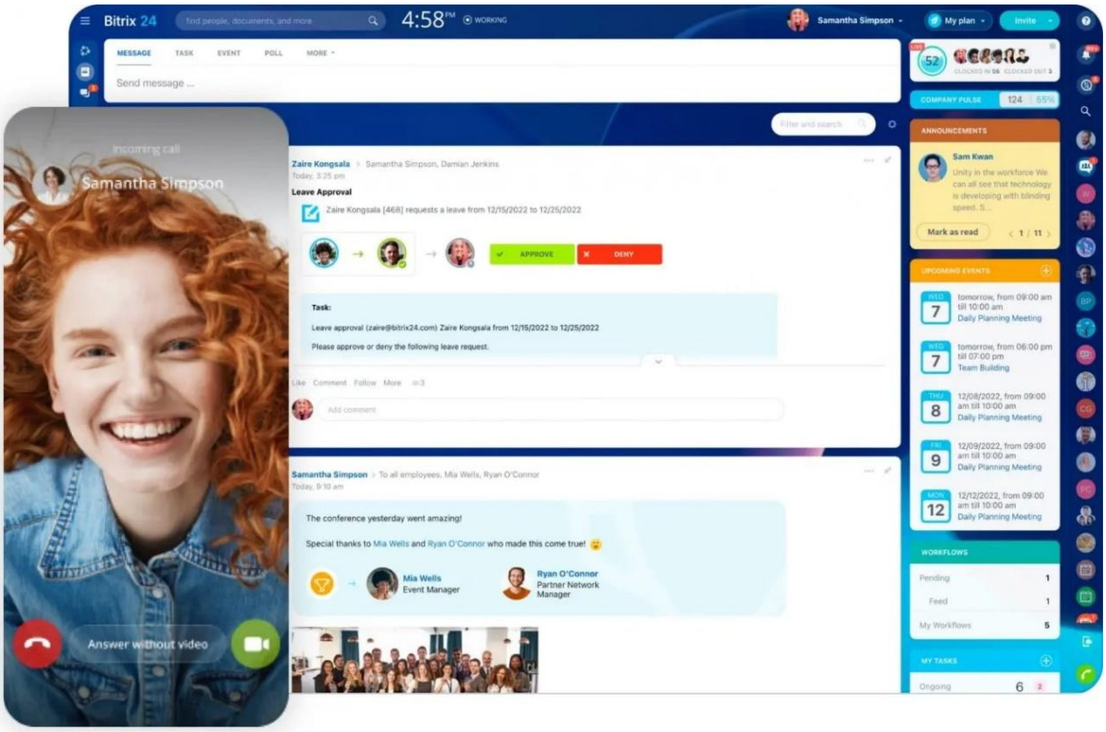
Privacy
A ited from RTE.ie

PROOFREADING CHECKLIST

For any hesitation, refer to **T:\HR\Manuals\Office Administrator\Translation style formatting 1.9.docx**

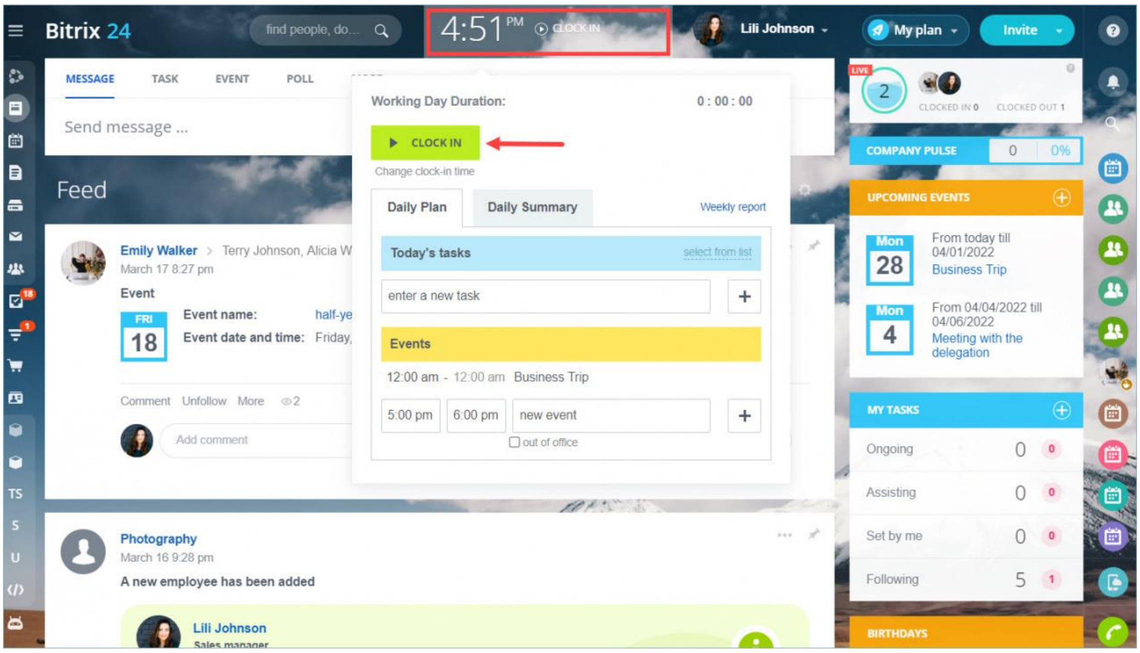
0 Check the template **Job No and Language at the top** Always use the most recent one Check if job number and language(s) are properly filled Check if selected spell checker corresponds to the language of the document	☒
1 Check personal details Check the spelling, especially if the original is not in Latin characters When a document is not in Latin characters, ALWAYS ask people to give the right spelling for names	☒
2 Check dates Dates must ALWAYS be in one of this formatting: ✓ December 13, 2012 ✓ 13/12/2012 ✓ The 13th of December 2012 ✓ The thirteenth of December, the year of twenty twelve Choose the one which is the closest to the original formatting	☒
3 Check stamps, seals and signature Ensure that signatures are marked in translation as ***[signed]*** Ensure that shape of stamps and seals is mentioned in the translation (description into square brackets, italics, font size 10)	☒
4 Check contact details: addresses, phone numbers, emails Addresses must be translated in the English format Check the English spelling for towns, districts, counties, etc. by googling them and verifying on Wikipedia. Check if the name of the country corresponds with the year when the document was issued (especially for countries from ex-USSR which names could have changed)	☒
Check general formatting of the document Font: Times New Roman, size 12 (sizes 10-11 permitted where there is no space to fit all translation on one page to look like original) There should be no bold, italics or capital letters except if they are used in the original document Check if tables are the same as in the original document Don't have many blank lines between paragraphs. Limit blanks to 1 line or use Line Spacing 3 or 6 pt between lines to create a space between them.	☒

Annex G – Bitrix24: Calls & Messaging

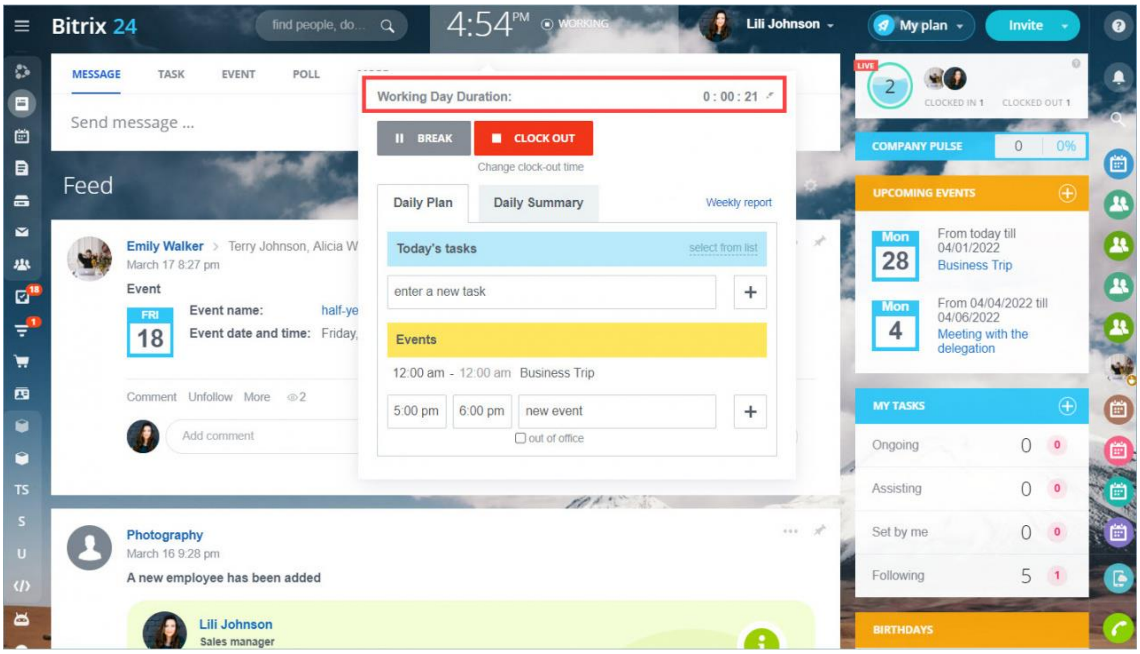


Annex H – Bitrix Screenshots[3]

1. Clock-in

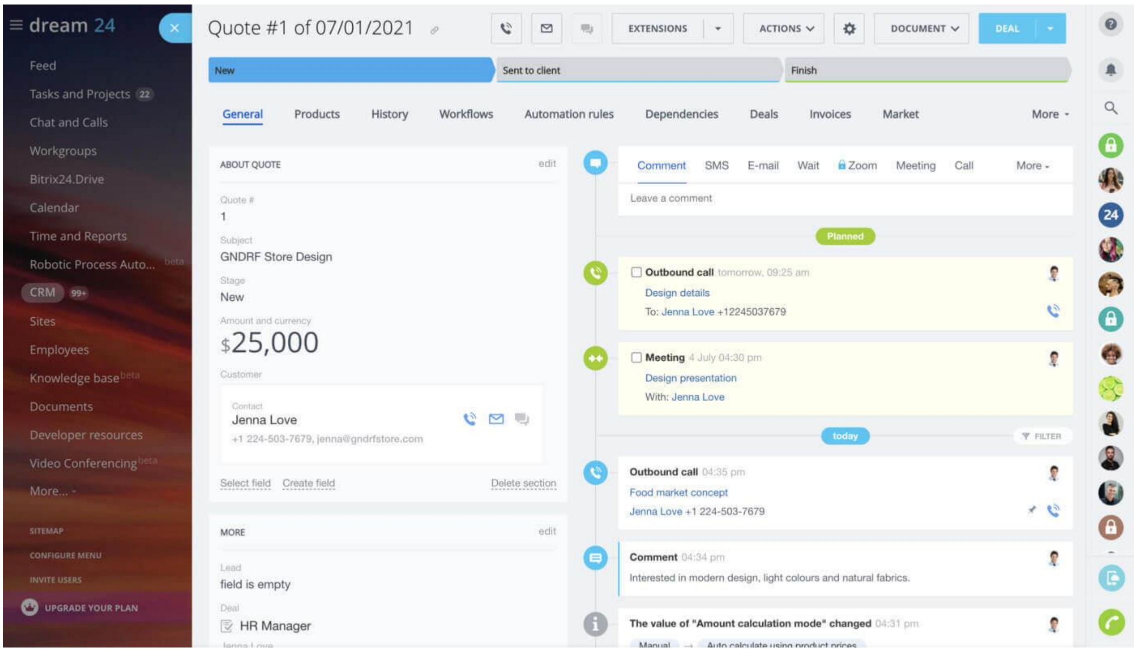


2. Working Hours, Break & Clock-out

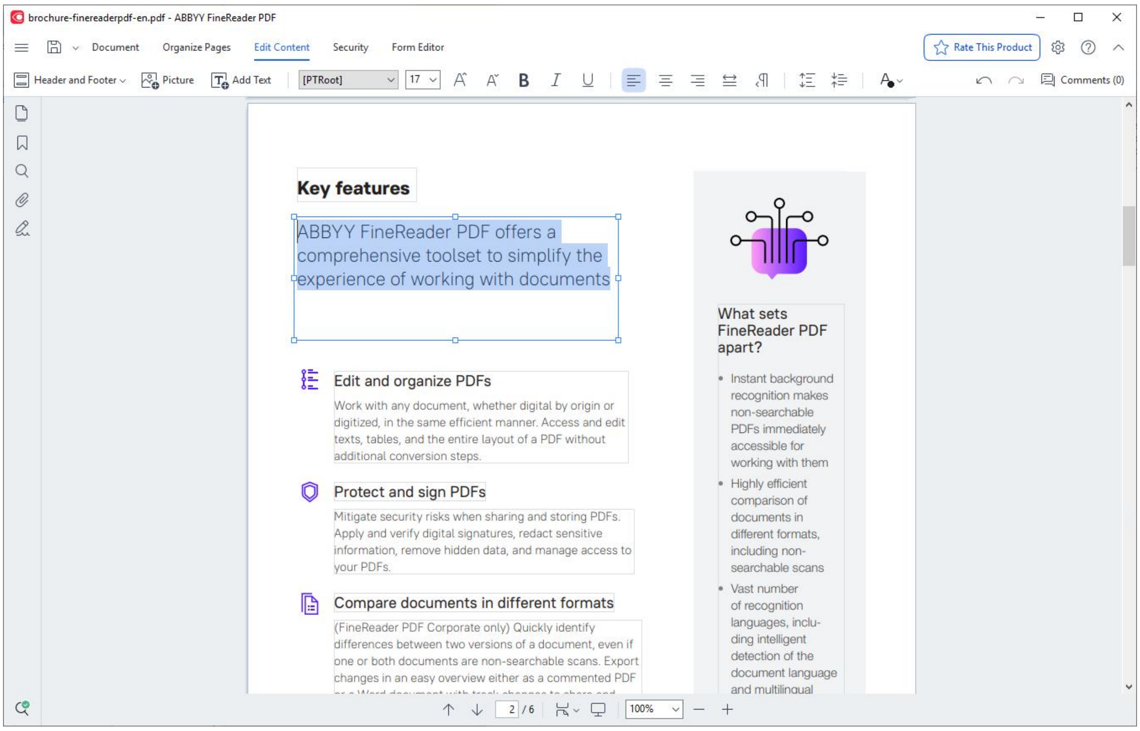


[3] The screenshots presented in this document originate from the Bitrix platform website. They have been used for illustrative purposes and do not represent real names or clients, as this is in accordance with confidentiality agreements maintained with the company Translit (Retrieved from bitrix24.com).

3. Quotes


dream 24
Feed
Tasks and Projects 22
Chat and Calls
Workgroups
Bitrix24.Drive
Calendar
Time and Reports
Robotic Process Auto...
CRM 99+
Sites
Employees
Knowledge base
Documents
Developer resources
Video Conferencing
More...
SITEMAP
CONFIGURE MENU
INVITE USERS
UPGRADE YOUR PLAN
Quote #1 of 07/01/2021
EXTENSIONS
ACTIONS
DOCUMENT
DEAL
New
Sent to client
Finish
General
Products
History
Workflows
Automation rules
Dependencies
Deals
Invoices
Market
More
ABOUT QUOTE
edit
Quote #
1
Subject
GNDRF Store Design
Stage
New
Amount and currency
$25,000
Customer
Contact
Jenna Love
+1 224-503-7679, jenna@gndrfstore.com
Select field
Create field
Delete section
MORE
Lead
field is empty
Deal
HR Manager
Comment
SMS
E-mail
Wait
Zoom
Meeting
Call
Leave a comment
Planned
Outbound call tomorrow, 09:25 am
Design details
To: Jenna Love +12245037679
Meeting 4 July 04:30 pm
Design presentation
With: Jenna Love
today
FILTER
Outbound call 04:35 pm
Food market concept
Jenna Love +1 224-503-7679
Comment 04:34 pm
Interested in modern design, light colours and natural fabrics.
The value of "Amount calculation mode" changed 04:31 pm
24

Annex I – ABBY Reader Screenshot



Annex J –Translit Translation Templates

1. Irish Birth Certificate (Spanish Translation)

TRANSLIT

Traducido del inglés al español.
N.__________________

[escudo de la República de Irlanda]

COMP. K 924
2

Forma A2

Irlanda

Certificado de nacimiento otorgado en cumplimiento del Acta de Registros de Nacimientos y Defunciones de 1863 a 1972

Emitido bajo la **Ley de Subsidio de Hijos de 1944** *Insertar aquí nombre de Ley

Nacimientos registrados en el Distrito **Urbano de** ________________	en la Superintendencia del Distrito del Registro de ________________	en el Condado de ________________

Número (1)	Fecha de nacimiento Lugar de nacimiento (2)	Nombre (3)	Sexo (4)	Nombres, apellidos y domicilio del padre (5)	Nombre, apellido de casada y apellido de soltera de la madre (6)	Profesión del padre (7)	Firma y profesión del informante (8)	Fecha de registro (9)	Firma del responsable del Registro Civil (10)	Nombre de bautizo si se añadió después del registro del nacimiento y de la fecha de nacimiento (11)
					Anteriormente					

Certifico que esta es una copia fiel de la entrada N° ____ en el Libro de Registros de Nacimientos bajo mi custodia.

El año de Nacimiento mencionado anteriormente es Mil novecientos ______________________

[firmado]

(*Superintendente) Registrador de Nacimientos y Defunciones

Para el Distrito de ______________________

*Eliminar palabras entre paréntesis, si no aplican

Fecha ____________

LA ALTERACIÓN O EL USO IMPROPIO DEL PRESENTE CERTIFICADO HA DE CONSIDERARSE DELITO GRAVE

El presente sello certifica que la que antecede es una traducción verdadera y fiel del documento adjunto.
*El sello contiene el siguiente texto: [TRANSLIT, nº registro 399851 * Servicios de Traducción e Interpretación jurada en Irlanda].*
La traducción ha sido realizada por la empresa TRANSLIT (nombre registrado: TRANSLIT, No. 399851).
Dirección: 18 Mallow Street, Limerick, Irlanda | 7 South Mall, Cork, Irlanda
Tel.: +353 85 7507150 | Página web: www.translit.ie | Email: info@translit.ie

2. Hague Apostille Table (Greek Translation)

[στρόγγυλη σφραγίδα:Υπουργείο Εξωτερικού και Εμπορίου, εθνόσημο της Ιρλανδίας]

<table>
<tr><td colspan="4" align="center">ΕΠΙΣΗΜΕΙΩΣΗ
(Σύμβαση της Χάγης της 5ης Οκτωβρίου 1961)</td></tr>
<tr><td>1. Χώρα:</td><td colspan="3">ΙΡΛΑΝΔΙΑ</td></tr>
<tr><td colspan="4">Το παρόν δημόσιο έγγραφο</td></tr>
<tr><td colspan="2">2. Υπεγράφει από</td><td colspan="2">-------------------</td></tr>
<tr><td colspan="2">3. Που ενήργησε με την ιδιότητα του</td><td colspan="2">-------------------</td></tr>
<tr><td colspan="2">4. φέρει τη σφραγίδα/επίσημα</td><td colspan="2">Γραφείο Γενικού Ληξιάρχου</td></tr>
<tr><td colspan="4" align="center">Η βεβαίωση χορηγείται</td></tr>
<tr><td>5. τόπος</td><td>Κορκ</td><td>6. ημερομηνία</td><td>______________</td></tr>
<tr><td>7. από</td><td colspan="3">Υπουργίο Εξωτερικών και Εμπορίου</td></tr>
<tr><td>8. Με αριθμό πρωτ.</td><td colspan="3">_________________________</td></tr>
<tr><td colspan="2">9. Σφραφίδα/Επίσημα
[Σφραγίδα: Εθνόσημο Ιρλανδίας]</td><td colspan="2">10. Υπογραφή
[χειρόγραφα: ___________________]</td></tr>
</table>

Αυτή η επισημείωση πιστοποιεί μόνο την αυθεντικότητα της υπογραφής και της ιδιότητας του προσώπου που έχει υπογράψει το δημόσιο έγγραφο και όπου είναι δυνατόν, την ταυτότητα της σφραγίδας ή των επισήμων που φέρει το δημόσιο έγγραφο. Αυτή η επισημείωση δεν πιστοποιεί το περιεχόμενο του εγγράφου για το οποίο εκδόθηκε. Για να επαληθεύσετε την έκδοση αυτής της Επισημείωσης, επισκετείτε την ιστοσελίδα www.authentications.dfat.ie	***REF***

Annex K –Legal Translation Example

1. Original Document: Lithuanian Divorce Certificate

Forma patvirtinta
Lietuvos Respublikos teisingumo ministro
2016 m. gruodžio 28 d. įsakymu Nr. [redacted]

Santuokos nutraukimo įrašą liudijantis išrašas

Kauno miesto savivaldybės administracijos Civilinės metrikacijos skyrius
(civilinės metrikacijos įstaigos pavadinimas)

SANTUOKOS NUTRAUKIMO ĮRAŠAS

2017 m. sausio 12 d. Nr. [redacted]
(data)

Kaunas
(sudarymo vieta)

Civilinės metrikacijos įstaigos kodas 19000

DUOMENYS APIE IŠSITUOKIANČIUOSIUS			
		JIS	JI
1.	Asmens kodas	[redacted]	[redacted]
2.	Vardas	[redacted]	[redacted]
3.	Pavardė iki ištuokos	[redacted]	[redacted]
4.	Pavardė po ištuokos	[redacted]	[redacted]
5.	Gimimo data	[redacted]	[redacted]
6.	Pilietybė	LIETUVOS	LIETUVOS
7.	Santuokos nutraukimo data ir vieta	**2017-01-05 Kaunas**	
8.	Pastabos		

Santuokos nutraukimo įrašą liudijantis išrašas tikras

Kauno miesto savivaldybės administracijos Civilinės metrikacijos skyriaus vedėjo pavaduotoja
(santuokos nutraukimo įrašą liudijantį išrašą išdavusios įstaigos pavadinimas, pareigų pavadinimas)

[redacted] A.V.
(parašas)

[redacted]

2. Final English Translation:

Form approved
The Minister of Justice of the Republic of Lithuania
December 28, 2016, Order [redacted]

Statement of Divorce Records

Kaunas Municipality Administration Civil Registry Office
(name of civil registry or consular office)

DIVORCE ENTRY

January 12, 2017 No [redacted]
(date)

Kaunas
(place)

Civil Registry or Consular Office Code 19000

INFORMATION ON THE SPOUSES			
		HE	**SHE**
1.	Identification No.	[redacted]	[redacted]
2.	Name	[redacted]	[redacted]
3.	Last name before marriage	[redacted]	[redacted]
4.	Last name after marriage	[redacted]	[redacted]
5.	Date of birth	[redacted]	[redacted]
6.	Nationality	LITHUANIAN	LITHUANIAN
7.	Date and place of marriage	**05/01/2005 Kaunas**	
8.	Notes		

This is to certify that this divorce record is true.

Head of Kaunas Municipality Administration Civil Registry Division
(the name of the institution that issued the marriage record. The title of the poster.)

[signed]

(signature)

*[round seal: coat of arms of Lithuania * THE REPUBLIC OF LITHUANIA* KAUNAS DISTRICT MUNICIPALITY * CIVIL REGISTRY OFFICE]*

[redacted]
(name and surname)

[redacted]
(date and registration number)