

# A Comparison between Ethicsin Translation Practice and Ethicsin Research Methodologies

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## ***Abstract***

This paper attempts to compare translation practice and research methodologies concerning the issue of ethics and ethical behavior. Translation means to transfer the content of a text across two different languages and cultures. Research involves to collect data and analyze them to acquire knowledge. These two tasks are done through a set of boundaries established by ethical rules and principles. A comparison between ethics in translation and research and identification of their similar and different points is the main subject of this study.

The researcher starts his career with an introduction to the role of ethics in both translation and research. He renders a brief taxonomy of basic ethical principles of each profession in a separate section. This is followed by two further sections, the first one discussing their similar points and the second one their differing points, regarding ethics. The last section includes concluding points based on the previous sections.

In a general viewpoint, ethics plays a crucial role in both translation and research, but the degree of importance of various ethical issues differs between them. They overlap in 10 ethical issues which are accuracy, faithfulness, confidentiality, impartiality, responsibility, distinction between personal and professional ethics, respect, honesty, anonymity, and culture-specific nature. They differ in 6 dimensions which include competence, informed consent, privacy, plagiarism and self-plagiarism, protection from harm, and the four models suggested by Chesterman. Various degrees of importance can be assigned to the ten overlapping issues in different sub classifications of each of these two professions.

**Key Words:** ethics, translation, research, similar points, different points

## **1. Introduction**

Human is the only creature capable of making intellectual and logical judgements and decisions. Such a capacity necessitates a set of rules and principles to be followed. They include what must be and what must not be, what is acceptable and what unacceptable, what is conventional and what is unconventional, which behavior is good and which one bad, and so forth. All such expressions are summed up in a single, although very meaningful concept, which is called as ‘ethics’.

“The concept of ‘ethics’ is complex and multifaceted” (Kruger & Crots, 2014, p. 148). Broadly, ethics rests on the notion of how someone should behave. It addresses epistemology; how someone knows what kind of matter something belongs to (Alwazna, 2014). Ethical principles extend from responsibilities to oneself and other members of the same profession and society to responsibilities towards other groups, professions, communities, and fields of studies. This concept plays a crucial role in almost all professions and areas of studies, but its role, its significance, and its various dimensions differ from one area to another (although with correspondence to some extent in some dimensions). The practice of translation and the field of research methodologies are two areas in which ethics and its role are worthy of comparison and investigation.

Translation is one of the oldest occupations worldwide. Translation in the present century has experienced some good times and some bad periods. It is more than the substitution of one word in the source language with another word in the receptor language (Sofer, 2006). Translation involves interlingual and intercultural transfer across texts, individuals and societies, thus relationships between human beings. These relationships should take place within a set of boundaries, out of which, they may be harmful and unethical. Ethical principles are what establish these boundaries and all translators must follow them practically.

Translation never stands in a neutral space. This is true whether translation agents, processes, or products are considered. They are positioned politically, ideologically, and ethically (Tymoczko, 2014). Ethics is, according to İÇÖZ (2012), one of the most important topics that translation studies has been interested in recently. Translators encounter a variety of ethical issues and questions in the course of their work. Different bodies in different countries determine their own codes of ethics (NAATI, n.d).

Ethical behavior is a basic feature for a competent translator. This ethical behavior involves both linguistic and extra-linguistic dimensions. Drawing on insights from several disciplinary bases, according to Baker and Saldanha (2009), including philosophy, sociology, anthropology, literary theory, narratology and legal studies, translation scholars have identified questions of ethical responsibility, social activism and personal integrity as urgent issues which must be considered central to academic and non academic pursuits within the field. An ethical translator must be faithful to the original author and his work, keep the target reader and his needs and expectations in his mind, respect the client’s rights concerning privacy and confidentiality, behave honestly and with justice, accept works according to his knowledge and competencies, and finally, follow the codes of ethics determined by the organization and society for which he is working.

Research is a word used liberally to refer to any kind of investigation which is intended to uncover interesting or new facts (Walliman, 2011). This is one of numerous definitions suggested throughout history for the word ‘research’. Research is done to generate knowledge and to further human’s understanding. Social research (including research in education) deals with people’s lives in the social world and hence inevitably involves ethical issues (Dörnyei, 2007). Research methodologies, as well as translation studies, possess a set of ethical rules and principles that should be followed in order to carry out an acceptable research. Lack of ethical observation is a great weak point which causes a research project to be rejected.

According to Rodriguez, Valdebenito, and Mondragón (n.d), there exist ethical dilemmas in any scientific study. A variety of ethical principles are given by different sources, the most important and commonly discussed of which are honesty, respect, privacy, confidentiality, informed consent, avoiding deception and plagiarism, impartiality, and protection from harm. These ethical principles and their practical observation are among the fundamental issues a competent researcher is expected and will contribute to the acceptability of a research project.

Honesty refers to the purpose of investigation to be positive and helpful to other individuals and free from any damaging consequences. Researchers should respect others' rights and behave them as respectful members of their societies. Privacy and confidentiality are two closely related concepts. The former means that the researcher attempts to avoid intruding into private aspects of his participants' lives, while the latter refers to keeping the data collected secretly and far from public access. It is crucial to inform the participants of being examined and get their consent to participate in the research, either orally or through a written form. Researchers must avoid deceiving their participants and using others' works without citation. The project should not make someone feel that he has been misused or his findings and/or statements have been stolen. Bias is a great threat to all investigators. The researcher must be impartial and view all his participants in the same way. Last but not least, the research and its consequences should bear no harm (physically, mentally, or socially) for anyone involved in the project.

### **1.1. Statement of the Problem**

“No matter what the core data source is, ethical issues should be given careful consideration” (Saldanha & O'Brien, 2014, p. 41). Ethical behavior is always appreciated and unethical performance is frequently rejected. This is true for translation studies, as well as research methodologies. A competent translator is expected to be familiar with the codes of ethics determined by the institution or society for which he is working and follow them practically in his translation tasks. Researchers are also supposed to act in accordance with ethical rules and principles determined in the area of scientific research. Regarding ethical issues, translation practice and research task are similar in specific aspects and differ in others. They can be compared, something done in this paper. The main problem investigated in this paper is therefore to compare 'ethics' in the task of translation against 'ethics' in the area of research methodologies.

### **1.2. ResearchSignificance**

Ethics plays a significant role in both translation and research. These two fields are not mutually exclusive. They have compatibilities in several respects. A text to be translated can be about research or researchers and a research project may be about translation or translators. A translator may decide to research in an area or a researcher may have to translate a document to be used in his research paper. This paper and its findings are very helpful to both of these groups. Both translators researching and researchers translating have to behave ethically in order to be successful in their corresponding tasks.

This research is a comparative investigation. The author of this paper believes that his work can lead to several further investigations and research projects. Ethics is one of numerous areas in which fields of translation and research can be compared. Age, sex, experience, nationality, technology, economy, politics, philosophy, logic, and many other topics can be used to compare translation practice and research methodologies. Thus the researcher in this paper advises other scholars to follow the procedures mentioned here and start a new project in order to compare translation practice and research methodologies regarding a different subject.

### **1.3. Research Questions**

Q1: What are the similar points between translation practice and research methodologies regarding the area of ethics?

Q2: What are the different points between translation practice and research methodologies regarding the area of ethics?

### **1.4. Research Hypotheses**

H1: Translation and research correspond to each other in 10 ethical aspects that are accuracy, faithfulness, confidentiality, impartiality, responsibility, distinction between personal and professional ethics, respect, honesty, anonymity, and culture-specific nature.

H2: Regarding ethics, translation and research differ in 6 aspects which include competence, informed consent, privacy, plagiarism and self-plagiarism, protection from harm, and the four models suggested by Andrew Chesterman.

### **1.4. Research Limitations**

The way translation and ethics are studied in this paper is too narrow and restricted. Translation is more than a single concept. It can be studied from different viewpoints, including media (oral or written translation), technology (machine translation, translation memory, electronic dictionaries, localization, etc.), genre (literary translation, religious translation, legal translation, etc.), and so on. Ethics plays a different role in each of them. Time and space restricts the scope of the research to a general view of translation.

The same limitation exists for research methodologies as well. The field of research is excessively broader than that seen here. Research literature has a basic categorization of research into qualitative, quantitative, and mixed methods, with a large number of further subcategorizations and conceptualizations. Once again, lack of enough time and space does not allow the researcher to examine ethics in all these dimensions. As a result, this part is also restricted to a general view of research.

## **2. Literature Review**

Human rulers can kill individuals, but they cannot kill ideas (Sofer, 2006). People live all around the world with different ideas, as well as many other different characteristics. It is almost impossible to find two individuals having exactly the same characteristics. This is mainly due to their differing natures. A similar circumstance exists for professions and fields of studies. There are countless professions all over the world, with more countless similarities and differences. Each profession has a number of characteristics which are similar to or different from those of another profession. Two of such professions are the practice of translation and the task of research.

Translation and research are similar in some circumstances and differ in some others. They both have a set of ethical principles which must be known by their individuals and practically followed by them. Ethical codes and guidelines are a means of establishment and articulation of the values of a particular institution or society. They involve the obligations that people engaged in certain practices are expected to abide by (Hughes, Hunter, Sheehan, Wilkinson, & Wrigley, 2010). İÇÖZ (2012) points out that there exists no discipline or profession in which ethical issues do not appear. The majority of professions worldwide possess a particular code of ethics. These ethics have developed as a

result of people's realization regarding the significance of showing what is acceptable or unacceptable within a particular profession(Alwazna, 2014).

## **2.1. Translation**

“Let us assume that a translation is a text in one language which is produced on the basis of a text in another language for a particular purpose” (Williams & Chesterman, 2014, p. 2). Translator is defined as a bilingual mediator between monolingual communication participants in two different language societies, i.e. the translator decodes the message transmitted in one language and re-encodes it in another(Bell, 1991). Tymoczko (2014) points out that the whole globe has been swept up by the necessity for communication and translation. From the cornflakes packet to the operating instructions of the remote control, at work or leisure, during cultural activities or via the media, people use translation everyday(Schäffner, 2004).

Samuelsson-Brown (2010) believes that people mostly become translators either by design or by circumstance. There exists a relatively long tradition of thought about translation. However, the field of translation studies has a short history as a discipline, i.e. as an academic subject and a field of knowledge(Schäffner, 2004). This new field of study is currently covering all concepts and phenomena, more or less related to the notion of translation, among which are ethics and ethical behavior.

‘Ethics’ in the area of translation has enjoyed increasing attention over the previous years (Saldanha & O'Brien, 2014). Ethical translation necessitates judgement and balanced decision-making in context (AUCIT, 2012). What we hope for is more concrete guidance about how to make empowered, ethical decisions in the most ordinary and daily practice of translation, as well as how to retain one's independence as an ethical agent. Expanding the domain of ethical behaviour beyond the level of personal behaviors or religious belief to include geopolitical considerations is crucial in how translators think about decision-making and how they position themselves as cultural mediators. Consequently, thinking about responsibilities to self, family, community, nation, and the world opens up wider ethical issues for translators(Tymoczko, 2014).

### **2.1.1. Accuracy and Faithfulness**

Accuracy means optimal and complete message transfer into the receptor language preserving the content and intent of the source message or text without omission or distortion. Translators provide accurate renditions of the source utterance or text in the receptor language. Translators acknowledge and promptly rectify all translation mistakes. Where circumstances permit, they ask for repetition, rephrasing or explanation, if something is unclear (AUCIT, 2012).

Translators use their best professional judgement in remaining faithful to the meaning of texts and messages (AUCIT, 2012). The professional ethics of translation have traditionally been defined very narrowly: it is unethical to distort the source text's meaning(Robinson, 2004). A traditional ethics of translation is founded on the concept of faithfulness. The translator should remain faithful to the source text, or to the source author, or to the intention of the text or author, or to something in that general direction (Pym, 2003).

### **2.1.2. Confidentiality**

Translators maintain confidentiality and do not disclose information acquired in the course of their work. Wherever teamwork is required, the ethical obligation for confidentiality extends to all members of the team and

agency. Practitioners do not seek to take advantage of information acquired as a result of their work (AUCIT, 2012). If the translator, under specific circumstances, has to permit public access to the whole or a portion of individuals' confidential information, he should inform them of such a behavior and the extent of the information revealed, explain its reason for them, and receive their free-will consent before any kind of disclosure.

### **2.1.3. Impartiality**

Generally speaking, codes of ethics within translation reveal a strong emphasis on notions of impartiality, neutrality, accuracy and fidelity across a range of professional contexts (Baker & Saldanha, 2009). Translators observe impartiality in all professional contacts. They never show bias towards either the author of the source text or the intended readers of their translation (AUCIT, 2012).

Translators are not responsible for what is communicated by the parties, only for complete and accurate transfer of the message. They never allow bias to influence their performance. Likewise, they never soften, strengthen or alter the message being conveyed. They never recommend to clients any business, agency, process, substance or material matters in which they have a personal or financial interest, without fully disclosing this interest to the clients. Wherever impartiality is difficult to maintain because of personal beliefs or other reasons, translators never accept assignments, or they offer to withdraw from the assignment (AUCIT, 2012).

### **2.1.4. Competence**

Translators only undertake works they are competent to perform in the languages for which they are professionally qualified. Translators need to have particular levels of expertise for particular types of works. Those who work with translators are entitled to expect that they are working with appropriately qualified practitioners. Such practitioners always represent their credentials honestly. Where formal training or accreditation is not available, practitioners have an obligation to increase and maintain skills through their own professional development or request employers, agencies or institutions to provide it. If it is revealed in the course of an assignment that expertise beyond their competence is needed, translators inform the clients immediately and attempt to resolve the situation, either withdrawing from the assignment or following another acceptable strategy (AUCIT, 2012).

### **2.1.5. Role Boundaries and Relationships**

When translators become members of a professional association, they are often obliged to follow a code of ethics or a code of professional conduct which aims to ensure all members are adopting a common set of ethical principles when practicing their profession. Following this definition, translation networks are composed of actors with a shared interest in translation or a related profession. Within any translation network, however, actors can be linked not just by their shared interests, but also by common values related to the profession, practice, teaching or study of translation. Likewise, profession-oriented networks mostly have a code of ethics all members must endorse if they want to join the network (Dolmaya, 2011).

Translators maintain clear boundaries between their task as facilitators of communication through message transfer and other tasks that may be undertaken by other parties involved in the assignment. Practitioners never, in the course of their translation duties, engage in such other tasks as advocacy, guidance or advice. Even where such other tasks are mandated by particular employment arrangements, practitioners insist that a clear demarcation is agreed on between translation and other tasks. For this purpose, translators will, where the situation necessitates it, provide an explanation of their role in line with the principles of this Code (AUCIT, 2012).

Translators are responsible for the quality of their work, whether as employees, freelance practitioners or contractors with translation agencies. They always try to secure satisfactory working conditions for the performance of their duties, including physical facilities, appropriate briefing, a clear commission, and clear conduct protocols where

required in specific institutional settings. They ensure to have allocated adequate time to complete their work; they foster a mutually respectful business relationship with the people with whom they work and encourage them to get familiar with the translator role (AUCIT, 2012).

#### **2.1.6. Clients, Agencies, and Colleagues**

Translators respect and support their fellow professionals and uphold the reputation and trustworthiness of the profession of translation. They support and further the interests of the profession and their colleagues and offer each other assistance. Translators resolve any disputes with their colleagues in a co-operative, constructive and professional manner (AUCIT, 2012).

Translators obtain from the client as much information, terminology or reference material as possible and essential for the proper and timely execution of the translation commission, and treat such material confidentially or as expressly agreed. Translators deliver a translation which completely and impartially renders the meaning and intention of the source text within the parameters and requirements of the receptor language and culture and is in keeping with the purpose specified in the commission received from the client/initiator (AUCIT, 2012). As in any job, the salary the translator can command depends on his experience, expertise, any specialist knowledge he may have and, not least, his own negotiating powers (Samuelsson-Brown, 2010).

#### **2.1.7. Unethical Translation**

It is unethical to contact a translation agency's clients directly and attempt to sell them services. The translator may consider it tempting but it is viewed as commercial piracy (Samuelsson-Brown, 2010). Anthony Pym points out that translators shouldn't forget to be the representatives of the source text or author. If something exists in the source text but it doesn't exist in the target text, it will not be ethical and the translator will be responsible and guilty for it. Andrew Chesterman also indicates that if a translation misinterprets a source text, the result will be a prejudiced, biased, ideologically suspect version, and therefore, such a condition will have unethical consequences for the relations and perceptions of the source and target cultures (İÇÖZ, 2012). The following conditions are suggested for an unethical translation by İÇÖZ (2012):

1. to have a biased, prejudiced or ideologically suspect version;
2. to cause the source text to lose its value due to misinformation on purpose or by mistake;
3. to evoke scandals by aggravating ethnocentric thoughts or ideologies.

#### **2.1.8. Some Other Significant Points**

Andrew Chesterman relates norms to professional ethics, which, he claims, demand to commit adequate expression, to create a resemblance between original and translation, to maintain trust between the parties involved in the transaction and to minimize misunderstanding. Drawing on the ethical codes of conduct of professional organizations, he goes on to propose a Hieronymic oath for translators worldwide, on the model of the medical profession's Hippocratic oath (Munday, 2009).

Andrew Chesterman puts forward four models of translation ethics. Regarding ethics of representation, this is based on loyalty towards the source text, as well as loyalty towards ethical representation of the Other. An ethics of service is founded on a view of translation as a service rendered to a client, and in this view ethical behaviour equates to meeting the ideals of rendering a professional service. An ethics of communication is founded on the principle of

enabling communication and co-operation. Chesterman distinguishes a norm-based ethics, which is premised on the idea that norms encode the ethical values held at a particular time at a particular society, and that ethical behaviour equates to behaving in accordance with these norms as socially sanctioned expectations (Kruger & Crots, 2014).

There exists a crucial distinction between professional and personal ethics of translation. Professional ethics is codified in codes of ethics or conduct and constitutes an articulation of ethical obligations that is determined by an external locus of control. Professional ethics is based on the profession's interests, viewed impersonally, and elides the individual and personal. In contrast, personal ethics is based on a locus of control within the translator as person or individual. It is therefore more subjective and involves the translator's articulation of an ethical motivation which is centered on his own beliefs (Kruger & Crots, 2014).

The liability for the translated text in any case rests with the translator who sub-contracted the work to the other practitioner, unless otherwise expressly agreed. If a translation is subject to revision or checking by another translator, the revision will be returned to the original translator for approval and finalization. Professional translators working in areas involving copyright issues attempt to follow the principles laid out by the Nairobi Recommendations of UNESCO on the Legal Protection of Translators and Translations, and the FIT Translator's Charter (AUCIT, 2012).

## **2.2. Research**

The concept of research has encountered numerous definitions and conceptualizations. Chambers defines research as a 'systematic investigation towards increasing the sum of knowledge'. It is agreed with Gillham that 'research is about creating new knowledge, whatever the disciplines' (Williams & Chesterman, 2014). In the most profound sense, 'research' simply means trying to find answers to questions, an activity everybody does all the time to learn more about the world. In short, research is disciplined inquiry (Dörnyei, 2007). It is easy to define the word 'research' and difficult to carry it out. Such a difficulty increases if the researcher is expected to do an ethical research.

Professional and academic communities place increasingly exacting responsibilities on their members to improve the ethical standards of research and practice within their disciplines. Journal editors require evidence that research projects have secured formal ethical clearance before accepting to publish their findings. The primary responsibility to conduct an ethical research lies with the researcher (n/a, 2008). It should be noted that the international scene displays considerable diversity in terms of the ethical awareness across countries. The legal regulation of research ethics also shows great diversities worldwide (Dörnyei, 2007).

### **2.2.1. Honesty and Respect**

The reliability of progress in knowledge depends upon the researcher's honesty. Research, however novel its discoveries, is of any value if it is carried out honestly. It is not possible to trust the results of a research project if the researcher is suspected not to have acted with integrity. Even if the researcher is not using human participants in his research, there is still the question of honesty in the way he collects, analyzes and interprets data. Honesty is essential, not only to enable straightforward communication, but to engender a level of trust and credibility in the research outcomes. This applies to all researchers, no matter what subject is investigated (Walliman, 2011).

"The primary guiding principle for ethical research is to treat participants with respect. Of course this is a little vague since individuals and cultures have different expectations regarding respect" (Saldanha & O'Brien, 2014, p. 42). Working with human participants in the research always raises ethical issues about how to treat them. People should be treated respectfully. This has several implications for how exactly to deal with them before, during and



after the research(Walliman, 2011). The concept of respect involves whoever related to the process of research in any manner: participants, supervisors, research assistants, other researchers, etc. A closely related concept is self-respect, meaning the consideration of own rights in any dimension and behaving in a way that research and its consequences will not belittle oneself's prestige.

### **2.2.2.Privacy and Confidentiality**

Privacy and confidentiality are two closely related terms, with the former historically being the more basic interest(Hughes et al., 2010). Privacy refers to a restriction on the type and extent of information that a researcher is permitted to gather from the participants. Privacy is actually assigned to such aspects of people's lives as marriage, education, social and economic status, political orientations, emotions and religious beliefs, etc. Confidentiality is a duty which arises when someone has been granted access to information that would otherwise be kept secret.Regarding privacy, there may be opportunities where the duty of confidentiality is overridden by other considerations. The most common and widely accepted cases to reveal confidential information occur when the researcher acquires information which he has a legal obligation to disclose. There may also be cases not covered by legislation in which there is still a strong ethical obligation to disclose information to protect others from harm(Hughes et al., 2010).

According to Dörnyei (2007), it is a basic ethical principle that the respondent's right to privacy should always be respected and that respondents can refuse to answer questions or withdraw from the study with no explanation. It is the participant's right to remain anonymous.If his identity is known to the research group, it is the researcher's moral and professional (sometimes legal) obligation to maintain the level of confidentiality promised at the onset. Dörnyei (2007) gives the following implications for these principles:

- 1.The researcher must ensure not to promise a higher degree of confidentiality than what he can achieve, and that the guarantees of confidentiality are carried out fully.
- 2.The right to confidentiality must be respected when no clear understanding to the contrary has been reached.
- 3.The researcher must ensure that the respondents are not traceable or identifiable.

The dissemination of information has frequently been a topic of great interest in ethical debates, since it includes confidentiality but also there is need to publish and disseminate(Rodriguez et al., n.d). The best and most suitable strategy to keep confidentiality is 'anonymization'. Anonymization is to modify information to remove reference to the individuals from whom the information was collected (Hughes et al., 2010). A promise of anonymity both persuades the participant to allow the researcher to access the information bearing privacy and proves the researcher to be confidential.

### **2.2.3.Informed Consent**

Individuals decide whether to participate in the research based on the information they receive about it. The form this information takes depends on the type of person, the nature of the research process and the context(Walliman, 2011). Research must be based, as far as possible and practicable, on the freely given informed consent of the individuals under study(n/a, 2008).

The most salient and most often debated dimension of research ethics is the notion of informed consent. If there are regulations governing ethical practice in a country or institution, it is likely to be the first item on the agenda to obtain written consent from the participants. While nobody would question the importance of the fact that research respondents must be willing participants, it is far from being a straightforward issue to gain informed consent from potential study participants (Dörnyei, 2007).

‘Active’ consent includes consenting to participate in a research study by signing a consent form, whereas ‘passive’ consent includes not opting out or not objecting to the study. It is obvious that obtaining ‘active’ consent is more explicit in ensuring that the participants know their rights and it also protects the investigator from any later accusation, but in specific types of educational research it may not be necessary or beneficial: a request for consent in such a formalized manner can be off-putting or raise undue suspicion that something is not quite right about the study, thereby discouraging individuals from participation. Signed consent is also meaningless for some cultural or age groups (Dörnyei, 2007).

It is worth noting that there is a close connection between consent and privacy. The invasion of privacy is necessarily non-consensual. The consent must be of a sufficiently high quality: it must be valid. Thus, consents based on inadequate or inaccurate information, resulting from coercion, and by individuals unable to understand what they are signing up to, will not suffice, and research utilizing such consents will be ethically flawed. While there are different definitions of ‘valid consent’ (also known as ‘free and informed consent’), most of them amount to the view that valid consent must have three elements which are ‘adequate information’, ‘voluntariness’, and ‘competence’ (Hughes et al., 2010).

#### **2.2.4. Avoiding Deception and Plagiarism**

Deception means that the participants are told that the research is about a topic, when in fact it is about a different or related one. Deception is a tempting way to ensure that participants do not alter their behaviours they learn what aspect is being studied (Saldanha & O'Brien, 2014). “Most people are upset when others lie to them” (Beins & McCarthy, 2012, p. 41). According to Rodriguez et al. (n.d), deceit may be accepted in a social investigation when the following three conditions are simultaneously present:

- 1.If it is proven that another method cannot be used to achieve the objectives.
- 2.If the study will produce significant advances.
- 3.If to disclose the information will cause a reasonable person to withdraw from participation.

It is essential to explain how the participants will be informed of the deceit as the investigation concludes and the possibility of refusing to be included should be offered. As with concealment, the consent not to know specific objectives of the investigation until it finished must be requested. It is a crucial consideration to evaluate the moral damage caused to the participants by having been deceived. The damage caused by deceit can be unfixable by revealing to the participants that they have been deceived, since they may feel their privacy to have been invaded (Rodriguez et al., n.d).

Researchers need to document all their sources unless the idea is general public knowledge or something they have thought of themselves. Plagiarism means to take ideas or passages from other authors without indicating where they come from. If a researcher copies someone else’s words, if he uses their expressions, he is plagiarizing if he does not acknowledge his source. It is even plagiarizing if the investigator uses exactly the same words as someone else and gives the source, but fails to indicate that he is quoting. Plagiarism is a serious threat, with serious consequences; even the end of an academic career (Williams & Chesterman, 2014).

One further issue is self-plagiarism, that is the use of own work multiple times. So if a researcher publishes a paper, as a general rule, he cannot ethically use the same material in a second publication (Beins & McCarthy, 2012). It should be kept in mind that different cultures and societies understand and treat plagiarism in different ways (Saldanha & O'Brien, 2014). In no field of research, it is possible to rely entirely on own’s ideas, concepts and theories. Researchers can avoid plagiarism by acknowledging the sources of these features and their originators within their own texts. This is ‘citation’. Researchers should also mention the assistance of others and any

collaboration with them, usually in the form of a written acknowledgement at the beginning or end of the report (Walliman, 2011).

### **2.2.5. Impartiality**

Researchers are expected to behave impartially and with justice. Justice is the part of ethics dealing with fairness, particularly in the distribution of benefits and burdens. It is the obligation to treat people justly (Hughes et al., 2010). Researchers must be aware of their bias and explicitly interrogate their motivations (Saldanha & O'Brien, 2014). Researchers should maintain scientific objectivity as much as possible. If they see any reason for a possibility of bias in any dimension of the research, it should be stated and explained. If the study includes personal judgements and assessments, the basis for them should be given. It is essential for researchers to guard against being patronizing or disparaging, and avoid bias, stereotyping, discrimination, prejudice and intolerance (Walliman, 2011).

### **2.2.6. Protection From Harm**

“Protection from harm is another guiding principle for ethically-designed research” (Saldanha & O'Brien, 2014). The primary principle of research ethics is that no mental and physical harm should come to people as a result of their participation in the research. This principle overrides all further considerations. Not only must researchers prevent their investigations from causing any harm, but they need also to make sure that the participants benefit from their research in some way. They should never forget that by spending time and energy helping them, participants are doing them a favor and it is their responsibility to try to make the cost-benefit balance as equitable as possible (Dörnyei, 2007).

“One of the most important issues associated with research with people is that you need to inform them about the risks and benefits of the project” (Beins & McCarthy, 2012, p. 35). Generally speaking, research should be undertaken in locations where no physical harm can come to the participants. Additionally, researchers have to consider the potential psychological impact their research may have on the participants. Researchers have an equal right to a physically safe environment to conduct research. What may be less easy to guarantee is the emotional and mental protection of researchers (Saldanha & O'Brien, 2014).

### **2.2.7. Some Other Significant Points**

The term ‘ethics’ derives from the Greek word ‘ethos’ meaning character. Although in the modern world ethical principles can be equated simply with ‘complying with laws’, this is not merely a legalistic issue but concerns basic human honesty and trust. This is fully recognized by the Ethical Standards of the American Educational Research Association (AERA 2002), which begins with a set of ‘guiding standards’ describing the researchers’ general responsibilities to the field. They include:

1. Educational researchers must not fabricate, falsify, or misrepresent authorship, evidence, data, findings, and conclusions.
2. Educational researchers must not intentionally or unintentionally use their professional roles for fraudulent purposes.
3. Educational researchers must attempt to report their findings to all relevant stakeholders and refrain from keeping secret or selectively communicating their findings (Dörnyei, 2007).

Different societies and cultures have different views of ethics. Indeed the area of research ethics is extremely culture-specific. Codes of ethics in research may differ from one country to another. Regarding cultural issues in research, the term ‘ethical imperialism’ has appeared in the research literature. This concept refers to the idea that a

researcher from one culture will try to apply his own ethical perspective on research participants in another culture (Beins & McCarthy, 2012).

A new challenge that researchers encounter involves ethical issues associated with using the Internet. Researchers are in fairly new territory with Web research. As with Web research, some very tricky questions arise about how to deal with the issues of confidentiality and anonymity (especially concerning sensitive topics), informed consent, protection of participants from unforeseen negative consequences, debriefing them, and how to arrange compensatory follow-up if required (Beins & McCarthy, 2012).

There are several main advantages of remote, online data collection with respect to ethics. One of them is that respondents feel a sense of anonymity which leads them to be more likely to respond to sensitive questions. Another advantage is that respondents do not feel pressure to continue their participation if they feel uncomfortable for some reason (Beins & McCarthy, 2012).

Countering these advantages, there are some disadvantages. It is not possible to know whether individuals understand the informed consent process. The clarification of ambiguities and answering questions during debriefing are not possible. The researcher does not know whether an individual is actually of a legal age to be able to participate. With Web research, it is both possible and easy for an unscrupulous researcher to steal the ideas of someone else (i.e., commit plagiarism), conduct a similar project and claim priority for the ideas (Beins & McCarthy, 2012).

### **3. Methodology**

This research is a comparative investigation of basic ethical issues involved in the fields of translation and research. The research goes through four steps. The project starts with rendering a brief description of basic ethical issues involved in these two areas. This initial step is followed by the second step where the researcher looks for similar points and correspondences between ethical issues in these two fields. The third step includes the researcher's attempts to find differences between the areas mentioned. Finally the findings of previous two steps are reviewed and concluding points are made to answer the research questions and either support or reject its hypotheses.

### **4. Data Analysis**

Translation and research are two subjects discussed by many scholars. A large number of books, essays, and journals are published about them annually. Several conferences and workshops are frequently held worldwide discussing different aspects of them. Both translation and research involve several dimensions, each with a number of conceptualizations and categorizations. A dimension which plays a crucial role in both fields and is thus useful to be studied is ethics and ethical behavior and its relation to these disciplines.

In a general point of view, the first basic similarity between translation and research regarding ethics is its significance in both disciplines. Ethics is a very important component in both translation and research and, ethical behavior is a necessity for a competent translator and researcher. Ethical rules and principles should be known and practically followed by all translators and researchers. Both unethical translation and unethical research are considered as invalid, supported by no scientific and financial source, and rejected by any institution.

Regarding ethics in translation and research, the most fundamental difference is the degree of significance attributed to different ethical issues by each discipline. Translation and research assign differing levels of importance to different ethical components. Translation considers some ethical issues more significant and research considers some other ones more important. Informed consent, for instance, is considered more significant by research, while

faithfulness plays a more crucial role in translation. It should be kept in mind that some ethical issues, e.g. confidentiality and role relationships, have the same value in both disciplines.

#### **4.1. Similar Points**

Accuracy is the first ethical issue which is found to be a similar point between translation and research. Translation means producing an accurate target text. Accurate here means a language straightforward to be read and easy to be understood. This is true in research as well, where the final research report should be written in a language easy to comprehend. This dimension in both disciplines appears in the last phase of the project and is examined after that all other phases of the project have been carried out.

Translation and research correspond to each other concerning the issue of faithfulness. Both of them must remain faithful to the point from which the project has been started. A translated text must remain faithful to the source text's meaning and its author's intentions. A research paper should remain faithful to its participants and the promises given to them, including privacy, confidentiality, anonymity, protection from harm, and so forth. These points indicate the existence of overlap between translation and research concerning such a concept as faithfulness.

Confidentiality is another ethical area in which translation and research correspond to each other. A confidential researcher keeps the information collected from the participants secretly and refuses to disclose them unless he receives the participants' permission for public access. Such circumstances exist for a confidential translator as well. The translator receives the text to be translated from the client and delivers the translated text only to the client and no other person. Another similarity is the fact that both researcher and translator, after the project is carried out, should destroy the collected data and the source and target texts respectively so that nothing remains to be a threat to their confidentialities.

Bias is a serious threat to both researchers and translators. They both deal with a number of agents and individuals with various roles. A researcher works with participants and financial supporters. It is his duty to treat them in the same way. He should avoid doing research in a way that adheres to any party involved in the research. An impartial translator is also supposed to translate in such a way that is neither for benefit of nor against the benefits of individuals and agencies. Both researcher and translator should behave in a manner that never persuades their clients to treat as they wish. An impartial research or translation project involves the participants or clients feeling free to behave based on their own beliefs and viewpoints and not based on what they are expected.

Both researchers and translators are completely responsible for whether accomplishment or failure in their corresponding tasks. If a translated text succeeds in satisfying its audience and his needs and expectations, it is the translator who is appreciated. If the target text fails in the target language, only the translator will be responsible. The same circumstances exist for research as well. When an institution or a journal accepts a research paper, it will be published in the researcher's name, meaning that its acceptance is oriented to the researcher. If the research project is considered to be ethically weak, its responsibility lies only on the researcher.

Respect is something that exists everywhere and anytime. It exists in all disciplines and professions, including translation and research. Both translators and researchers must respect their clients, colleagues, agencies and institutions. They both expect others to respect themselves and their rights, the concept known as self-respect. The hieronymic oath suggested for translators by Chesterman can be defined for researchers too. It is a good idea to ask researchers and translators, at the beginning of their tasks, to oath to follow ethical principles in their projects. Codes of ethics in both professions can be either personal or professional. The translator, as well as the researcher, may either follow codes of ethics established by institutions and organizations or find ethical behavior based on his own intellect and logic and operationalize it.

Honest translators and researchers are always respected and trusted. No client trusts a translator who uses his occupation for personal gain, even if such a gain results in others' loss. No participant co-operates with a researcher whose lack of honesty has been proven and no journal and institution accepts a research paper in which principles of honesty are not observed. A translator may deceive target audience by concealing or changing some of the information mentioned in the source text. A researcher also may deceive his participants by the same way. Both of them have to provide logical and acceptable reasons for such a behavior, otherwise their reputation will be threatened.

Last but not least, there are two further similar points. Firstly, ethical issues and principles in both translation and research are culture-specific and vary from one country to another. Despite overlap in some dimensions, the criteria to determine ethical and unethical behavior differ between various cultures and even between various institutions and organizations. The second overlapping point is that of anonymity. A majority of research participants usually wish to remain anonymous. Although not all, some clients attempt to send the translator their texts and receive the translations without being identified. For this reason, translators are admonished not to contact the client directly. Such a duty rests upon translation agencies and companies whose duty is to transfer texts between translator and client without identifying each one to the other.

#### **4.2. Differing Points**

The first difference between translation and research regarding ethical issues which comes to the researcher's mind is that of competence. Competence in several dimensions is a prerequisite for a translator. Although he may be able to increase his knowledge and experience during the task of translating, he cannot receive the competencies required while translating. No client and translation company allow an incompetent translator to do the project. Although competence before starting the career is a strength point for a researcher, it is not considered as a necessity. Many researchers become experienced and competent while doing the investigations and collecting data. Competence is not an expectation for a researcher because, in the majority of cases, the individual himself decides to start a research career and not demanded by a client or institution.

Regarding the four models of ethics suggested for translation by Chesterman, three of them can exclusively be applied in translation and be considered as the differing points from research. Ethics of representation plays no role in research since research represents no source text or author and its goal is to acquire knowledge. Ethics of service plays little role in research since the main service of a research project is rendered to other researchers and individuals seeking knowledge. Ethics of communication is less active in research than in translation as its fundamental purpose is to seek knowledge rather than to create communication and co-operation between researchers. The last model is the only model true for both disciplines as it indicates culture-specific nature of ethics in both professions.

It is the researcher who may, according to the goal and nature of his task, intrude into private aspects of people's lives and ask them to reveal some information in this regard. Such an opportunity does not exist for translators. Translators working for companies and agencies do not see the client to ask him such private questions. Even if they can or have to see or contact the client, they find no necessity to ask such questions. A translator always talks with his client for such issues as translation emolument, deadline, subject, the way to deliver it, etc.

Informed consent, whether active or passive, is another ethical area in which the differences between translation and research appear. It was pointed out that researchers must inform the participants of research and its goal and nature, and it was indicated that participants must consent to participate in the research. Such conditions do not exist in translation for three reasons. Firstly, based on translation ethics, any contact between translator and his client is made by the translation company. No contact involves no demand of consent. Furthermore, even if there exists any

type of contact between them, no consent is required as the translator's task is only to render a text in a different language, something which has no harm for the client. Lastly, the fact that the client is intentionally giving the translator a text for translation indicates that he consents to the task to be done (passive consent).

The concepts of plagiarism and self-plagiarism are extremely different in translation and research. A researcher uses a variety of sources in his project. A translator uses various types of data sources (dictionaries, encyclopedias, translation memories, etc.) to produce a high-quality target text. Unlike the researcher who should provide a precise citation of sources that he uses, however, the translator should only render the target text without any citation of the sources used. To avoid self-plagiarism, the researcher can just once publish his research paper. This is contrary to the area of translation in which there are translation memories containing millions of texts and their corresponding translations to assist the translator in his career.

The notion of protection from harm has two differing dimensions in translation and research. It is a duty upon the researcher to ensure the helpfulness of his project for the participant and his protection from any kind of harm. Such an ethical duty is not advised for the translator. The task of translation is by its nature harmless. The translator only receives a text from the client and delivers him the text transferred into a different language. It is unlikely to find an individual suffering from this task. Furthermore, even if the text has harmful consequences for any individual or society, its responsibility never lies on the translator. Any addition, reduction, deletion, adaptation, or any other types of changes for the purpose of avoiding such harmful consequences may threaten the translator's impartiality.

## **5. Conclusion**

Translation is a kind of movement from one language and culture with a number of ideologies and viewpoints to another language and culture with a set of overlapping or differing ideas and beliefs. Research is a type of transportation from the world of unknowns to the domain of knowns. Translation is a re-construction and research a discovery. The main goal of research is to increase human's knowledge of himself and the world surrounding him, while translation's purpose is to transfer such knowledge between societies. It can be observed that these two professions or disciplines share similar points in several aspects and are distinct in a number of other ones.

In a total viewpoint, translation and research consist of many overlapping dimensions. Both of them have a starting point and a final point. Both have data collection and data analysis. Both involve several tasks to be done by human agents and numerous tasks to be performed by computer and on-line applications. Both are able to link individuals to institutions and organizations. Both include a deep history in which a large number of topics and issues have been discussed and examined. A significant dimension existing in both of them is the notion of 'ethics'.

Ethics, in both translation and research, can be studied from either a general point of view or in details discussing its several components. In a general view, ethics plays a crucial role in both translation and research. Its significant role is so prominent that lack of attention to it will result in the complete failure of the project and threaten the translator's or researcher's reputation. Translation and research are also compared in a general manner, regarding various ethical components and the different degree of significance attributed to each of them.

Regarding ethical rules and principles, translation and research correspond to each other in 10 dimensions. These 10 overlapping components include accuracy, faithfulness, confidentiality, impartiality, responsibility, distinction between personal and professional ethics, respect, honesty, anonymity, and culture-specific nature. Translation and research, however, differ in 6 ethical aspects. They include such aspects as competence, informed consent, privacy, plagiarism and self-plagiarism, protection from harm, and the four models of ethics suggested for translation by Andrew Chesterman. This means that concerning the issue of ethics, translation and research overlap more than differ.

Some of the ten ethical concepts shared between translation and research are more significant or less important in a number of subclassifications of these professions. The importance of accuracy in translation becomes more than in research when translation is used as a language-teaching tool. Confidentiality in translation becomes more important than in research and even vital when the text to be translated involves such text-types as political and legal documents in which the issues related to the country's security are mentioned. Impartiality and its importance in translation is higher than any other discipline in such settings as conferences and courtrooms. Among the tasks of translation, when one is done individually and the other one as a groupwork, the latter pays more attention to such issues as responsibility, role relationships and respect.

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