



Australian
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Codes of Ethics and Professionalisation of T&I: Australian and Japanese contexts

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Objectives

1. Compare codes of ethics for translators and interpreters in Japan and Australia
 - Macro level: Situations in Japan and Australia
 - Micro level: Specific codes and principles
2. What are the implications of these differences for the professional field of translation and interpreting?

Overview

1. Definitions of “ethics”
2. Why do we talk about ethics?
 - Effects on professionalisation
 - Effects on translation strategies
3. Results of comparison 1: situations of code/s of ethics in Japan and Australia
4. Results of comparison 2: specific principles and codes
5. Discussions about the implications for the professionalisation of T&I
6. Conclusion

Definitions of “ethics”

Oxford English Dictionary

1. The moral principles or system associated with a particular leader, thinker, school of thought, or area of enquiry, or with a particular historical period
2. The moral principles or values held or shown by an individual person
3. The codes of conduct or moral principles recognized in a particular profession, sphere of activity, relationship, or other context or aspect of human life
 - Professional codes of ethics shared by translators and interpreters in the profession.

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 - “translator ethics” (Pym, 2012)
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Why ethics?

In academia

- Research on translator ethics and ethics of translation since a sociological turn in the 1990s (Wolf, 2011)
 - View translation as a social practice and translators as social agents working in specific socio-cultural contexts.
 - Ethics of translation (Berman, 2009; Venuti, 1995)
 - Translator ethics (Pym, 2012)
- Ethics and codes of ethics in introductory readings in translation studies
 - Hale, 2007; Mizuno & Naito, 2015; Munday, 2012; Taibi & Ozolins, 2016
- **Code of ethics with a focus on English-Japanese interpreting**
 - Mizuno, 2005; Takimoto 2006

Professional associations

- JAT's website
 - a section “translator ethics”
- AUSIT (Australian Institute of Interpreters and Translators)
 - AUSIT code of ethics

Why ethics?

1. A code of ethics is indispensable for the professionalisation of translation and interpreting fields.
2. A code of ethics governs translators' practical ways of doing translation (Sela-Sheffy, 2014).

How can the professionalisation help the field?

- Professionalisation
 - Helps construct social recognition of translators and interpreters as highly skilled, professional experts
 - Helps individuals construct their collective and personal identities as a translator or interpreter.
 - Helps maintain good quality translation and interpreting services and acceptable remuneration of those services.

Code of ethics & professionalisation

Strong linkage between ethics and professionalisation for the profession to obtain social trust

「**専門職**は専門知識や技能と**厳格な倫理**に基づいて誠実に職務を遂行することで初めて**社会から信任**を得ることができる」『応用倫理学事典』

Aspects of professionalization



Mizuno, 2005; Katan, 2011; Mizuno & Naito, 2015

Aspects of professionalisation



Mizuno, 2005; Katan, 2011; Mizuno & Naito, 2015

Why ethics?

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Code of ethics (translator role) and translation strategies

Case of Israeli translators (Sela-Sheffy, 2014)

- “Elite literary translators” – cultural custodians
 - Against foreignisation strategy as “the translator’s ignorance”
- Other “elite literary translators” – cultural mediators
 - Foreignisation strategy as “an indication of a pioneering attitude and cosmopolitanism”.
- “Non-elite translators”
 - Against foreignisation strategy as “lack of creativity, incompetence or laziness”

Code of ethics, professionalization and translation practice

- Code(s) of ethics in your mind?
- Australian and Japanese cases
 - Differences in contents and surrounding situations of codes of ethics
 - How are they different?
 - What are the effects of these differences upon the professionalisation of the T&I fields?
- Cross-cultural comparisons of translators' codes of ethics
 - Also see Feng, 2014; Hale, 2007; Mizuno, 2005.

The methods of comparison

Comparison 1

- Overview of the development of translation and interpreting field in Australia
- Compare the situations in Australia and Japan of how code/s of ethics are maintained.

Comparison 2

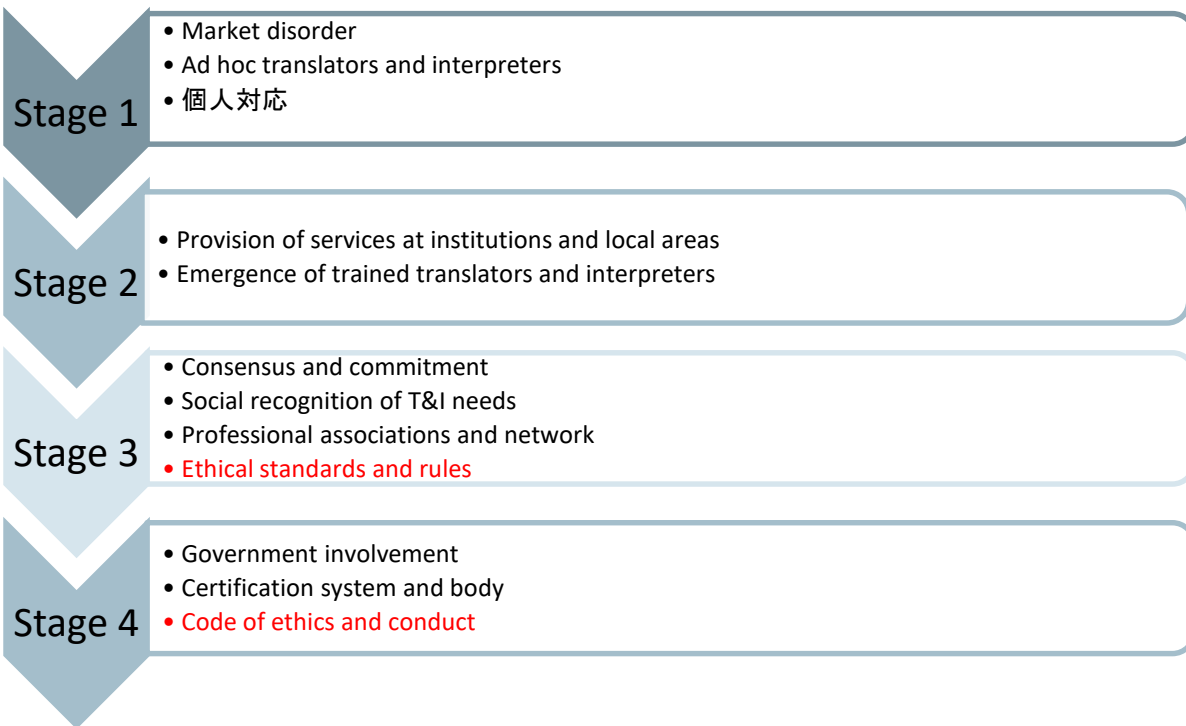
- Categorise each of the code of ethics documents according to the themes (principles) in the AUSIT code of ethics.
- Identify additional themes and apply the whole set of themes (including additional themes) to all codes of ethics in focus.

Development of translation and interpreting in Australia

- Relatively well-established community domain.
- Change in immigration policy and multiculturalism in the 1970s
- The first telephone interpreting service in the world in 1973
- The first full-time tertiary courses in T&I studies
- The certification body (NAATI) in 1977
- The professional association (AUSIT) in 1987
- *National Policy on Languages* in 1987
- Driven by the government institution and its language and social policies (Hlavac et al., 2018)

Professionalisation of community interpreting

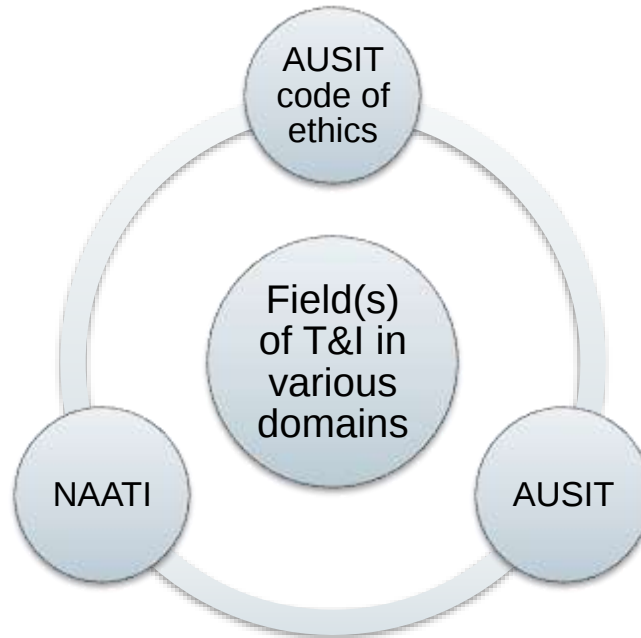
(Japan medical education foundation, 2018 based on Tseng, 1992)



Australia in the 1970s

- Multicultural policy
- The establishment of the national certification body of T&I

The field of T&I and code of ethics in Australia



The field of T&I in Japan

- Numerous certification bodies and codes of ethics in parallel even in a similar domain.
- Why?
 - Stage 3/4 in the professionalisation process? (Japan medical education foundation)
- The next stage, the institution-supported standardisation
 - 翻訳者評価登録センター [Registration Centre for Certified Translators] (2018)?

Codes of ethics and certification tests in Japan

Organisation	Certification test	Code of ethics
Sun Flare (1975)	n/a	Translator Qualifying Examination
Japan Translation Association (1986)	JTA code of ethics	JTA Certified Professional Translator Test; JTA Certified Publication Translation Proficiency Test; JTA Certified Business Translation Proficiency Test; JTA Certified Professional Translator Test (basic) etc.
Japan Translation Federation (1981)	Registered in RCCT (Registration Centre for Certified Translators, 2018) RCCT code of ethics	Honyaku Kentei
Nippon Intellectual Property Translation Association (2004)		NIPTA/JTF 知的財産翻訳検定試験
Bungei Honyaku Kentei Kyokai (2011)	Bungei Honyaku Kentei Shiken	n/a

How about interpreting?

Organisation	Code of ethics	Certification test
日本医療通訳協会 [Medical interpreting association of Japan] (2014)		医療通訳技能検定試験 [Certification tests for medical interpreting competencies] (2009)
医療通訳を検討する協議会 [Committee to review standards for medical interpreters]	医療通訳共通基準 [Standards for medical interpreters] (2010)	n/a
医療通訳士協議会 [Japan Association of medical interpreters]	医療通訳士倫理規定 [Code of ethics for professional medical interpreters] (2011)	n/a
UNHCR駐日事務所	通訳者行動規範 [Code of conduct for interpreters] (2011)	n/a
厚生労働省 [Ministry of Health, Labor and Welfare]	医療通訳育成カリキュラム基準 [Curriculum standards for medical interpreting training] (2017)	n/a
日本医療教育財団 [Japan medical education foundation] 多文化共生センターきょうと [Centre for Multicultural Society Kyoto]	医療通訳育成カリキュラム基準 [Curriculum standards for medical interpreting training] (2017) A code of ethics in 医療通訳テキスト [Medical Interpreting] (2018)	医療通訳技能認定試験 – 専門/基礎 [Qualification tests for medical interpreting competencies]
通訳品質評議会 (2017)	n/a but offers insurance for interpreters	一般通訳検定 [Test of Universal Interpreting: TOUI] – Health interpreting at advanced level
Tokyo University of Foreign Studies	相談通訳のための倫理綱領 [Code of ethics for consultation interpreting] (2015)	n/a

Main differences between the Australian and Japanese cases

- The implementation and maintenance of code of ethics and ethical norms in Australia are much more centralised than in Japan.
- The governing power of “ethics authorities” in Australia seems much stronger than in Japan where the power is so dispersed across many different organisations.

Two questions to the next stage of analysis

1. What does it mean to the professionalisation to have or not to have central “ethics authorities”?
2. What are the consequences of the current decentralised model to the professionalisation of translators and interpreters in Japan and that of the centralised model in Australia?

Comparison 2: micro perspective

Compare four codes of ethics

1. AUSIT code of ethics
2. JTA code of ethics
3. RCCT code of ethics

(專門分野: 金融・経済・法務、医学・医薬、工業・科学技術、特許・知財)

4. 相談通訳倫理綱領

Overview of results

Principle	AUSIT	JTA	RCCT	相談通訳
Accuracy	✓	✓	✓	✓
Professional conduct	✓	✓	✓	✓
Confidentiality and privacy	✓	✓	✓	✓
Professional development	✓	✓	✓	✓
Professional solidarity	✓	✓	✓	✓
Impartiality	✓	✓	✓	✓
Clarity of role boundaries	✓	✓	✓	✓
Competence	✓	✓		✓
Maintaining professional relationship	✓			

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Competence	✓	✓		✓
Maintaining professional relationship	✓			

Impartiality: key themes

- Honesty to the client
- Conflicts of interest
- Empathy
- Power adjustment

AUSIT definition of impartiality

IMPARTIALITY

Interpreters and translators observe impartiality in all professional contacts. Interpreters remain unbiased throughout the communication exchanged between the participants in any interpreted encounter. Translators do not show bias towards either the author of the source text or the intended readers of their translation.

Impartiality in code of conduct (AUSIT, 2012)

4.1 **Professional detachment** is required for interpreting and translation assignments in all situations.

4.2 Where impartiality may be difficult to maintain because of personal beliefs or other circumstances, interpreters and translators do not accept assignments, or they offer to withdraw from the assignment.

4.3 Interpreters and translators are not responsible for what clients say or write.

4.4. Interpreters and translators do not voice or write an opinion, solicited or unsolicited, on any matter or person during an assignment.

4.5 Interpreters and translators frankly disclose **all conflicts of interest**, e.g. in assignments for relatives or friends and those affecting their employers.

4.6 Interpreters and translators do not 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.

Similar sense of impartiality in RCCT code of ethics (JPN)

登録された翻訳者は、深い知識と高い技術の保持に努め、登録された翻訳者としての名誉を重んじ、専門的かつ公正な態度で翻訳を行う。

Theme 1: conflicts of interest

- JTA code of ethics

利益相反行為: プロフェッショナル・トランスレーターは、顧客の利害と抵触する事を行ってはならない。プロフェッショナル・トランスレーターは、利害の抵触が起きる可能性のある**二重忠誠の場に身を置いてはならない**。

- AUSIT code of ethics

Specifically stipulates interpreters and translators to disclose all conflicts of interest, but do not stop them from undertaking translation and interpreting services.

Theme 2: honesty to the client

- JTA code of ethics

正直性 プロフェッショナル・トランスレーターは、顧客に対して常に正直でなければならず、顧客に有用な情報を隠匿してはならない。プロフェッショナル・トランスレーターは、顧客に有用な情報・資料を進んで提供しなければならない。

-- Translators must provide their clients with any beneficial information and resources for the client.

- AUSIT code of ethics

They [translators and interpreters] are committed to providing quality service in a *respectful* and *culturally sensitive* manner, dealing *honestly* and *fairly* with other parties and colleagues, and dealing *honestly* in all business practices.

-- Not the active provision of information by the translator to their client.

Themes 3 & 4: empathy and power difference

相談通訳倫理綱領

- 相談通訳は、情報を正確に「聞く」力、**共感的に「聴く」力**、質問により問題を把握するための「訊く」力からなる「きく」力を基本的技術として、的確なヒアリングを行う。
- 相談通訳は、対象となる人たちとの信頼関係を形成するため、自ら適切な服装・表情・振る舞いを心掛け、**また対象者間の立場の違いに配慮しながら**、対等なコミュニケーションを成立させる。
- The main purpose of 相談通訳 is to resolve issues faced by linguistic-cultural minorities in collaboration with other experts.
- These themes may suggest interpretations of impartiality between complete emotional commitment and complete detachment in a communicative situation.

Summary of *impartiality* themes

- “Being impartial” is interpreted in various ways.
- Impartiality influences the roles of translators and interpreters.
- What kinds of *roles* are translators and interpreters expected to play in specific communicative situations?

AUSIT clarity of role boundaries

Interpreters and translators maintain clear boundaries between their task as facilitators of communication through message transfer and any tasks that may be undertaken by other parties involved in the assignment.

Explanation: The focus of interpreters and translators is on message transfer.

Practitioners do not, in the course of their interpreting or translation duties, **engage in other tasks such 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 interpreting and translating and other tasks. For this purpose, interpreters and translators will, where the situation requires it, provide an explanation of their role in line with the principles of this Code.

Theme 1: advisory role

JTA: honesty to the client

「...顧客に有用な情報を隠匿してはならない。プロフェッショナル・トランスレーターは、顧客に有用な情報・資料を進んで提供しなければならない。」

Theme 2: linguistic and cultural mediator role

相談通訳倫理綱領

- 私たち相談通訳は、あらゆる専門家相談および外国語相談窓口の現場において、**言語・文化的マイノリティが抱える諸問題の内実を読み取り**、言語間の訳出行為にとどまらず、他の専門家と協働して課題の解決を目指す。
- 相談通訳の定義 相談通訳は、コミュニティ通訳の専門分野である司法・行政・教育・医療の分野において、**言語・文化的マイノリティを通訳・翻訳面から支援し、ホスト社会につなげる「橋渡し役」を務める専門職**である。
- 相談通訳は、相談者の発話が**言語・文化的相違により誤解を生ずるおそれがあると判断されるとき、それを専門家に適切に伝え、コミュニケーションを円滑にする。**

Theme 3: advocative role

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- 相談通訳は、情報を正確に「聞く」力、共感的に「聴く」力、**質問により問題を把握するための「訊く」力**からなる「きく」力を基本的技術として、的確なヒアリングを行う。
- 相談通訳は、専門家の発話が相談者に十分に理解できないと**通訳者の立場から判断されるとき、専門家に状況を説明する**。

Summary of *role boundaries* themes

- Roles of adviser to the client, linguistic-cultural mediator and advocacy for minorities, beyond the role of message transferrer.
- These roles foreground varying roles the translator and interpreter could *normatively* play in specific contexts of translation and interpreting.
 - Translation for business
 - 相談通訳

Discussions

1. What does it mean to the professionalisation to have or not to have central “ethics authorities”?
2. What are the consequences of the current decentralised model to the professionalisation of translators and interpreters in Japan and that of the centralised model in Australia?

Australia: Centralised model and professionalisation

- One form of AUSIT code of ethics
- One scheme of NAATI certification testing
- Centralised maintenance and implementation of the code of ethics
- AUSIT and NAATI as “ethics authorities”
- Support the profession of T&I and the professional identity of translators and interpreters

Key definitions of the profession: Australian case

- ✓ 「専門職は専門知識や技能と厳格な倫理に基づいて誠実に職務を遂行することで初めて社会から信任を得ることができる」
- ✓ Establishing the code of ethics and an ability to engage in considerations of and discussions on ethics about their professional roles (Katan, 2011, p. 10)

Key definitions of the profession: Australian case



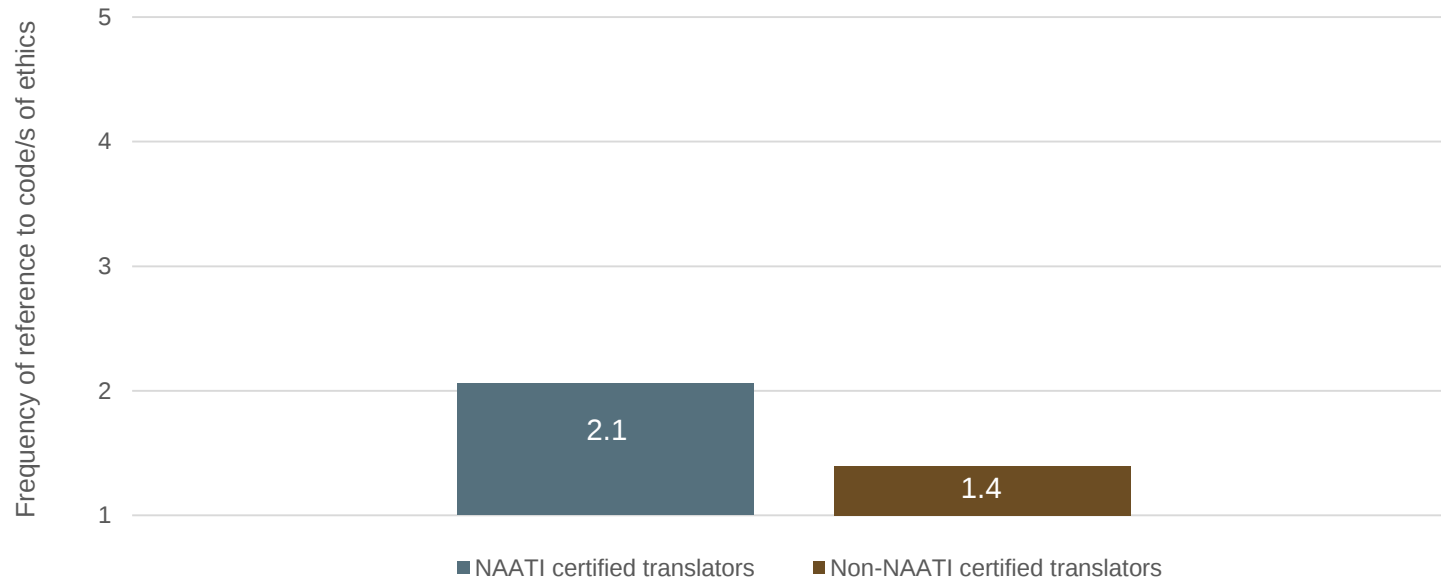
Establishing a certification system; in other words, the profession's autonomy to control entry into and practice within the profession (Katan, 2011, p. 10)

- Easier to be tested by a certification system
- The ethical competency as a prerequisite to enter and remain in the profession.

NAATI certification and reference to code of ethics

How often do you refer to any T&I code of ethics?

Scale between いつも (5) and 全く参照しない (1)



Key definitions of the profession: Australian case



Translation and interpreting as a profession, situating them in current society and being recognised as a profession (Katan, 2011, p. 7)

- The ethical norms (impartiality, role boundaries and accuracy etc.) as resources to build a professional identity and social recognition of translators and interpreters.

Australia: Centralised model and professionalisation

Based on these criteria, the centralised model of code of ethics supported by powerful “ethics authorities” seems to contribute to the professionalisation of T&I in Australia.

Japan: Decentralised model and professionalisation

- Coexistence of numerous organisations, certification systems and codes of ethics
- Ethics-governing power is dispersed.
- Themes regarding impartiality and role boundaries are interpreted according to the purposes of specific T&I domains.
- Might be difficult to facilitate the professionalisation of T&I as a whole industry.
- But help professionalise each domain and acknowledge expertise and attributes required for specific domains.

Explanations from a cultural relativist perspective

Nuanced interpretations of ethical principles may be influenced by:

- More collective Japanese culture (Feng, 2014 for a Chinese case)
 - Trust between people are more likely to be built on constant human interactions and associations.
- Japanese codes of ethics more focus on what translators *should do* rather than what they *should not do* (Feng, 2014 for a Chinese case; Pym 2012 for European cases)
 - More space for variations in what they should do rather than they should not do?

AUSIT code of ethics and other guidelines

- AUSIT code of ethics: their code of ethics is not exhaustive list of the situations and circumstances and requires 'judgement and balanced decision-making in context'. (p.4)
- Multiple domain specific guidelines

Guidelines	Issuing organisation/author	Year of issue
<i>Working with interpreters: a practice guide for psychologists</i>	The Australian Psychological Society	2013
<i>Mental Health Interpreting Guidelines for Interpreters</i>	Hlavac, J. (Monash University)	2017
<i>Recommended National Standards for Working with Interpreters in Courts and Tribunals</i>	Judicial Council on Cultural Diversity	2017
<i>Guide for clinicians working with interpreters in healthcare settings</i>	Migrant and refugee women's health partnership	2019

Conclusion

- The centralised model of code of ethics does help professionalisation of T&I as a whole.
- The standardised code and principles as guidance for translators and interpreters.
- Makes it easier to maintain the certification system that makes the translators' roles, processes and products more trustworthy.
- The decentralised model of Japanese codes of ethics reflect the domain- and context-specific ethical considerations.
- The context-specific codes of ethics are useful for translators and interpreters working in those contexts.
- Moving forward, maintain a more centralised body that endorses multiple certification bodies and context-specific codes of ethics. (e.g a model realised by RCCT's registration?)

Thank you for listening and any questions?

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Questionnaire now open!

https://anu.au1.qualtrics.com/jfe/form/SV_8qb9ELkkZplDuBv

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