DEVELOPING A CODE OF ETHICS FOR PROFESSIONAL TRANSLATION IN SAUDI ARABIA: A SURVEY OF TRANSLATORS' PERCEPTIONS

By

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Abstract

This thesis investigates translation ethics with reference to the professional translation context in Saudi Arabia, a topic which has not yet received sustained scholarly attention. Translation is a fast-developing industry in Saudi Arabia and yet there is no code of ethics available to guide and regulate the translation process, as there is in other countries. This thesis aims to identify the ethical challenges encountered by translators working in Saudi Arabia in different professional environments and with different texts during their translation assignments; to investigate their perceptions of appropriate ethical responses to such challenges; and to investigate their views on the ethical principles that should be included in a code of ethics for professional translation in Saudi Arabia.

An overview of the literature indicated three perspectives on ethics, which are often in conflict: professional ethics, personal ethics, and socio-political/activist ethics. Against the background of these views of ethics, an empirical quantitative survey was developed to gain a detailed understanding of translation ethics as perceived and practised in the Saudi Arabian professional translation context.

The study found that translator respondents encountered challenges associated with 11 underlying dimensions of translation ethics evident from existing codes of ethics, as well as the literature on ethics at the mid-frequency range, and rated all dimensions as important in the translation process. In selecting appropriate responses to these ethical challenges, the translator respondents did not limit their responses to professional views of translation ethics only, but frequently selected personally motivated responses. Furthermore, socio-politically motivated, activist responses were selected at substantial rate. The ethical principles relating to the 11 dimensions were all rated as important to be included in a future code of ethics for professional translation in Saudi Arabia.

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Statement of candidate

I certify that the work in this thesis entitled "Developing a code of ethics for professional translation in Saudi Arabia: A survey of translators' perceptions" has not previously been submitted for a degree nor has it been submitted as part of requirements for a degree to any other university or institution other than Macquarie University.
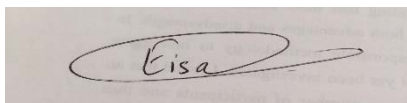
I also certify that the thesis is an original piece of research and it has been written by me. Any help and assistance that I have received in my research work and the preparation of the thesis itself have been appropriately acknowledged. In addition, I certify that all information sources and literature used are indicated in the thesis.

The research presented in this thesis was approved by Macquarie University Human Research Ethics Committee, with reference no: 5201500957 on 15 December 2015.

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Chapter 1: Introduction

1.1 Introduction

This thesis investigates perspectives on the ethics of written translation, as practised in the context of professional translation in Saudi Arabia. Translation is a fast-developing industry in Saudi Arabia and yet there is no code of ethics or professional conduct available to guide and regulate the translation process, as there is in many other countries. Moreover, translation is highly unregulated in Saudi Arabia, since there is no professional, government or private association that can provide accreditation to translators.

This thesis is based on the assumption that the development of a code of ethics for translation in Saudi Arabia should take account of empirical data on translators' perceptions of ethical challenges encountered in translation and their perceptions of ethically appropriate responses to such challenges. This is necessary particularly since the concept of translation ethics is a contested one, accommodating different viewpoints and concepts that are often in conflict. This thesis particularly focuses on investigating ethics with reference to written translation, and does not include interpreting.

The ethics and responsibilities of translators have been considered by a number of translation theorists, including Chesterman (2001), Pym (2001, 2012), Cronin (2003), Hermans (2009), and Kruger and Crots (2014). In many views, the role of the translator has been re-evaluated from that of a message communicator, who limits his or her ethical roles to the professional context of translation, to that of an active agent, who can make an important contribution to social justice in the translation process. However, this re-evaluation is at odds with professional views of ethics as embodied in the codes of ethics of professional organisations for translation. Furthermore, some translation scholars have started to pay attention to the role of the

translator's personal ethics, which unequivocally influence his or her decision making in the course of translation, but has been almost completely disregarded in professional views of translation ethics. These tensions between different views of ethics (professional, personal, and socio-political or activist) clearly suggest the importance of empirically investigating translators' views of the different roles of these types of ethics, and are explored in more depth in Chapter 2.

1.2   Research questions

In order to provide an empirical foundation for the development of a professional code of ethics for translators in Saudi Arabia, this study specifically aims to answer the following research questions and subquestions:

1. What are the ethical challenges encountered by translators, working in Saudi Arabia in different professional environments and with different texts, during their translation assignments? Specifically, how frequently do translators encounter these problems, and how important do they rate them?

2. What are translators' perceptions of ethically appropriate responses to such challenges? Specifically, do translators ascribe to a narrower view of professional ethics or a broader view of socio-political/activist ethics, or do they depend on their personal ethics to respond to ethical challenges?

3. What ethical principles do translators in Saudi Arabia believe should be included in a code of ethics?

This set of questions allows for the investigation of translators' perceptions both in relation to concrete situations involving ethical challenges (question 1 and 2), and in terms of abstract principles of ethics. To answer these questions, an online survey was developed and administered to a sample of professional translators in Saudi Arabia.

1.3   Overview of the thesis

The research is presented in four chapters. Chapter 2 reviews major contributions in the literature on translation ethics, foregrounding the different and often contested views of

translators' ethical responsibilities, and focusing in particular on the professional, personal and socio-political/activist views of ethics. Three influential professional codes of ethics (the code of ethics and code of conduct of the Australian Institute of Interpreters and Translators (AUSIT), the code of ethics and professional practice of the American Translators Association (ATA), and the Translator's Charter of the International Federation of Translators (FIT)) are reviewed and examined, with particular reference to the different views of translation ethics. The field of translation in Saudi Arabia is also reviewed, suggesting the need for the development of a professional code of ethics for translation. It is argued that such a code should be informed by an empirical analysis of translators' perceptions of ethical issues in translation, and their views of ethically appropriate responses.

Chapter 3 provides a detailed account of the methodological approaches used to answer the three research questions outlined above. A questionnaire survey was developed to collect as much data as possible from a representative sample in order to gain information about the ethical challenges encountered by translators in Saudi Arabia, translators' views of appropriate ethical responses to such challenges, and their opinions about the appropriate content of a code of ethics for professional translation in Saudi Arabia. The data from the survey were analysed using quantitative methods, which are outlined in detail in this chapter. Chapter 3 also provides information about other methodological issues, such as sampling.

Chapter 4 presents and discusses the findings obtained from the questionnaire survey, with reference to the research questions. For research question 1, the study found that translator respondents encountered the 11 dimensions of translation ethics (confidentiality, accuracy, competence, maintaining professional relationships, professional solidarity, impartiality, professional development, translators' rights, clarity of role boundaries, ethics of activism and engagement, and personal ethics) identified from the literature in the mid-frequency range, and rated them as important in translation. For research question 2, the respondents did not ascribe

to responses based on professional views only, but frequently selected responses based on personal ethics. Also, responses based on socio-political, activist notions of ethics were selected at a substantial rate. For research question 3, the respondents rated all 11 dimensions as important to be included in a future code of ethics for translation in Saudi Arabia. Chapter 5 concludes the thesis by providing an overview of the important findings in relation to the research questions, and outlines further research opportunities in this area of investigation.

Chapter 2: Literature review

2.1 Introduction

This chapter first provides an overview of three principal perspectives on translation ethics, namely professional ethics, the ethics of activism and engagement, and personal ethics. This discussion (see section 2.2) highlights, in particular, the tensions between the three types of ethics. Section 2.3 then turns its attention to three professional codes of ethics for translation, which are examined to determine whether and how they reflect these different views of the translator's ethical responsibilities and rights. Section 2.4 presents a review of the translation profession in the Saudi Arabian context, where there is no professional association that can guide translation practices. This section highlights the importance of the current research, and argues that it is essential to empirically investigate the views of Saudi translators on translation ethics, so to lay the groundwork for the future development of a code of ethics for translation in Saudi Arabia.

2.2 Views of ethics in translation

The various ethical responsibilities, rights and roles of translators have been studied by many translation theorists, including Chesterman (2001), Pym (2001, 2012), Baker (2006, 2011), Cronin (2003) and Tymoczko (2007). A critical analysis of these contributions demonstrates that there is considerable disagreement regarding the nature of the ethical roles and responsibilities of translators. This disagreement regarding the limits of translators' responsibilities has emerged from the re-evaluation of the roles that translators assume within the translation process. From a narrower perspective of professional ethics, such ethical responsibilities are assumed to be limited to the immediate professional context in which the translation is commissioned and generated, as argued by Chesterman (2001) and Pym (2012). Conversely, several translation scholars such as Cronin (2003) and Tymoczko (2007) have

considered the responsibilities of translators within broader socio-cultural and political contexts, beyond that of the immediate professional context. This complex debate has also resulted in consideration of an additional dimension of translation ethics, referred to as personal ethics, as discussed by Robinson (2003) and Kruger and Crots (2014). These three conceptualisations of translation ethics are reflected within the formulation suggested by Inghilleri (2009, p. 100), who explains that "ethical responsibility, social activism and personal integrity" are dimensions of translation ethics that need to be thoroughly investigated within the translation field.

2.2.1 Professional ethics in translation

Several translation theorists have advocated the demarcation of the professional responsibilities and rights of translators in relation to the immediate professional context in which the translation is produced and disseminated. For instance, Chesterman (2001, pp. 139–142) formulates four theoretical models of translation ethics, including the ethics of representation, the ethics of service, the ethics of communication, and norm-based ethics. The **ethics of representation** refers to the process of rendering the original message of a source text (ST) faithfully, without addition, omission or alteration (p. 139). The translation of any target text (TT) that fails to include ideas from the ST is considered unethical and translators are held accountable for any omissions or inaccuracies (Pym, 2001, p. 130).

The **ethics of service** operates on the basis that translation is a commercial service. The premise of this ethical model is based in "Skopostheorie", which asserts that translators are required to abide by the instructions set out by their client (Pym, 2001, p. 131). Accordingly, it is assumed that translators act ethically if they meet the requirements of their clients (Chesterman, 2001, p. 140). The **ethics of communication** refers to the communication and cooperation of the parties involved in the translation profession; the translator is seen as a "mediator" attempting

to bring about cross-cultural understanding (p. 141). **Norm-based ethics** refers to the norms that "state what acceptable translation products should look like, and how they vary from period to period and from culture to culture" (p. 141). In this view, the ethical translator is expected to translate in accordance with the expectations that exist within the target culture (p. 141).

Chesterman (pp. 142–143) contends that these theoretical models of ethics are problematic and often in conflict, as they differ in their values, scopes, limitations and focuses. Against this background, Chesterman (p. 152) outlines his view of translators' ethical responsibilities as clearly delimited to the professional context:

> I suggest that understanding is the highest value for translators – albeit in a wide and varied sense. All other relevant professional values – truth, clarity, loyalty, trust – are subordinate to understanding. This, I submit, is the defining limit of a translator's professional ethics, and also of their professional responsibility, the responsibility of their practice. The translator might of course feel personally responsible for the consequences of this understanding; and this feeling of personal responsibility might well affect their decisions about whether, or how, to translate [...] What communicating parties do with their resultant understanding is a matter of their own ethical principles – whether they use it to cooperate, for good or evil, or whatever.

In this view, the ultimate professional responsibility of translators is to ensure that their translations reflect understanding as primary value, and all other applicable professional aspects such as truth, clarity and loyalty remain secondary to understanding. Any potential consequences of the understanding that the translator enables, however, is not the responsibility of the translator. Despite this, Chesterman also acknowledges that personal ethics (discussed in section 2.2.3) can play a role in the translation process and that translators could feel a sense of duty for the effects of their translations.

In accordance with Chesterman (2001), Pym (2012) also argues for the limitation of translators' responsibilities. Pym (2012, p. 67) asserts that "there is no need for translators to claim (or to

be attributed with) any commitment to the content of what they are translating". Consequently, translators are not responsible for the content they translate; that responsibility belongs to the author. In specifying translators' professional responsibilities, Pym (pp. 76–81) notes that these responsibilities include conveying the message of the ST, and responsibilities to clients and the translation profession. Furthermore, Pym (p. 134) extends the translator's ethical responsibility in a wider framework of "cooperation". As translation is seen as a cooperative process, the ethical role of the translator in any given translation transaction is to facilitate the cooperation between all parties involved (p. 134). Consequently, the ethical translator is responsible for enhancing cooperation between communicating parties within and throughout the translation process (Chesterman, 2001, p. 141). This ethical model of cooperation, however, appears to be predominantly restricted to those parties directly involved in the translation process itself (Kruger and Crots, 2014, p. 152). In this narrower view, the translator should not be held accountable for the consequences resulting from his/her translation within wider contexts such as the socio-cultural and the political.

In addition to those ethical responsibilities presented above, Pym (2012, pp. 166–167) proposes five general ethical principles for translators. The first principle relates to translators' responsibility for their translation products: translators accept responsibility for their translations as soon as they accept to perform the translation service (p. 166). This means that a translator's ethical responsibility starts with the decision to accept a translation commission, implying that an ethical decision could also involve a decision not to translate. According to the second principle, translators are held accountable for the possible effects of their translations (p. 166). This immediately raises the question of whether translators are accountable for the wider socio-cultural or political effects of their translations, and Pym (p. 166) points out that this is more difficult. Pym argues that translators, as a result of their acceptance to undertake the translation task in question, are responsible for all matters related

to the immediate professional context of the translation such as the costs and savings of translation, the ease or difficulty of the translation, its usefulness for a particular purpose, and its effects on cooperation (p. 166). However, Pym (p. 166) makes clear that "the translator is not *directly* responsible for the matter translated, since authors are responsible for that, and translators are not authors…"

The third principle stipulates that "translator ethics need not involve deciding between two cultures" (p. 167), suggesting that translators should avoid a choice or preference for one culture over the other. In this view, the ethical imperative for translators is to enable inter-cultural cooperation of the participants involved in the translation process, without bias. The fourth principle is a fundamentally economic principle, and refers to the translation costs that should not outweigh the benefits resulting from the intercultural cooperation (p. 167). In other words, sometimes intercultural cooperation can be effected through more economical means than translation, and it is the translator's ethical responsibility to point this out when it is the case. The last principle formulated by Pym suggests a wider responsibility for the translator, who has an opportunity to be more than a basic communicator of textual content, and can thus take responsibility for the potential of the translated message to contribute to permanent cross-cultural cooperation (p. 167). On the basis of these ethical principles, Pym's approach explicitly considers two principal notions: "interculturality" and "professionalism" (Koskinen, 2000, p. 81).

It can be argued that Pym's perspective on a translator's ethical responsibilities entails a tension between his focus on the immediate professional context in which the translation is produced and some ethical principles that suggest a wider ethical responsibility for translators, as seen in his fifth principle. More specifically, Pym sees clear limits for the responsibilities of the translator, clearly describing these as responsibilities to the ST, client and profession (pp. 76–

81), but he suggests an extension of translators' responsibilities to a somewhat wider frame within the context of enabling cross-cultural cooperation (p. 167).

Some scholars have extended the view of translation ethics beyond the narrower professional view, conceptualising the translator as having a role that is committed, engaged and essentially activist. The ethics of activism and engagement in translation is discussed in detail in the following section.

2.2.2 The ethics of activism and engagement in translation

Opposing those translation scholars arguing for the limitation of translators' ethical responsibilities, such as Chesterman (2001) and Pym (2012), several other translation scholars have argued in favour of the broadening of translators' responsibilities and rights to different contexts, including the social and political context. In some cases, this has been accompanied by a critical view of professional codes of ethics. For instance, Baker (2011, p. 274) states that translation and interpretation practitioners must be equipped with critical expertise to assist them in undertaking proper ethical decisions throughout translation processes, rather than unquestioningly following prescribed codes of ethics (discussed in more detail in section 2.3) developed by their respective translation or interpretation associations. In this view, translators are seen to have agency enabling them to make ethical decisions during the course of translation, and thus they are held responsible for their ethical decisions and the consequences of these in a wider context referred to as the "socio-cultural context" by Hermans (2009, p. 93). Similarly, Gouanvic (2001, p. 209), argues that, based on a sociological perspective, translators are held accountable for the consequences of their translations within the receiving society. This extended notion of accountability implies that translators are "held responsible for the consequences of their behaviour and therefore have to reflect carefully about how their

decisions, both textual and non-textual, impact the lives of others" (Baker & Maier, 2011, p. 3).

Cronin (2003, p. 134) argues that the present age of globalisation, which leads to increased and rapid contact between different cultures and languages, is at the root of views about the extended roles and responsibilities of the translator. Traditionally, the role of the translator has been focused largely on the treatment of the text to be translated, and thus the principal responsibility of the translator is limited to the ST contents and the TT readers (p. 134). The cultural, social and political background of the text has generally been underemphasised, although an accurate translation should by definition express it (p. 134). In order to extend the ethical roles and responsibilities of the translator, Cronin (p. 134) argues that translators need to engage more actively with the cultural and political aspects of the texts selected for translation at both national and international levels. In this globalised world, the awareness of translation both ethically and socially is seen as "a humanitarian necessity" (Gill & Guzmán, 2011, p. 100).

Consequently, the ethical responsibilities and rights of translators have been reconceptualised and enlarged, focusing on the agency of the translator in broader contexts such as the socio-cultural and the ideological. Tymoczko (2007, pp. 314–315) makes the importance of this extension clear:

> A better understanding of the openness of translation as conceptualised in an international context can foster on the local level a habitual sense of confidence in and performance of translators' prerogatives and responsibilities in making meaning, in constructing culture, in acknowledging ideological aspects of their constructions, in formulating representations, in initiating transculturations, in promoting difference, in taking activist stands, and in introducing newness into the world.

Tymoczko's (2007) call for a widening of the scope of translation is also a call for a greater acknowledgement of translators' agency and an expansion and reconceptualisation of their potential role. The broad definition of the act of translation that she proposes is therefore also a call for the acknowledgement of translators' skills, including their agency, power and creativity (p. 316). Such an increase in the empowerment of translators will be also accompanied by a corresponding awareness of the ethics involved in the translation process (p. 316). In contrast to Chesterman's (2001, p. 147) view of the neutral role of a translator situated within the domain of professional ethics, Tymoczko (2007, p. 320) argues that such neutrality will efface the agency of translators.

In recent years, the wider view of translators' roles and responsibilities has been considered from a number of different perspectives. It has frequently been cast within a broad complex paradigm which may be referred to as "translation and conflict". A number of translation scholars have assessed and explored the ethical roles and responsibilities of translators within settings of conflict, including Baker (2006) and Inghilleri (2008). Another view of the ethics of translation that may broadly considered as activist is that of Venuti (2008), whose concepts of domestication and foreignisation are to be interpreted as ethical stances towards translation (Munday 2012, p. 218).

This wider view of translators' roles and rights also involves an acute awareness of the role of personal ethics in the course of translation, which interfaces with the ethics of activism and engagement in more complex ways. Tymoczko (2007, pp. 317–318) calls for an awareness of translators' subjective views and translators' loyalties that might influence their decision making in the course of translation. In order to act ethically, translators as "cultural mediators" need to expand their ethical choices beyond the realm of their subjective views and incorporate

activist considerations in the translation process (p. 317). The role of personal ethics is considered in the following section.

2.2.3 Personal ethics in translation

Translators are human beings, and are necessarily subject to experiences, beliefs and opinions entrenched within their personalities which may play a pivotal role in their articulation of an ethical decision. Although the effects of personal ethics on the ethical decisions taken by translators throughout the translation process have not been as widely investigated as professional ethics or the socio-cultural and political roles of translators discussed in sections 2.2.1 and 2.2.2, some translation scholars have nevertheless shed light on the significance of translators' personal ethics when articulating their particular ethical decisions in the translation process. Personal ethics can be defined as "one's own political and moral beliefs" (Robinson, 2003, p. 26). Further, Kruger and Crots (2014, p. 158) extend the scope of the personal ethics of translators to include intuitions, religion, values, morals and beliefs.

The socio-cultural and political consequences of translators' action are generally included within the realm of personal ethics, and are not part of professional ethics (Chesterman, 2001, p. 147). To differentiate between personal and professional ethics, Kruger and Crots (2014, p. 154) point out that professional ethics is narrowly limited to ethics emerging from the immediate professional contexts where the translation process is contracted and the translation generated, which is emphasised in the arguments made by, for example, Chesterman (2001) and Pym (2012). Therefore, the translator's ethical choice is objectively founded and validated, using an exterior source: the translation profession, combined with its norms (Kruger & Crots, 2014, p. 154). Conversely, personal ethics is grounded within the subjective views of the translator and thus the translator's ethical choice is personally created and linked to his or her individual beliefs (p. 154).

In respect of the clash between professional ethics and the translator's personal ethics, Robinson (2003, p. 26) argues that translators who frequently encounter texts repugnant to their personal beliefs may be able to keep their personal ethics from affecting the translation process for a certain amount of time, but they cannot suppress their personal ethics indefinitely. This means that translators' personal ethics can play an important role in translation ethics – even though this role is not widely acknowledged. Some translation scholars have advocated for raising awareness of the potential clash between personal ethics and professional ethics in the practice of translation. For instance, Koskinen (2000, p. 15) points out that "our awareness of the various influences of translation has increased, it has become more and more evident that it is also relevant to contemplate how to resolve situations where professional ethics clash with the translators' personal convictions".

The following section uses the above discussion of the professional, socio-political and personal dimensions of translation ethics as a frame to analyse three influential codes of ethics or codes of conduct (henceforth referred to as codes of ethics), namely that of the Australian Institute of Interpreters and Translators (AUSIT), the American Translators Association (ATA), and the International Federation of Translators (FIT) (also known as the Fédération Internationale des Traducteurs). Specifically, the components of these codes are discussed to identify the similarities and differences among their ethical stipulations, and to identify the ways in which professional, personal and socio-political views on ethics are reflected in these codes of ethics.

2.3 Professional codes of ethics

Many translation and interpretation associations have developed prescribed codes of ethics to regulate the professional conduct of their members in translation or interpretation transactions. Such professional codes of ethics have been introduced primarily to assist translation or

interpretation practitioners in considering the ethical dilemmas arising from the translation or interpretation process and addressing such dilemmas appropriately (Drugan, 2011, pp. 111–112).

2.3.1 The code of ethics and code of conduct of the Australian Institute of Interpreters and Translators (AUSIT)

AUSIT was established in 1987 (AUSIT, 2012, p. 3) and its original code of ethics was drawn up in 1995 (Ozolins, 2014, p. 347). The original code of ethics comprised two main sections: brief ethical principles and a code of conduct (Ozolins, 2014, p. 347). It included eight ethical principles in relation to professional conduct, confidentiality, competence, impartiality, accuracy, employment, professional development and professional solidarity (Ozolins, 2014, p. 348). AUSIT's original code of ethics provided a reference point for translators and interpreters encountering ethical issues in their translation and interpretation assignments; however, many translation scholars raised criticisms of this code. For instance, Ozolins (2014, p. 348) argues that AUSIT's original code of ethics was more concerned with interpretation (specifically, community interpretation) than translation.

As a consequence of developments in the field of translation and interpretation, AUSIT's original code of ethics underwent significant amendments and was officially reconstituted in 2012 (AUSIT, 2012, p. 3). AUSIT's updated code of ethics introduced a new ethical principle directed at "clarity of role boundaries" and the previous principle of "employment" was replaced by a principle directed at "maintaining professional relationships" (Ozolins, 2014, p. 357). The updated code of ethics encompasses nine principles directed at professional conduct, confidentiality, competence, impartiality, accuracy, clarity of role boundaries, maintaining professional relationships, professional development and professional solidarity (pp. 4–7).

The principle of professional conduct obliges AUSIT's members to "act at all times in accordance with the standards of conduct and decorum appropriate to the aims of AUSIT..." (AUSIT, 2012, p. 4). The requirement of confidentiality requires AUSIT's members to keep all information acquired in translation confidential (p. 5). The principle of competence obligates AUSIT's members to "only undertake work they are competent to perform in the languages for which they are professionally qualified through training and credentials" (p. 5). AUSIT's members are expected to maintain impartiality in all translation and interpretation assignments (p. 5). The expectation of accuracy stipulates that AUSIT's members remain faithful to a meaning and message constructed in a source language and render them faithfully and completely (p. 5). The principle of clarity of role boundaries dictates that AUSIT's members "maintain clear boundaries between their task as facilitators of communication through message transfer and any other tasks that may be undertaken by other parties involved in the assignment" (p. 5). The requirement to maintain professional relationships obliges AUSIT's members to take responsibility for the quality of their translation or interpretation tasks and to deal with their clients professionally and honestly (p. 6). The expectation of professional development requires AUSIT's members to "develop their professional knowledge and skills" (p. 6). Lastly, the principle of professional solidarity requires AUSIT's members to be loyal to the profession and their fellow professionals (p. 7).

2.3.2 The code of ethics and professional practice of the American Translators Association (ATA)

The ATA was established in 1959 and is the largest body of translators and interpreters in the United States, having nearly 11,000 members from around the world (ATA, 2015). In 2010, ATA's board of directors approved an updated code of ethics. The ATA's updated code of

ethics comprises eight ethical stipulations guiding the decisions that translators or interpreters make in practice (ATA, 2010).

With respect to the ethical principles set out in the ATA's code of ethics, the first ethical stipulation refers to the process of faithfully, accurately and impartially translating the meaning of a ST to a TT (ATA, 2010). The second ethical principle is directed at confidentiality as it obliges ATA professionals "to hold in confidence any privileged and/or confidential information entrusted to us in the course of our work" (ATA, 2010). Truthfulness is the foundation of the third ethical stipulation, which obliges ATA members to show their "qualifications, capabilities and responsibilities honestly and to work always within them" (ATA, 2010). The fourth principle requires professional members to continuously develop their skills (ATA, 2010). Furthering and sharing knowledge is the basis of the fifth principle (ATA, 2010). The sixth principle is contractual, as it requires professional members to adhere to a contract that states the terms of the service (ATA, 2010). Professional members are required to seek acknowledgment for their translation or interpretation products, as stated in the seventh principle (ATA, 2010). Finally, dispute resolution arising from the professional context of translation is discussed. ATA members are expected to "resolve their differences as they would resolve any other business dispute" (ATA, 2010).

2.3.3 The Translator's Charter of the International Federation of Translators (FIT)

The Translator's Charter of FIT was first written in 1963 and modified in 1994 (FIT, 1994). According to Chesterman (1997, p. 187), this charter "specifies the Federation's view of translators' rights and duties, and seeks to lay the basis for a translator's code of ethics". It includes five sections: the general obligations of translators, the rights of translators, the economic and social positions of translators, translators' societies and unions, and national

organisations and FIT. In total, the charter consists of 40 clauses numbered consecutively throughout these five sections (FIT, 1994).

Section 1, entitled "General obligations of the translator", provides translators with specific duties that they shall maintain during the course of translation, such as faithful transfer of the ST message into the TT, competence in the language of the ST and TT, and confidentiality of the information entrusted to the translator during translation. On the basis that translation is considered as "a creation of the intellect", section 2 discusses the rights that should be granted to translators, such as the translator's right to recognition of authorship and the exclusive right to authorise the publication or presentation of his/her translation (FIT, 1994). Section 3 sheds light on the economic and social position of the translator by focusing on matters pertaining to the translator's economic and social status, such as living conditions and advantages granted to intellectual workers (FIT, 1994). Section 4 stipulates ethical principles in relation to translators' societies and unions, including the right to establish a professional translation union (FIT, 1994). Section 5 concerns the principles pertaining to the relationship between national translators' organisations and FIT.

Against the background of the above summaries, the following section outlines the common ethical principles set out in the three codes of ethics of AUSIT, ATA and FIT, as well as their differences.

2.3.4 Similarities and differences in the codes of ethics of AUSIT, ATA and FIT

The three codes of ethics of AUSIT, ATA and FIT share several ethical stipulations, as shown in Table 1. Some of these commonalities are elaborated in this section. First, confidentiality is stipulated as an ethical principle by all three codes of ethics. AUSIT's code of ethics obliges

its members to keep information acquired within the translation process confidential (AUSIT, 2012, p. 5). Similarly, ATA's code of ethics explicitly requires its members not to disclose any privileged or confidential information acquired in the translation process (ATA, 2010). The Translator's Charter also obligates translators to "respect the legitimate interests of the users by treating as a professional secret any information which may come to his/her possession as a result of the translation entrusted to him/her" (FIT, 1994).

In addition to confidentiality, the ethical principle of accuracy is stipulated by all three codes. AUSIT's code of ethics defines accuracy as "optimal and complete message transfer into the target language preserving the content and the intent of the source message or text without omission or distortion" (2012, p. 5). Likewise, ATA's code of ethics obliges its members to translate the meaning constructed in the ST into the TT faithfully and accurately, as stipulated in ATA's first ethical statement (ATA, 2010). The Translator's Charter also demands that translators "be faithful and render exactly the idea and the form of the original..." (FIT, 1994).

Competence is also discussed by all of these codes. AUSIT's code of ethics imposes on its members the responsibility of only accepting translation and interpretation assignments within the realm of their professional capacities. AUSIT's members are required to be "familiar with the varied contexts, institutional structures, terminology and genres of the areas in which they accept work" (AUSIT, 2012, p. 9). The ATA similarly requires translators to only accept translation activities within their qualifications and capabilities as stipulated in ATA's third statement (ATA, 2010). In the Translator's Charter, clauses 6 and 7 clearly state that translators are expected to be competent in the ST language, the TT language and the subject matter of the translation (FIT, 1994). Otherwise, a translator is expected to "refrain from undertaking a translation in a field beyond his competence" (FIT, 1994).

The importance of maintaining professional relationships is included in all of these codes, with varying emphases. AUSIT's code of ethics emphasises several professional matters such as translators' responsibility to maintain professional arrangements and business relationships with the parties involved in the translation process. Translators are expected to take responsibility for providing proficient translation products and deal with their clients in an honest, professional and transparent way (AUSIT, 2012, p. 11). Moreover, translators are expected to "endeavour to secure satisfactory working conditions for the performance of their duties, including physical facilities, appropriate briefing, a clear commission and clear conduct protocols where needed in specific institutional settings" (p. 6). The ATA focuses mainly on professional arrangements between translators and their clients by requiring translators to "define in advance by mutual agreement, and to abide by, the terms of all business transactions among ourselves [translators] and with others" (ATA, 2010). The Translator's Charter refers to a specific professional matter pertaining to working conditions for translation and obliges a translator to decline translation tasks offered "under conditions humiliating to himself/herself or his/her profession" (FIT, 1994).

Besides confidentiality, accuracy, competence and maintaining professional relationships, professional solidarity is covered in all of these codes. AUSIT's code of ethics (AUSIT, 2012, p. 6) obliges its members to "respect and support their fellow professionals..." Furthermore, this principle entails obligations on translators towards the translation profession in general. Like AUSIT's code of ethics, the ATA code of ethics requires translators to "act collegially by sharing knowledge and experience" (ATA, 2010). The Translator's Charter refers to professional solidarity in several stipulations in sections 4 and 5. Translators are advised to establish professional translation organisations which "shall have the task of ensuring improvement in standards of translation and of dealing with all other matters concerning translation" (FIT, 1994).

The shared core ethical principles of the three codes of ethics are therefore confidentiality, accuracy, competence, maintaining professional relationships and professional solidarity. As far as some other ethical principles are concerned, the codes demonstrate differences in emphasis. For instance, AUSIT's code of ethics, as distinct from the ATA code of ethics and the Translators' Charter, presents a special ethical principle, referred to as "clarity of role boundaries", which states that translators and interpreters must focus only on transferring the message to the target audience. Consequently, AUSIT practitioners are not permitted to "engage in other tasks such as advocacy, guidance or advice" within the translation or interpretation assignment (AUSIT, 2012, p. 6). This is related to the emphasis on impartiality in the code of ethics of AUSIT.

Table 1. Central ethical principles in the AUSIT, ATA, and FIT codes of ethics.

Ethical principles	AUSIT	ATA	FIT
Confidentiality	✓	✓	✓
Accuracy	✓	✓	✓
Competence	✓	✓	✓
Maintaining professional relationships	✓	✓	✓
Professional solidarity	✓	✓	✓
Impartiality	✓	✓	
Professional development	✓	✓	
Clarity of role boundaries	✓		

Translator's rights			✓

Impartiality is greatly emphasised in AUSIT's code of ethics with reference to the professional context of translation. AUSIT's code of ethics strictly obliges its translators to remain impartial during the course of translation. It stipulates that "translators do not show bias towards either the author of the source text or the intended readers of their translation" (p. 5). Furthermore, it requires translators to decline or withdraw from a translation task in cases where impartiality is difficult to uphold (p. 9). The ATA's code of ethics takes a midway stance in terms of impartiality by combining it with the principle of accuracy (including faithfulness) as stated in the first ethical statement, "to convey meaning between people and cultures faithfully, accurately, and impartially" (ATA, 2010).

Unlike AUSIT's and ATA's codes of ethics, FIT does not explicitly consider impartiality among the ethical clauses set out in the Translator' Charter. However, FIT in collaboration with two other specialised organisations, namely Red T and the International Association of Conference Interpreters (AIIC) drafted a document entitled "Conflict zone field guide for civilian translators/interpreters and users of their services" in 2012. More specifically, this guide is designed to equip translators and interpreters with the ethical principles needed in conflict settings. In respect to impartiality, this guide obligates translators and interpreters to "serve all parties equally without expressing your opinions or sympathies" (FIT, AIIC & Red T, 2012).

Professional development is discussed in both AUSIT's and ATA's codes of ethics as distinct from the Translator's Charter. AUSIT obliges its members to build up their professional skills continuously. Translators are expected to "commit themselves to lifelong learning, recognising

that individuals, services and practices evolve and change over time" (AUSIT, 2012, p. 6). Moreover, AUSIT's code ethics states that translators need to endeavour to update themselves on new research on trends and areas in translation (p. 12). Likewise, the ATA's code of ethics obligates translators to develop their "capabilities at every opportunity through continuing education in language, subject field, and professional practice" (ATA, 2010).

Against this background, the following section investigates how different conceptions of translation ethics are reflected in the stipulations of these codes of ethics.

2.3.5 Codes of ethics and different perspectives on translation ethics

In this section, the ethical stipulations of these codes of ethics are examined with reference to the three main perspectives on translation ethics: professional ethics, the ethics of activism and engagement, and personal ethics. Kruger and Crots (2014, p. 148) point out that the ethical responsibilities and rights of translators (as constituted in codes of ethics) are not generally concerned with translators' responsibilities and rights in broader social and political contexts, and tend to focus on the narrower view of professional ethics. These codes of ethics also do not typically consider the role of personal ethics. In other words, professional codes of ethics do not generally reflect current debates about the personal and activist dimensions of ethics evident from the literature within translation studies.

To start with, it can be argued that AUSIT's code of ethics is most explicitly positioned within the immediate professional context of the translation or interpretation process. This code requires its members to:

> Maintain professional detachment, impartiality, objectivity and confidentiality; strive for excellence through continuous regular professional development; decline work beyond their competence; promote working conditions, relationships and an understanding of roles that facilitate collaboration and

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quality service delivery; adhere to dispute resolution procedures (AUSIT, 2012, p. 4).

This code explicitly considers the ethical principles, conduct and issues encountered by practitioners during translation or interpretation assignments at the narrower professional levels: the ST level, the client level and the profession level. Consequently, the ethical obligations and rights of translators and interpreters in broader social and political contexts, their potential activist role, and the role of personal ethics are not considered in the code.

For instance, in relation to the context of translation, the ethical principle of impartiality obliges AUSIT's translators to remain unbiased towards the ST author and the TT readers and restricts the translators' responsibility to the faithful and complete transfer of the message generated in the ST (AUSIT, 2012, p. 5). This clearly suggests that translators are expected to convey the ST message professionally and completely even if it contains materials potentially offensive to the receiving culture. Moreover, this principle indicates that translators are not allowed to play any potential activist role and they should not allow their personal views to interfere during the course of translation.

The ATA code of ethics corresponds to the AUSIT code of ethics, as it similarly ascribes to the narrower view of professional ethics directly linked to the content of the ST, the client and the profession. It does, however, place somewhat less overt emphasis on the requirements of impartiality and non-interventionism than the AUSIT code. The first ethical principle of the ATA code states that translators must "convey meaning between people and cultures faithfully, accurately and impartially" (ATA, 2010). This stipulation suggests that translators are principally responsible for transferring the contents of the ST and thus are not permitted to play an activist or a personal role to amend the message generated in the ST, even if it contains problematic information, such as promoting injustice to a certain group of society.

Finally, the Translators' Charter differs from the codes of ethics of AUSIT and ATA in that it focuses on aspects beyond the professional obligations of translators, including the rights of translators, the economic and social position of translators, and translation unions. However, the ethical principles associated with these aspects are primarily limited to the professional perspective of translation ethics within three levels: the ST, the client and the profession. For example, the fourth clause states that "every translation shall be faithful and render exactly the idea and the form of the original..." (FIT, 1994). This ethical principle is primarily concerned with the content of the ST; translators are expected to transfer the meanings of the ST without any distortions or omissions. In this view, translators are not permitted to amend the ST message even if it contains unacceptable information causing harm to a group of a society.

In conclusion, it is worth noting that the Translator's Charter raises the suggestion of some awareness of the potential role of personal ethics as seen in the following clause: "The translator shall refuse to give a text an interpretation of which he/she does not approve, or which would be contrary to the obligations of his/her profession" (FIT, 1994). However, as is clear from the quotation, this awareness is balanced with a focus on the professional requirements of the profession.

Section 2.3 has focused on the codes of ethics of three translation contexts. However, there are many countries where translation is a fast-developing industry – and yet there are no codes of ethics available to guide translation practices in these countries. Saudi Arabia is one such country, and will form the focus of this research. There is limited research on the notion of professional translation in Saudi Arabia (Al-Faifi, 2000, Fatani, 2009, Bostanji 2010, Alkhamis, 2012). In recent times, there has been a growing demand for translation services in Saudi Arabia for a number of reasons such as the recruitment of large numbers of foreign expatriates into different sectors of the country and the commercial openness of Saudi Arabia

to Western nations. The following section will investigate the important features of translation in the Saudi Arabian context, as necessary background to this research.

2.4 The field of translation in Saudi Arabia

In this section, translation as practised in Saudi Arabia is discussed in relation to two aspects: the expansion of translation services, and translation service providers.

2.4.1 The expansion of translation in Saudi Arabia

Religious activities have formed an important part of translation work in Saudi Arabia. Translation services are in particular demand during the period of pilgrimage, which is known as "*Hajj*", and which takes place in the holy city of Mecca, Saudi Arabia. Annually, Saudi Arabia receives millions of Muslim pilgrims who speak many different languages and come to the country to perform the sacred fifth pillar of Islam. Therefore, the Saudi government requires competent translators and interpreters to communicate with non-Arabic-speaking pilgrims. Furthermore, in 2012 the General Presidency of the Affairs of the Grand Holy Mosque and the Prophet's Holy Mosque inaugurated a joint project with Al-Imam Muhammad Ibn Saud University (IMAMU), the College of Languages and Translation, to translate the Friday sermons known as "Khutbah" from Arabic into English as a part of the translation services provided for non-Arabic speakers. The scripts of these religious sermons are sent to the College of Languages and Translation of IMAMU to be translated into English, after which they are sent back to the General Presidency of the Affairs of the Grand Holy Mosque and the Prophet's Holy Mosque for publication on its website. Therefore, IMAMU established a specialised team of translation staff experts and editors in order to ensure the quality of such religious translations. The Saudi government has also established the King Fahad Complex for Printing the Holy Quran and published translations of the Holy Quran in six languages: English, French, Spanish, Indonesian, Urdu and Hausa (King Fahad Complex, 2015).

Translation and interpreting services have also expanded enormously in Saudi Arabia as a result of its economic growth. In 2005, Saudi Arabia joined the World Trade Organisation (World Trade Organisation, 2015) and this led to the formation of many bilateral trade agreements between the Saudi government and other countries. As a result of these rapid developments, more than 10 million expatriates have been recruited to work in government and private sectors in Saudi Arabia (General Department of Statistics and Information, 2015). A large number of these expatriates have relocated from non-Arabic countries, such as the United States, Europe, India and Pakistan. Consequently, the demand for translation services has dramatically increased. Both the government and private sectors depend on translators and interpreters to communicate with their non-Arabic speaking clients and employees (Fatani, 2009, p. 2).

Academic institutions have played an important role in the rise of the field of translation by establishing colleges of languages and translation to equip their students with theoretical and practical knowledge required for the profession. Al-Faifi (2000, pp. 7–8) notes that Saudi universities established academic translation programmes to ensure that there would be competent translators operating in different fields (e.g., government ministries, hospitals, courts and community centres) in Saudi Arabia. Translation courses are integrated within the English departments of some Saudi universities, as in the case of King Faisal University's English Department (Fatani, 2006, p. 2). Furthermore, six universities offer degrees in translation, including King Saud University (KSU), King Khalid University (KKU), Umm AlQura University (UQU), Al-Imam Muhammad Ibn Saud University (IMAMU), Princess Nora University (PNU) and EFFAT University (AlMutawa, 2012, p. 54). In all these

universities there is a focus on translation not only from English into Arabic and vice versa, but also from and into languages other than English.

With respect to the cultural value of translation in Saudi Arabia, the field has received generous support from the Saudi government via the inauguration of an international award for distinguished translation works and outstanding translation organisations. The King Abdulaziz Public Library Council established an annual international award for translation in 2006, officially named the "Custodian of the Two Holy Mosques King Abdullah Bin Abdulaziz International Award for Translation" (King Abdullah Translation Award, 2015). This award aims to promote the transmission of knowledge from Arabic into other languages and vice versa in different fields of study and to honour translation institutions and translators who significantly contribute to the field of scientific translation.

2.4.2 Translation service providers

Government institutions, translation centres, translation agencies, publishing houses, freelance translators and bilingual employees provide translation services in Saudi Arabia. These providers of translation services are discussed in more detail in this section.

Government institutions make an important contribution to producing translated books. Writing in 2012, Alkhamis (2012, p. 62) states that "as of 2011, the total number of book translations undertaken in governmental institutions in the Kingdom amounted to 196". More specifically, the King Abduaziz Foundation for Research and Archives established a Unit for Translation and Historical Studies in 2002. This unit translated 67 books, which were mainly written about the history of Saudi Arabia from 2002 to 2011 (p. 63). Of that total, 59 books were translated into Arabic from different languages, predominantly English (a total of 37 books), but also including French, German, Spanish, Russian, Japanese, Italian, Urdu, Ottoman

Turkish and Dutch as source languages. Moreover, 8 Arabic books were translated into English (p. 63). The Arab Bureau of Education for Gulf States translated 47 books (46 English books and one German book) into Arabic; most of these books deal with education subjects (p. 65). Saudi institutions, such as the Ministry of Transport, the Ministry of Education and the Ministry of Finance, translated 82 books (p. 62). Some of these translations would have been outsourced to translation agencies and others undertaken by bilingual employees (as was the case for the books translated by the Ministry of Transport) (p. 67).

Some academic institutions have established translation centres in order to promote translation production in Saudi Arabia. For instance, KSU founded the Translation Centre in 1973 (Al-Khatib, 2008, p. 121). This centre has set a number of objectives, such as encouraging its academic staff to translate various non-Arabic resources (e.g., books and research papers) that promote the Arabisation of academic materials, and the translation of valuable Arabic books into foreign languages (Translation Centre, 2015). This centre produced a total of 351 translations in the period 1992–2010 (Alkhamis, 2012, p. 76). These translations were produced from various languages such as English, German and French into Arabic and two translations were produced from Arabic to English and Russian (p. 67). The translators involved in these translations are all academic staff members at KSU (p. 75).

Besides the Translation Centre of KSU, the Institute of Public Administration (IPA) has an important role in producing translated materials, mainly in the field of administration, as IPA focuses principally on providing training and consultation in the field of administration. IPA faculty members have undertaken the process of translating foreign administrative materials into Arabic. In 1980, IPA started publishing translations, and the total number of translated books produced by IPA amounts to 83 translations (p. 81).

A large number of translation services are provided by numerous translation agencies scattered across the country. It is difficult to estimate the number of translation and interpretation practitioners working in Saudi Arabia, as there is no official source of statistics (Fatani, 2009, p. 2). Furthermore, Fatani notes that a number of translation agencies have been established in Saudi Arabia's two biggest cities (i.e., Riyadh and Jeddah); however, only six of these agencies (i.e., the Universal Summit Translation Centre, Translation Centre Ltd, the Almuarib Centre for Attested Translation, the HTO Translation Centre, Motargim and Prima Translation Office) have online websites (p. 9). Additionally, since Fatani published her article, the last two translation agencies mentioned above have removed their websites.

The Jeddah Municipality (the governmental body of the Ministry of Municipal and Rural Affairs) (2015) has an online directory that lists the translation agencies in Jeddah city. This directory is a valuable reference tool for clients seeking translation services; however, it does not provide a complete list of all the translation agencies operating in Jeddah city. Indeed, an online report from the United States Consulate in Jeddah lists an additional 11 translation agencies (Consulate General of the United States: Jeddah Saudi Arabia, 2012). Interestingly, Saudi graduates from colleges offering graduate and undergraduate translation courses are often unwilling to work in the field of translation for several reasons, such as low wages (in comparison to other professions), less paid vacation (Al-Faifi, 2000, p. 6), unsuitable working conditions particularly for female graduates, and inadequacy of skills needed for the translation jobs (Al-Jarf, 1999, p. 393). Consequently, it appears that translation agencies predominantly employ translators from other Arab countries, such as Egypt, Sudan, Jordan and Lebanon.

Publishing houses have contributed significantly to the production of translated books in Saudi Arabia. For instance, Obeikan Bookshop has produced a total of 275 translated books during the period 1993-2004 (Al-Khatib, 2008, pp. 121). Therefore, it is considered as the foremost

publisher of translated books in Saudi Arabia (p. 121). This publisher tends to focus on translating literary, political and cultural foreign books into Arabic (p. 121). Furthermore, Mars Publishing House is an important player in producing translated books from foreign languages into Arabic, particularly those that are oriented to academic, scientific and educational purposes. Al-Khatib states that Mars Publishing House has published 194 translated books (p. 121) and, thus, it is ranked as the second most important private publishing house producing translations in Saudi Arabia. In addition to Obeikan Bookshop and Mars Publishing House, Jarir Bookstore has published 99 books translated from foreign languages into Arabic in different fields such as literature, culture and politics; thus, it is considered as the third most influential publisher of translated books in Saudi Arabia (p. 122).

Finally, bilingual employees and freelance translators perform a number of translation services; for example, many organisations (e.g., Saudi banks) rely heavily on their bilingual staff to translate documents since many banking documents are produced in Arabic and English (Fatani, 2009, p. 14). However, banks may outsource the translation of long legal documents to professional freelance translators or legal firms offering translation services (p. 14). Similarly, several Saudi hospitals depend on their bilingual physicians to generate medical reports and documents in two languages and, therefore, do not use the services of professional translators (pp. 14–15).

2.5 Conclusion

It is evident that the field of translation in the Saudi context is expanding enormously. Translation services are provided by several agents such as government institutions, publishers, translation centres, and freelancers, and translation occurs across many different genres. In 1976, the Ministry of Commerce and Industry issued several rules pertaining to the translation field in Saudi Arabia (these rules were amended in 1981 and again in 1999) (Ministry of

Commerce and Industry, 2013). These rules are primarily concerned with the requirements and procedures for obtaining a licence to own and operate a translation agency, rather than the professional behaviour and qualities (e.g., professional conduct, confidentiality, competence and accuracy) of translators. Consequently, the field of translation in Saudi Arabia is largely unregulated since there is no professional government or private association for translators. Furthermore, translators are not required to adhere to a professional code of ethics or conduct to regulate their translation transactions with their clients.

Against this background, it is clearly essential to develop a professional code of ethics as part of the process of establishing regulating structures to guide translation practice in Saudi Arabia. While existing professional codes of ethics, such as those discussed in section 2.3, may be used as a model for such a code of ethics, such codes are context-bound, and cannot be directly transferred to the Saudi context. Instead, this study argues that the development of such a code of ethics for translation in Saudi Arabia should be informed by an empirical analysis of the ethical challenges that translators in Saudi Arabia experience, and should take account of translators' perceptions of ethically appropriate responses to such challenges. Part of the focus of this empirical analysis should be to disentangle the relationship between the narrower professional view of ethics, translators' personal ethics, and the potential ethical role of the translator as a socio-political activist (as discussed in section 2.2). This is the aim of this study, and the methodology followed to meet this aim is set out in the following chapter.

Chapter 3: Methodology

3.1 Introduction

This chapter provides a detailed account of the methodological approach used to investigate the ethical challenges encountered by translators in Saudi Arabia, their perceptions of ethically appropriate responses to such challenges, and the ethical principles that they believe should be included in a code of ethics for translators in Saudi Arabia. More specifically, it describes the instrument designed for data collection, the procedures employed for sampling respondents, the process of data collection, data processing and the procedures employed for data analysis.

3.2 Instrument for data collection

3.2.1 General approach: quantitative online survey research

In order to collect the data necessary to answer the research questions, an online, self-completion questionnaire survey was designed using the Qualtrics online survey program (Qualtrics Online Survey, 2015). A survey can be defined as "the process of collecting data through a questionnaire that asks a range of individuals the same questions related to their characteristics, attributes, how they live, or their opinions" (O'Leary, 2014, p. 202). Questionnaire surveys have many advantageous features, such as soliciting information from a large number of respondents, thus increasing the representativeness of the sample and making generalisations more viable; generating comparative analyses; producing quantitative and empirical data; and assuring confidentiality and anonymity (p. 204). Moreover, Nardi (2006, pp. 17–18) describes quantitative surveys as cost-effective, and furthermore points out that they are suitable for personal topics since they are less intrusive than other options for collecting data of a potentially sensitive nature.

Prior to this study, there was no information available about translation ethics in Saudi Arabia. Against this background, it was considered that quantitative survey research would be the best methodology to collect the required data, specifically because it is important to collect as much data as possible from a representative sample in order to gain a detailed understanding of the ethical challenges that translators in Saudi Arabia encounter, and what translators' view as acceptable responses to such challenges. This quantitative empirical data can be used to understand translators' perceptions regarding translation ethics, and identify areas where more research is needed.

Despite the clear advantages of survey research for answering the research questions of this study, there are also certain drawbacks associated with questionnaire survey research. For example, Kumar (2014, pp. 181–182) identifies several disadvantages of using questionnaires, such as limited application, low response rate, lack of opportunity to clarify issues, and inability to supplement responses with other information. Moreover, questionnaires often reveal a social desirability bias when participants "respond according to how they think the researcher would like them to respond" (Saldanha and O'Brien, 2014, p. 153). To mitigate the effects of such disadvantages, several procedures aimed to ensure the validity and applicability of the empirical data obtained from this survey were followed, such as assuring respondents that their responses would remain anonymous and confidential, to mitigate the potential effects of the social desirability bias.

3.2.2 Survey design

The questionnaire survey designed for this study consisted of three sections.[1]

(a) Section 1

This section was designed to investigate (a) translators' perceptions regarding the ethical challenges encountered during translation, based on the principles of translation ethics outlined in Chapter 2 (section 2.3.4); and (b) their opinions regarding ethically appropriate responses to such challenges, based on the three basic dimensions of ethics outlined in Chapter 2 (section 2.2), namely professional, personal and socio-political ethics. These data were used to provide answers to the following research questions:

1. What are the ethical challenges encountered by translators, working in Saudi Arabia in different professional environments and with different texts, during their translation assignments? Specifically, how frequently do translators encounter these problems, and how important do they rate them?

2. What are the translators' perceptions of ethically appropriate responses to such challenges? Specifically, do translators ascribe to a narrower view of professional ethics or a broader view of socio-political/activist ethics, or do they depend on their personal ethics to respond to ethical challenges?

In this section, closed-ended questions were used in two phases, designed to answer research questions 1 and 2, respectively. Using closed-ended questions makes answering convenient for respondents and facilitates the coding and statistical analysis of their answers (Nardi, 2006, p. 74).

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[1] The possibility of making the survey available in Arabic was considered. However, for the purpose of this study, it was presented only in English based on the assumption that potential respondents have a high level of proficiency in English. None of the pilot respondents indicated that the English questionnaire was difficult to understand.

Phase 1: Question design for investigating translators' perceptions of challenges

For this section of the questionnaire survey, 36 closed-ended question items used as ethical scenarios soliciting a Likert-scale response were formulated. The Likert scale is considered "the most commonly used scaling technique" (Dörnyei & Taguchi, 2010, p. 27). Items in section 1 were designed on the basis of 11 underlying principles of translation ethics (here treated as underlying dimensions of 11 scales) identified from the literature review presented in Chapter 2, namely confidentiality, accuracy, competence, maintaining professional relationships, professional solidarity, impartiality, professional development, translator's rights, clarity of role boundaries, ethics of activism and engagement, and personal ethics. Each underlying dimension was reflected by 3-4 items in the initial draft of the questionnaire; reduced to 3 items after piloting (see section 3.2.4), yielding a multi-item scale that can be defined as "a cluster of differently worded items that focus on the same target" (p. 24). A multi-item scale was implemented in order to ensure a comprehensive coverage of each type of ethical problem that can be faced by translators in the translation process.

Each item formulated outlines a particular scenario that poses an ethical challenge. For each item, respondents were asked to rate (i) how often they experience the ethical problem or situation in their daily work and (ii) how important this ethical problem or situation is in their work. A five-point Likert rating scale was used. Concerning the question of frequency, the respondents were asked to select their response from these five options: "Very frequently", "Frequently", "Neither frequently nor infrequently", "Rarely" or "Never". For the question of importance, the respondents were asked to choose from these five options: "Very important", "Important", "Neither important nor unimportant", "Somewhat important" or "Not important". Five response options were adopted for two main reasons: (a) giving the respondents the opportunity to distinguish between response options easily and (b) giving the respondents a

midpoint option in order not to force them to select one side of the response (mostly the positive side), generating valid data that can reinforce the validity and reliability of this study. Concerning the presentation of the questions, all question items were randomised to ensure that respondents did not receive them in any particular order.

Phase 2: Question design for investigating translators' opinions on appropriate responses

If respondents selected the "Very frequently" or "Frequently", or "Very important" or "Important" option for any of the items in Phase 1, an additional question appeared, which asked respondents to indicate how they would typically respond to the ethical problem outlined in the question. These 36 questions were closed-ended, offering four multiple choice options. The options were based on the main perspectives on ethics identified (professional, socio-political and personal ethics). Professional motivations were clearly founded in an external, professional reference for ethical behaviour, whereas personal motivations were framed from the perspective of the individual's beliefs and opinions. Socio-political motivations were framed in terms of an activist intention to act as a social agent to protect or advocate on behalf of the interests of others. Respondents were also given the option of selecting "Other" and were provided with a text box in which they might write a detailed response. It was considered that providing respondents with this option might produce richer and more detailed information about how translators typically respond to the ethical scenarios described, beyond the responses outlined in the questionnaire. Where participants provided their own responses, for the purposes of data analysis these responses were linked to one of the three perspectives on translation ethics used to code the other response options: professional, socio-political and personal.

(b) Section 2

This section was designed to investigate translators' perceptions regarding the ethical principles that should be included in a code of ethics for translators in Saudi Arabia. The data retrieved from this section were used to provide answers to the third research question:

3. What ethical principles do translators in Saudi Arabia believe should be included in a code of ethics?

Answering this question also allows for the investigation of whether there is agreement between respondents' assessment of the importance of concrete ethical challenges (research question 1) and their assessment of the importance of abstract ethical principles. The respondents were given 36 statements that could be included in a code of ethics. These statements were matched to the 11 underlying ethical dimensions, based on the literature review, and as used in Section 1 of the questionnaire. The respondents were asked to indicate the degree to which they agree that the statement should be included in a code of ethics, using a five-point Likert scale. Furthermore, using open-ended questions, the respondents were given the opportunity to list additional principles they thought should be included in a code of ethics and to make further comments. Open-ended questions were used at the end of this section to gain rich qualitative data about additional ethical principles that could be included in a code of ethics. The statements in this section were randomised to ensure that respondents did not receive them in any particular order.

(c) Section 3

This section was designed to collect biographical data, such as gender, age, qualifications, number of years of experience, translation languages, and kinds of texts translated. The data solicited by this part of the questionnaire were used to describe the sample of this study descriptively so as to assess its representativeness.

The respondents were asked to answer 7 closed-ended questions soliciting biographical information such as gender, age, qualification and years of experience. For most questions, respondents were offered multiple choice responses, using drop-down menus. The option "Other" was provided to allow respondents to add any alternatives. For some questions, the respondents were permitted to select more than one option, as in question 5, which asked respondents about the source and target languages in which they do translation. Question 7 was a ranking question, requesting respondents to rank the text types they translate in order of frequency, with "1" the text type they translate most frequently and "3" the text type they translate least frequently. The designator "text types" was used as a broad distinction between different types of translation fields or genres, which would be easily understood by respondents.

3.2.3 Participant information sheet, ethics and confidentiality

The online questionnaire was preceded by a cover letter containing essential information such as the researcher's name and the academic institution where the study is undertaken, an introduction to the research study, an overview of the aims of the study, general instructions to take the survey, an assurance of anonymity and confidentiality and the researcher's contact details. This section was followed by detailed instructions on how to answer the question items of section 1. Similarly, sections 2 and 3 of the survey were preceded by detailed instructions on how to answer the question items. Ethics approval for the study was obtained from the Human Research Ethics Committee (HREC) at Macquarie University, with reference number 5201500957. The full questionnaire and cover letter are included in Appendix A.

3.2.4 Pilot testing

The questionnaire's face and construct validity were evaluated through pilot testing involving Saudi translation scholars, Saudi professional translators, and translation scholars at Macquarie

University. Validity can be defined as "the ability of the instrument to measure what it is designed to measure" (Kumar, 2014, p. 213). As a subjective measurement, face validity can be established when each item in the instrument has a logical connection with one research objective (p. 214). Construct validity refers to "the quality of a research instrument to measure what it is supposed to" (p. 215). A pilot testing regimen aims to "allow the researcher to collect feedback about how the instrument works and whether it performs the job it has been designed for" (Dörnyei & Taguchi, 2010, p. 53).

During the piloting stage, the online questionnaire was sent to seven participants for completion: four Saudi academics, two Saudi translation practitioners and one Australian academic. Pilot participants were asked to provide extensive comments on the questionnaire, after its completion. These participants indicated that the survey questions were comprehensive and well designed, rich in content and useful for investigating the ethical challenges encountered by translators in Saudi Arabia, eliciting information about perceived appropriate ethical responses to such challenges, and identifying participants' views on the ethical principles that ought to be included in a code of ethics for professional translation in Saudi Arabia. The survey was seen as being likely to produce valid results because it contained items designed to measure the proposed research questions. However, the pilot participants also raised several points of concern, including the length of the questionnaire, the perceived repetition of questions, the vocabulary used and the lack of context for some questions. To shorten the questionnaire, three ethical scenarios were removed from section 1 of the survey. Questions were assessed carefully to remove any perceived repetition, and to ensure that each ethical dimension was reflected in three distinct scenarios. Section 1 of the final questionnaire thus contained 33 ethical scenarios related to the translation process. The wording of some questions was also amended in response to feedback from pilot participants.

3.3   Respondents

The population of this study is translators working in Saudi Arabia. As discussed in Chapter 2 (section 2.5), there is currently no existing professional translation association that provides accreditation for translators and holds information about its translator members. According to Fatani (2009, p. 2), it is difficult to estimate the number of translation/interpretation practitioners in Saudi Arabia, as there is no official source of statistics.

Because of these difficulties, a non-probability purposive sampling method was selected for this study. The sampling method was designed to adequately reflect the population of translators in Saudi Arabia. A sampling frame consisting of three categories, reflecting three sectors of the translation industry, was drawn up:

- translators working in **academic translation centres or universities** in different cities such as Riyadh, Jeddah, AlDamam and Abha,

- translators working or collaborating with **publishing houses,**

- translators working in **translation agencies** operating in different cities such as Riyadh, Jeddah, AlDamam and Abha.

First, the websites of academic translation centres and universities were browsed to identify translators and translation experts. A total of 120 translators and translation experts were identified from academic translation centres or universities that have established translation departments, including King Saud University Translation Centre, Al-Imam Muhammad Ibn Saud University, King Khalid University, Umm AlQura University, Princess Nora University and EFFAT University. The e-mail addresses of these translators and translation experts were compiled in an Excel panel.

Second, the websites of three renowned publishing houses in Saudi Arabia, including Obeikan Bookshop, Mars Publishing House and Jarir Bookstore were searched to identify the e-mail

addresses of their translators. A total of 110 translators were identified in this group and added to the Excel panel of translators.

Finally, the websites of translation agencies were checked and a total number of 12 translators were identified. This number is relatively small compared to the number of translators associated with academic centres of translation, and publishing houses, as a consequence of two main reasons. First, numerous translation agencies did not have an online presence and thus it was difficult to recruit translators from these agencies. Second, some translation agencies, which had an online website, did not provide details about their translators' contact details, particularly e-mail addresses. The selected translators were added to the Excel panel, yielding a total of 242 potential respondents, but to sample more respondents from agencies, 25 known translation agencies located in different cities in Saudi Arabia were also contacted by e-mail and asked to distribute an e-mail with a request for participation, and a link to the online survey, to their translators.

3.4 Data collection

The Excel panel was imported into a Qualtrics online survey account. On 23 December 2015, a survey mailer was used to e-mail all translators listed in the panel. Each respondent was supplied with a link providing direct access to both the cover letter and survey components. A similar e-mail was sent to translation agencies, requesting that they distribute it to their translators. The survey's duration was set for three weeks, beginning 23 December 2015 and

ending 13 January 2016.[2] Respondents received e-mails reminding them to participate in the questionnaire survey at two intervals: 30 December 2015 and 6 January 2016.

By the end of the questionnaire survey period, the researcher's Qualtrics account contained data collected from 41 respondents, of whom 40 had completed all survey questions. One respondent only completed section 1 of the survey and was thus excluded from the analysis. The Qualtrics online survey anonymised all identifying information associated with respondents, such as IP address and originating e-mail address.

3.5 Data processing and analysis

The collected data were downloaded from the researcher's Qualtrics account into an Excel file. Subsequently, the data were arranged and prepared in an appropriate format for analysis of the research questions. As far as research question 1 is concerned, the collected responses were coded for the rankings of both the frequency and the importance of the ethical scenarios provided. The frequency rankings were coded as follows: 1 = Very frequently, 2 = Frequently, 3 = Neither frequently nor infrequently, 4 = Rarely, 5 = Never. The importance rankings were coded as follows: 1 = Very important, 2 = Important, 3 = Neither important nor unimportant, 4 = Somewhat important, 5 = Not important.

As already discussed, three ethical scenarios reflected each ethical dimension, so that altogether 33 ethical scenarios outlined the challenges encountered by translators in the translation process. Each scenario was followed by two questions: (1) How frequently do you encounter this problem? (2) How important do you think this problem is in translation? Therefore,

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[2] Saudi Arabia does not consider this period a holiday season, as compared to countries in the West.

responses were collected from 33 questions on the frequency with which ethically challenging scenarios were experienced, and 33 questions on the importance assigned to ethically challenging scenarios. During the processing stage, the scores of these scenarios were averaged by dimension, so that each ethical dimension (for each participant) had one average score for frequency and one average score for importance. Each respondent was associated with his or her average score for frequency of the 11 ethical dimensions, his or her average score for the importance assigned to the 11 ethical dimensions, and his or her biographical information, including gender, age, qualification, years of experience, language pairs, translation work environment and text type. The Excel file was exported to the Statistical Package for the Social Science (SPSS), version 22 (IBM Corp, 2013) for further statistical analysis.

To answer research question 1, a descriptive analysis was carried out to identify the ethical challenges translators in Saudi Arabia encountered. The analysis calculated the measure of central tendency (the mean score) and the measure of dispersion (the standard deviation) for the frequency and importance ratings of the 11 underlying ethical dimensions. These analyses helped to determine the types of ethical challenges most and least frequently encountered by participants, and those ranked most or least important by participants.

To answer research question 2, participants' responses to the multiple choice questions were analysed in terms of the underlying motivation for the response: professional ethics, personal ethics, and ethics based on socio-political activism (designated in shorthand as "socio-political" in the analysis). The multiple-choice options were designed to include one option from each category. Where respondents provided their own text-entry responses, these were categorised post hoc into the three main categories. One more category, namely "mixed" (where multiple motivations were evident) was added to accommodate text entry responses that did not belong to the three main categories. Each respondent was associated with his or her responses and biographical information.

Three descriptive statistical analyses were carried out to examine the respondents' perceptions of ethically appropriate responses to ethical challenges. In Excel, the overall frequencies and proportions of the categories of responses were determined, to determine the overall frequency of particular categories of ethical motivation for responses. Subsequently, the frequency of these categories of responses were crosstabulated with the 11 underlying dimensions of ethics, in order to determine whether different categories of ethical challenges elicited different motivations for responses. Lastly, all 33 questions were analysed individually, using descriptive statistics in SPSS (IBM Corp, 2013), to identify the proportions of ethical responses selected by respondents for each question (see Appendix B).

As far as research question 3 is concerned, the collected responses were coded for rating 36 ethical principles on the basis of how strongly the respondent agreed that they should be included in a code of ethics. The coding used was: 1 = Strongly agree, 2 = Agree, 3 = Neither agree nor disagree, 4 = Disagree and 5 = Strongly disagree. Each of the underlying 11 ethical dimensions was reflected by 3 to 4 statements of ethical principles, which aimed to measure respondents' perceptions regarding the ethical principles that should be included in a code of ethics for professional translators in Saudi Arabia. During the processing stage, the scores for the statements were averaged for each underlying ethical dimension. Each respondent was associated with his or her average score for the 11 ethical dimensions and his or her biographical information.

The analysis method used to answer research question 3 is similar to that used for research question 1. A descriptive analysis was performed to determine the degree to which the respondents agreed or disagreed that particular ethical principles should be included in a code of ethics for professional translation in Saudi Arabia. This analysis was based on the mean scores and standard deviations for each of the 11 underlying dimensions.

3.6 Conclusion

This chapter delineated the methodological procedures used to investigate the ethical challenges encountered by translators in Saudi Arabia, the responses to such challenges they believe to be ethically appropriate, and their perceptions of ethical principles that ought to be included in a code of ethics to regulate professional translation in Saudi Arabia. It described the instrument used to obtain the data necessary for this study, including the motivation for the selection of the questionnaire survey, the design of the questionnaire survey, participant information and ethical clearance, and the piloting stage of the questionnaire. The sampling procedures followed to obtain data from a representative sample of translators in Saudi Arabia were explained. The chapter also outlined the various steps undertaken during the data collection stage, the procedures followed for the processing of the collected data, and the principal statistical analyses performed to answer the research questions.

Chapter 4: Findings and discussion

4.1   Introduction

This chapter offers a detailed account of the findings obtained from an analysis of the questionnaire survey data. It first describes the sample of survey respondents who participated in the study, outlining their gender, age, qualification, years of experience, translation languages, translation work environment, and text types they most typically translate. Following this, the findings are presented and discussed in relation to the three main research questions of the study. First, section 4.3 presents the findings related to respondents' perceptions of the frequency and importance of different types of ethical challenges. Following this, section 4.4 presents the findings in relation to respondents' perceptions of ethically appropriate responses to such challenges. Section 4.5 discusses respondents' responses in relation to questions about which ethical principles should be included in a code of ethics for professional translation in Saudi Arabia. Lastly, section 4.6 summarises the findings of the study, and presents the key conclusions.

4.2   Sample description

As stated in Chapter 3, 40 respondents completed the online survey. This section provides an overall description of the sample of respondents. The majority of respondents (70%, or 28 out 40) were male. This accurately represents the population of translators in Saudi Arabia, consistent with previous research showing that translation in Saudi Arabia is not a preferred profession for women (see Al-Jarf 1999, p. 391). The underemployment of female translators can be attributed to unsuitable working conditions (e.g. long working hours and lack of women-only work environments), low wages as compared to those for language teachers, inadequate

professional training, and lack of information about employment opportunities, among other factors (pp. 393–394).

Regarding respondents' age, Figure 1 shows that 37.50% (15 out of 40) of respondents were 20-29 years old, 32.50% (13 out of 40) were 30-39 years old, 17.50% (7 out of 40) were 40-49 years old, and 12.50% (5 out of 40) were above 50 years. Therefore, the majority of respondents (70%, or 28 out of 40) were aged between 20 and 39 years, but with adequate representation of participants older than 40 years (30%, or 12 out of 40).
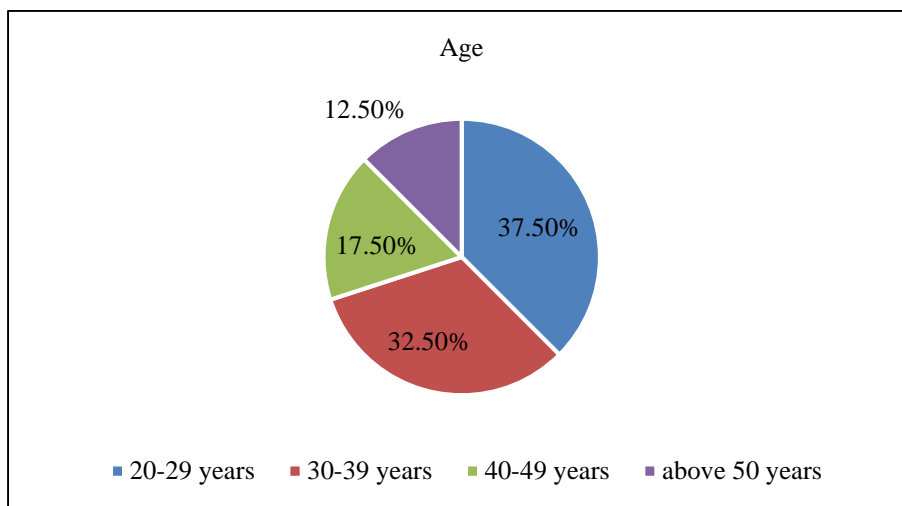
Figure 1: Age of respondents.

The information that participants provided about their academic qualifications is summarised in Figure 2. A total of 26% (10 out of 39) of respondents had earned a Bachelor degree, 48% (19 out of 39) a Master degree, and 26% (10 out of 39) a PhD. Therefore, the participants were all highly qualified, with 74% (or 29 out of 39) having earned postgraduate degrees in translation.
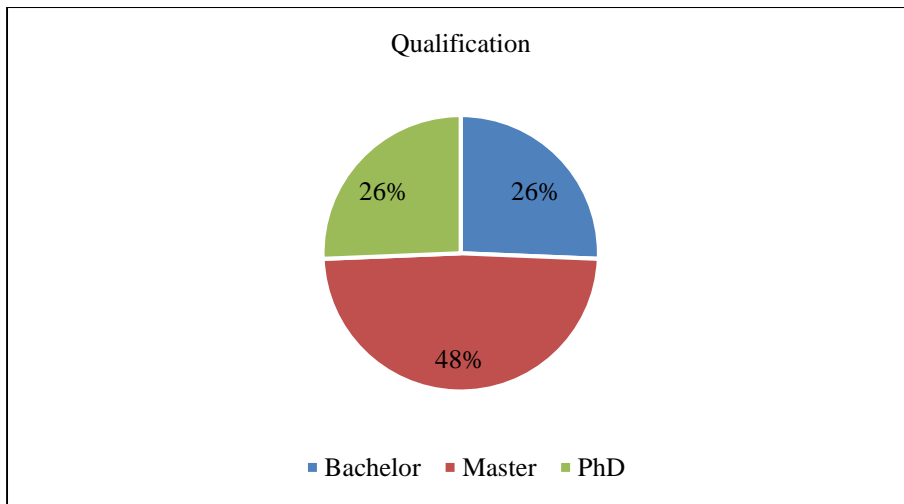
Figure 2: Qualification of respondents.

Figure 3 displays respondents' experience as translator, in number of years. A total of 52.50% (21 out of 40) of respondents indicated having 1 to 5 years of experience; while 20% (8 out of 40) of respondents reported having 6 to 10 years of experience. A total of 27.50% (11 out of 40) of respondents indicated having more than 10 years of experience. It is apparent that there is an almost even split of respondents who are relatively inexperienced, and those who are more experienced. A substantial number of respondents are very experienced, with more than 10 years of experience.
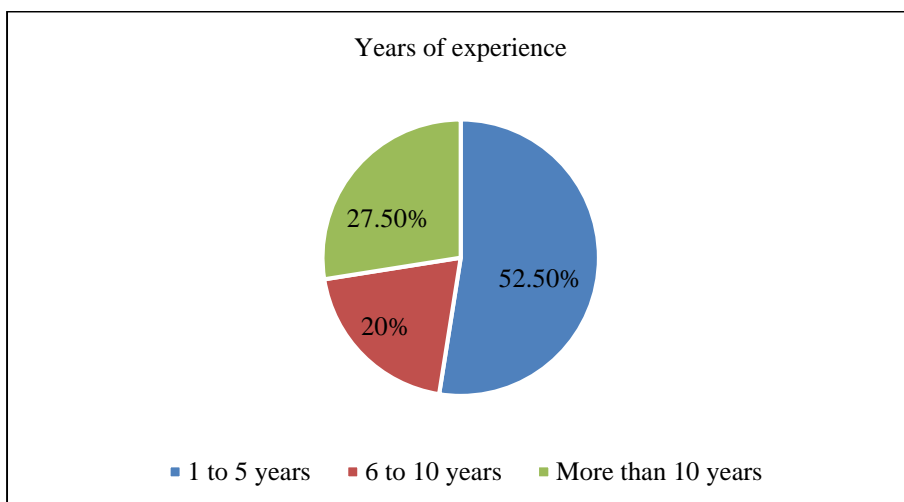
Figure 3: Years of experience of respondents.

The questionnaire solicited information about the language pairs and directionality in which respondents did translation work. Respondents were allowed to select more than one option. English into Arabic was selected 38 times, Arabic into English 33 times, French into Arabic 6 times, Arabic into French 4 times, and German into Arabic, Arabic into German, and other languages (Turkish into Arabic and Tigrinya into Arabic) 1 time each. To simplify the data for statistical analysis, a post hoc categorisation was used, in which distinct languages and directions were combined, and counted as a "pair". Figure 4 shows that 17.50% (7 out of 40) of respondents chose one language pair (e.g. English into Arabic), 67.50% (27 out of 40) chose two language pairs (e.g. English into Arabic and vice versa), 7.50% (3 out of 40) chose three language pairs (e.g. English into Arabic and vice versa, and French into Arabic), and 7.50% (3 out of 40) chose more than three language pairs (e.g. English into Arabic and vice versa, and French into Arabic and vice versa).
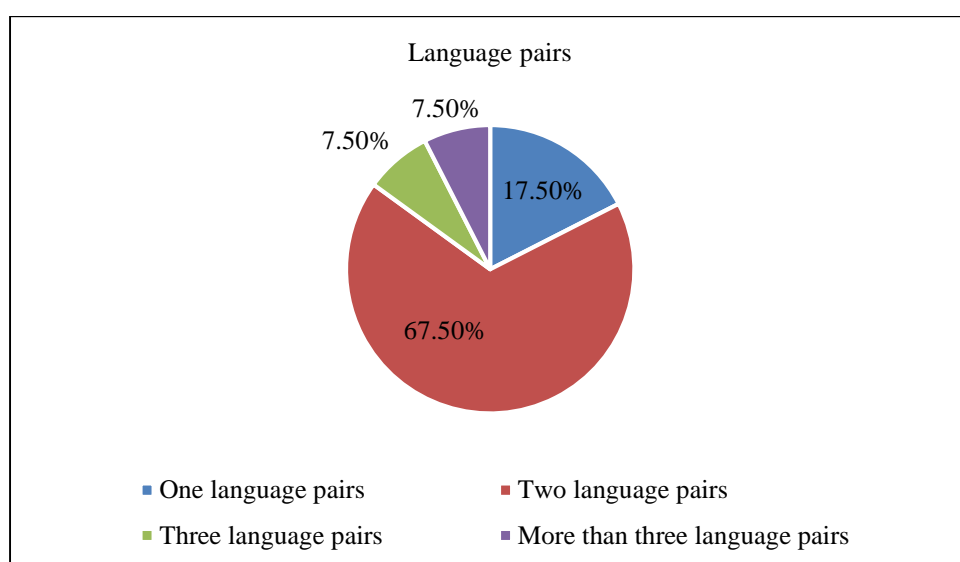
Figure 4: Language pairs for translation work.

With respect to respondents' translation work environment, Figure 5 shows that 40% (16 out of 40) of the respondents work primarily in academic translation centres, 10% (4 out of 40)

work or collaborate primarily with publishing houses, 10% (4 out of 40) work primarily for translation agencies, 10% (4 out of 40) work primarily in government ministries, and 17.50% (7 out of 40) work primarily in private companies. The remaining 12.50% (5 out of 40) of respondents did not clearly categorise the nature of their work. The largest group of respondents therefore work in academic translation centres such as the Translation Centre at KSU and King Abdullah Institution for Translation and Arabisation at IMAMU, but there is representation of a range of other work contexts.
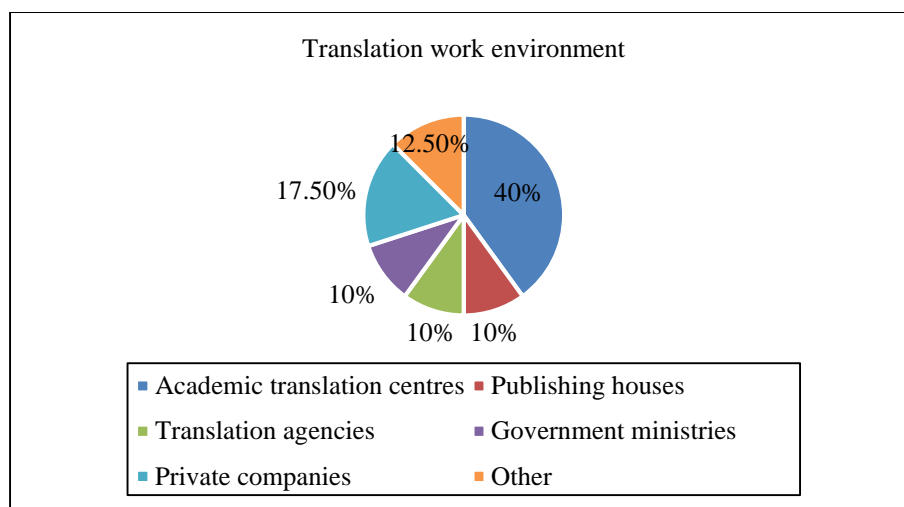
Figure 5: Translation work environment.

Respondents were asked to indicate the text type that they translated most frequently. In response, 56% (21 out of 38) of respondents chose general texts, 13% (5 out of 38) literary, 13% (5 out of 38) political, 8% (3 out of 38) legal, 5% (2 out of 38) religious and 5% (2 out of 38) scientific, as shown in Figure 6. Therefore, the largest group of respondents work most frequently with general texts, but other text types are represented to varying degrees.
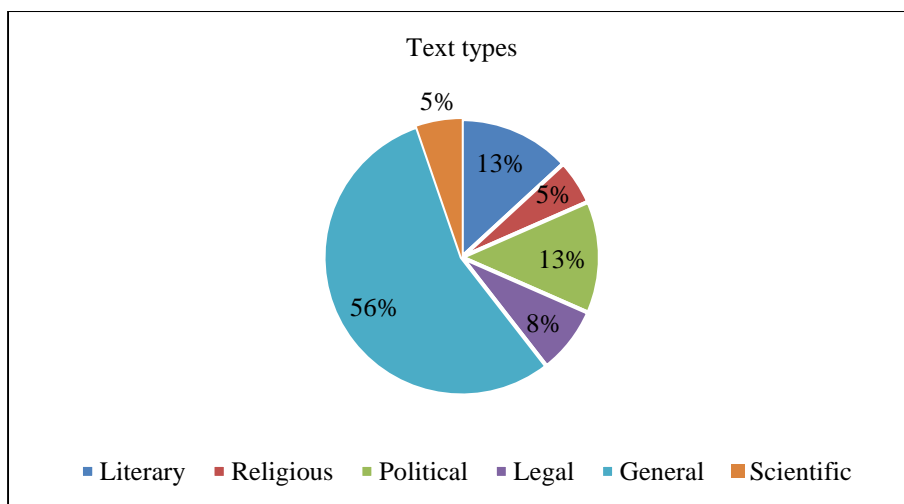
Figure 6: Text types.

Generally, the sample adequately reflects the population of translators in Saudi Arabia in terms of these demographic factors: gender, age, qualification, years of experience, and translation languages. However, this sample falls short of representativeness in terms of text types most frequently translated, because it consists of few respondents working with legal, religious and scientific texts, as compared to general, literary and political texts. This should be taken into consideration in the interpretation of findings.

Against the background of the sample description, the subsequent sections present and discuss the findings of the study in relation to the three main research questions.

4.3   Ethical challenges encountered by translators in Saudi Arabia

The first research question set out to explore the ethical challenges encountered by translators, working in Saudi Arabia in different professional environments with different texts, during their translation assignments. Respondents were asked to rank 33 scenarios involving ethical challenges (based on 11 underlying ethical dimensions) in terms of both (a) how frequently they encountered the ethical challenge and (b) how important they think the ethical challenge was.

Section 4.3.1 and section 4.3.2 present the findings for the frequency and the importance assigned to ethical challenges, classified by the 11 underlying ethical dimensions, and analysed using the procedure set out in Chapter 3 (section 3.2.2).

4.3.1 Ranking of the frequency with which ethical challenges are encountered, by underlying dimensions

Table 1 summarises the descriptive findings on the frequency with which respondents indicated that they encountered particular ethical challenges, organised by the 11 underlying dimensions, and presented in order from most frequent to least frequent.[3]

Table 2. Descriptive statistics: frequency ratings for ethical challenges, by underlying dimension.

	N	Minimum	Maximum	Mean	Std. Deviation
Professional development	40	1.00	5.00	2.74	0.90
Translators' rights	40	1.33	4.67	2.91	0.91
Maintaining professional relationships	40	1.33	4.67	3.08	0.82
Activism and engagement	40	1.00	5.00	3.10	1.01
Clarity of role boundaries	40	1.00	5.00	3.29	0.86
Professional solidarity	40	1.67	4.67	3.31	0.84
Accuracy	40	1.33	5.00	3.33	0.86
Competence	40	2.00	5.00	3.48	0.88
Impartiality	40	2.00	5.00	3.68	0.74
Personal ethics	40	1.67	5.00	3.73	0.90
Confidentiality	40	2.00	5.00	3.88	0.91

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[3] The ranking scale ranges from 1 = "Very frequently" to 5 = "Never".

Overall, it appears that translator respondents do not encounter the ethical challenges outlined in the questionnaire particularly frequently or infrequently, with the mean scores for all 11 dimensions ranging in the mid-frequency range, from 2.74 to 3.88. The analysis indicates that the ethical problems most frequently encountered by the respondents are associated with the dimensions of professional development, translators' rights, and maintaining professional relationships (with mean scores of below, or just over 3). These three dimensions are all three clearly associated with the professional dimension of ethics, as discussed in Chapter 2 (section 2.3).

More specifically, ethical challenges associated with the dimension of professional development was ranked as most often encountered, with a mean score of 2.74 (SD=0.90). This may be a result of "the lack of opportunity for Saudi translators to receive good quality training and practice" (Al-Faifi, 2000, p. 6), and the findings of the survey clearly suggest that professional development is a matter of priority for the respondents in this sample. Moreover, respondents ranked ethical challenges associated with translators' rights as the category of ethical challenge they experience second most frequently, with a mean score of 2.91 (SD=0.91). This finding may potentially be related to the fact that no Saudi government or private association furthers the interests of the translation profession or supports translators. The findings therefore suggest the need for such an association among the respondents in this sample, an interpretation which requires further research to validate. The ethical dimension translators encountered challenges in third most frequently was maintaining professional relationships, with a mean score of 3.08 (SD=0.82). Notably, these top-three ranked dimensions are related to the narrower perspective of translation ethics known as professional ethics, as discussed in Chapter 2 (section 2.2.1), which limits the translator's responsibilities to three principal levels: the source text (ST), clients and the translation profession. It appears, from the survey findings, that for these translator respondents, ethical challenges in the

professional domain most often arise as a consequence of difficulties in relationships with clients, and in relation to professional development. Ethical challenges related to the question of fidelity to the source text are not experienced very frequently by these respondents.

Ethical problems associated with the contested area of the translator's role as activist and engaged socio-political agent are ranked as the dimension translators encountered fourth most often, with a mean score of 3.10 (SD=1.01). The standard deviation of this dimension is the highest of all dimensions, indicating the largest degree of disagreement among translator respondents' responses. This disagreement clearly reflects the contentious nature of this dimension, as also discussed in Chapter 2 (section 2.2.2).

The ethics of activism and engagement extends translators' responsibilities to include broader contexts other than the immediate context of professional ethics, such as the social and political, but this notion of ethics is generally not reflected in professional codes of conduct (discussed in more detail in Chapter 2 (section 2.3.5)). This finding is important because translator respondents experience ethical challenges associated with the ethics of activism and engagement, and thus they need to be appropriately guided on how to deal with such challenges. This guidance, however, cannot be taken from most existing professional codes of ethics for translation, as they principally focus on the limited professional aspects of translation ethics. Therefore, it appears that there is a need for the socio-political role of the translator to be addressed in such professional codes of ethics, guiding translators in respect of suitable ethical solutions to issues involving the ethics of activism and engagement. This is an area that requires further analysis.

Next in terms of the frequency rankings four underlying dimensions pertaining to professional ethics ranked relatively closely together in the mid-range, with a mean score of 3.29 (SD=0.86) for clarity of role boundaries (ranked fifth), 3.31 (SD=0.84) for professional solidarity (ranked

sixth), 3.33 (SD=0.86) for accuracy (ranked seventh) and 3.48 (SD=0.88) for competence (ranked eighth). Clarity of role boundaries relates to translators' behaviour with their clients, guiding translators to maintain clear boundaries between their role as translators and other roles. Professional solidarity directs translators to be loyal to the translation profession. The ranking of these two dimensions indicates that these translator respondents relatively frequently encounter challenges pertaining directly to relationships with clients and the profession. These two dimensions are ranked higher than the dimension of accuracy, which suggests that the translators in this sample encounter ethical challenges in relation to textual fidelity less frequently than they do challenges in relation to professional relationships and the profession itself. Furthermore, the ranking of competence indicates that translator respondents are reasonably frequently confronted with difficulties in relation to their expertise in particular types of work. Such difficulties may possibly be attributed to respondents' lack of opportunities for developing and maintaining professional training and skills in various translation settings, an interpretation that requires further investigation to validate.

Ethical challenges pertaining to impartiality are ranked third least frequent (ranked ninth), and there is a notable difference in the mean score for the above four dimensions, and that for impartiality, with a mean score of 3.68 (SD=0.74). Therefore, it appears that translator respondents did not experience issues relating to impartiality frequently in the course of translation. This rating may be attributed to the fact that most of the translator respondents received postgraduate degrees in translation (74% or 29 out of 39) and thus they are likely to have been trained in observing impartiality and neutrality in professional contacts in the field of translation.

Respondents ranked ethical challenges associated with personal ethics as experienced second most infrequently, with a mean score of 3.73 (SD=0.90). This result indicates that respondents

did not encounter issues relating to personal ethics frequently, as compared to issues relating to other dimensions of translation ethics: the professional and the socio-political.

According to the respondents, the category of ethical challenge they experience least frequently is that of confidentiality, with a mean score of 3.88 (SD=0.91). This rating indicates that translator respondents did not experience frequent difficulties related to maintaining confidentiality in the course of translation. This finding may be attributed to the fact that most of the respondents (74%, or 29 out of 39) had earned postgraduate certificates from academic institutions, and the importance of confidentiality is greatly emphasised in such settings.

In addition to the rating for the **frequency** with which certain ethical challenges were experienced, respondents were also asked to rate how **important** these challenges were in the context of professional translation. The results of the importance ratings are presented in the following section.

4.3.2 Ranking of the importance assigned to ethical challenges, by underlying dimensions

Table 2 summarises the descriptive findings on the importance ranking that respondents assigned to particular ethical challenges, organised by the 11 underlying dimensions, and presented in order from most important to least important.[4]

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[4] The ranking scale ranges from 1 = "Very important" to 5 = "Not important".

Table 3. Descriptive statistics: importance ratings for ethical challenges, by underlying dimension.

	N	Minimum	Maximum	Mean	Std. Deviation
Translators' rights	40	1.00	4.67	1.58	0.69
Maintaining professional relationships	40	.67	3.67	1.66	0.61
Professional solidarity	40	1.00	3.67	1.69	0.66
Confidentiality	40	1.00	4.67	1.75	0.80
Personal ethics	40	1.00	3.67	1.76	0.72
Accuracy	40	1.00	4.00	1.78	0.66
Professional development	40	1.00	4.33	1.83	0.78
Impartiality	40	1.00	4.00	1.84	0.71
Competence	40	1.00	4.67	1.85	0.74
Clarity of role boundaries	40	1.00	3.67	2.04	0.74
Activism and engagement	40	1.00	5.00	2.04	0.97

The first important observation that arises from a comparison of Table 1 and Table 2 is that the mean scores for the importance rankings are lower, across the board, than is the case for the rankings indicating frequency of experience, ranging from 1.58 to 2.04 (therefore falling mostly in the "very important" to "important" range). In other words, even if respondents did not encounter ethical challenges across the 11 dimensions particularly frequently, they did view these challenges as important to the work of translators. The second observation that emerges from Table 2 is that the standard deviations (SDs) are much lower than SDs in Table 1, indicating that responses were much more homogeneous than responses on the ranking of frequency of ethical challenges. Therefore, despite the fact that there was a large degree of variability in terms of how frequently participants encountered the different categories of

ethical challenges, there was a high degree of agreement about the relative importance of these categories of challenges.

The descriptive statistics reported in Table 2 show that respondents considered all 11 ethical dimensions as important to professional translation, with slight variations. Respondents ranked translators' rights as the most important ethical dimension in translation, with a mean score of 1.58 (SD=0.69). The importance assigned to this dimension may once again be related to respondents' experience of the situation where no government or private translation association exists to advocate for the rights of translators in Saudi Arabia, such as establishing translators' unions, defending translators' authorship and demanding fair remuneration. This suggests that establishing a professional association for translators in Saudi Arabia is an important step towards regulating translation practice and providing translators with professional training and accreditation needed in the field of translation.

Respondents ranked maintaining professional relationships as the second most important ethical dimension in translation, with a mean score of 1.66 (SD=0.61). This ranking indicates that respondents consider matters relating to maintaining professional relationships important in the translation process, such as dealing with clients and agencies honestly, securing satisfactory working conditions, and using contracts. The absence of a regulating body for translation in Saudi Arabia may play a role in this finding, as it appears that the respondents ascribe high value to the need for developing professional protocols and procedures with their clients and employers to avoid any misunderstanding between the parties involved in the translation process.

Professional solidarity was ranked the third most important ethical dimension in translation, with a mean score of 1.69 (SD=0.66). The importance assigned to this dimension also

potentially indicates respondents' need for a professional translation association to provide a formal framework for loyalty to the profession and fellow translators.

Translators indicated that ethical challenges associated with confidentiality were encountered least frequently of all categories of challenges (see Table 1); however, respondents rated confidentiality as the fourth most important ethical dimension in the translation process, with a mean score of 1.75 (SD=0.80). Notably, these four top-rated dimensions for importance (translators' rights, maintaining professional relationships, professional solidarity, and confidentiality) relate to the narrower perspective of translation ethics referred to as professional ethics, which limits translators' responsibilities and rights to the immediate context of producing and disseminating translations.

Despite the clear emphasis on the professional dimension of translation ethics, respondents also ranked personal ethics as the fifth most important ethical dimension in translation, with a mean score of 1.76 (SD=0.72), only marginally higher than the confidentiality ranking. Clearly respondents view personal ethics as important in translation, as distinct from their ranking of the frequency with which they encounter challenges to their personal ethics in the course of their translation work. Notably, the importance assigned to personal ethics indicates that translator respondents do think that questions of personal ethics are important in translation, despite the fact that existing codes of ethics tend to focus primarily on the narrower view of professional ethics and do not consider the role of personal ethics in the translation process (discussed in more detail in Chapter 2 (section 2.3.5)). Taken together with the findings of Kruger and Crots (2014), who find a similarly important role for personal ethics, this suggests that the role of personal ethics should be given more attention in codes of ethics than is currently the case, because translators are human beings and they mostly cannot elide their personal beliefs, values and morals in translation assignments.

The remaining six ethical dimensions were all ranked as important, with slight differences in their mean scores: 1.78 (SD=0.66) for accuracy, 1.83 (SD=0.78) for professional development, 1.84 (SD=0.71) for impartiality, 1.85 (SD=0.74) for competence, 2.04 (SD=0.74) for clarity of role boundaries, and 2.04 (SD=0.97) for the ethics of activism and engagement. With the exception of the last dimension, all these dimensions relate to aspects of professional ethics. In the case of the last dimension, the ethics of activism and engagement, it is notable that this dimension, usually discounted in professional codes of ethics, is rated the category of ethical challenge experienced fourth most frequently by respondents (see Table 1). Challenges associated with this dimension of ethics are therefore not only encountered relatively more frequently (in comparison to challenges associated with other dimensions), but are also regarded as important (even if ranked last relative to the other dimensions, tied with the dimension of clarity of role boundaries). However, the contentious nature of the ethics of activism and engagement is evident in the fact that it has by far the highest SD (SD=0.97) (as is also the case for the frequency rating of this dimension), indicating a large degree of disagreement among the respondents in terms of how importantly they rate the potential activist role of the translator, as compared to other roles: the professional and the personal.

In sum, the translator respondents in this study regarded all 11 dimensions of ethics as important – even when they did not experience challenges associated with particular dimensions frequently. Overall, respondents placed a greater emphasis on the dimensions of translators' rights, maintaining professional relationships and professional solidarity. Despite the relatively lower frequency ranking for challenges associated with personal ethics, respondents did rank personal ethics highly (fifth most important), suggesting that this is an area that should be included in a code of ethics for translators in Saudi Arabia. However, despite the relatively high frequency with which ethical challenges associated with activist and engagement were encountered, respondents did not rank these as particularly important.

4.4 Translators' perceptions of ethically appropriate responses

This section reports on the findings for the second research question of this study, which aimed to investigate translators' perceptions of appropriate responses to the ethical challenges investigated in research question 1. In particular, research question 2 sought to examine whether respondents based their choice of ethical responses mostly on professional, socio-political or personal motivations (see Chapter 3, section 3.2.2).

Section 4.4.1 reports the overall descriptive findings for this research question, indicating the frequency with which the categories of ethical responses were selected. Following this, section 4.4.2 reports on the frequency with which these categories of ethical responses were selected for each of the 11 underlying dimensions of translation ethics, using crosstabulation. This section also includes some discussion of individual questions, to demonstrate how ethical motivations are clearly differentiated by the particular type of ethical challenge encountered.

4.4.1 Overall findings: perceptions of ethically appropriate responses

Figure 7 shows the overall frequency of the three main categories of ethical motivations. It demonstrates that, overall, 40.27% (447 out of 1110 responses) of the appropriate responses selected were motivated by professional notions of ethics, 35.22% (391 out of 1110 responses) were motivated by personal ethics, and 24.14% (268 out of 1110 responses) were motivated by socio-political and activist conceptions of ethics. The responses that reflected a mix of motivations accounted for 0.37% of responses (4 out of 1110 responses).[5]

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[5] Four mixed responses were formulated by respondents. Once analysed, it was found that they all contained a mixture of professional and personal motivations.
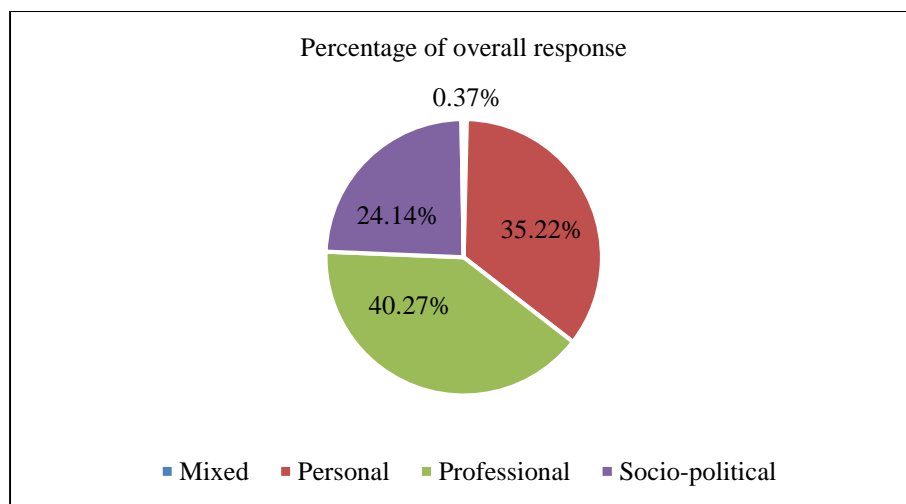
Figure 7: Overall frequency of underlying motivations for ethically appropriate responses.

This finding foregrounds the fact that significant proportions of respondents' ethical motivations are not based in professional conceptions of translation ethics alone. Personal ethics plays almost as important role as professional ethics, and the respondents in this study also frequently selected responses that indicated an awareness of their role as social agents that can play an activist role and effect change. These findings are in line with the findings of Kruger and Crots (2014), indicating that "in terms of the influence of personal and professional ethics on respondents' selection of particular translation strategies, it is clear that the two kinds of ethics both exert a strong, almost equal, influence" (p. 165). The effect of personal ethics is also outlined by Robinson (2003, p. 26): "Translators who are regularly required to translate texts that they find abhorrent may be able to suppress their revulsion for a few weeks, or months, possibly even years; but they will not be able to continue suppressing those negative feelings forever".

The following section provides a more detailed analysis of these ethical motivations, by considering perceptions of ethically appropriate responses as they are associated with the 11

underlying dimensions of ethics identified for this study. Some sample questions are discussed, to illustrate the findings in more detail.[6]

4.4.2 Perceptions of ethically appropriate responses by underlying dimensions

Figure 8 summarises the crosstabulation of the motivations for ethical responses (i.e. professional, personal, socio-political) with the 11 ethical dimensions, in order to determine whether preferences for particular types of ethical motivations are differentiated according to the type of ethical concern. Figure 8 visualises the responses for each of the dimensions as a percentage proportion of the total number of responses for the dimension, but the bar chart also reports the number of responses, so as to make visible differences in the number of responses on which the percentage calculations are based.

It is evident that the ethical dimensions influence the category of response selected most frequently. Based on Figure 8, four groups of preferences can be identified: dimensions where personal ethics, professional ethics, and socio-politically motivated ethics (respectively) dominate, and dimensions where the different types of ethical motivation are more equally distributed.

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[6] The full set of individual descriptive analyses for all 33 questions are included in Appendix B.
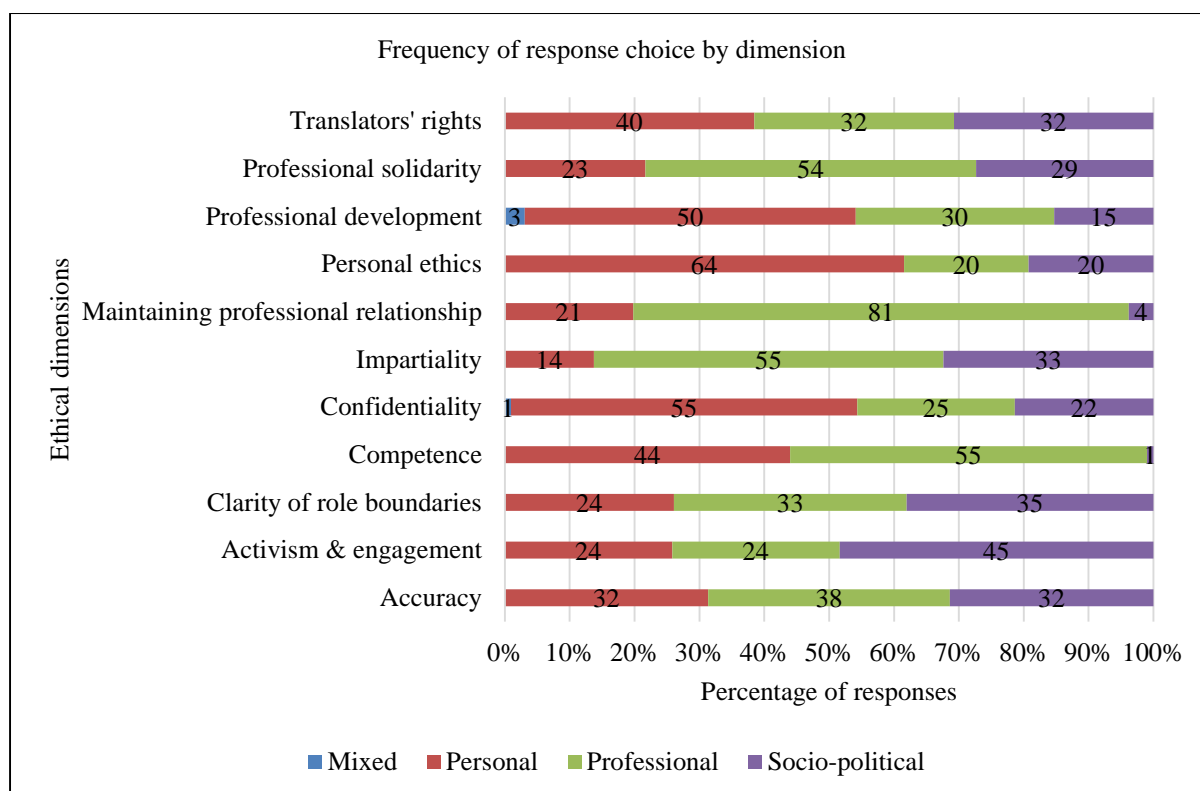
Figure 8: Frequency of categories of responses, by dimension.

4.4.2.1 Dimensions in which personal ethics dominate

Personal ethics is the dominant motivation for responses in three dimensions: **professional development, personal ethics and confidentiality**. Not surprisingly, the respondents most frequently selected motivations founded in personal ethics for challenges specifically related to **personal ethics**. For this dimension, 62% of responses were founded in personal ethics (64 out of 104 responses), 19% were founded on professional ethics (20 out of 104 responses), and 19% invoked socio-political ethics (20 out of 104 responses).

A typical example of an ethical problem that directly challenges personal ethics was encapsulated in the item "You are asked to translate a text that contains statements that mock one of your religious practices". Responses to this individual question are shown in Figure 9. Translator respondents selected the personally motivated response ("refuse to translate because I respect my religious practices") far more frequently than other responses: 75.7% of the time

(or 28 out 37 responses). For such clear challenges to matters that pertain directly to personal ethical beliefs or morals, respondents therefore strongly rely on their personal ethics for motivation, rather than professional ethics. This matter is not generally considered in most professional codes of ethics, but is of clear importance to respondents.

Responses to translation statements that mock a translator's religious practice
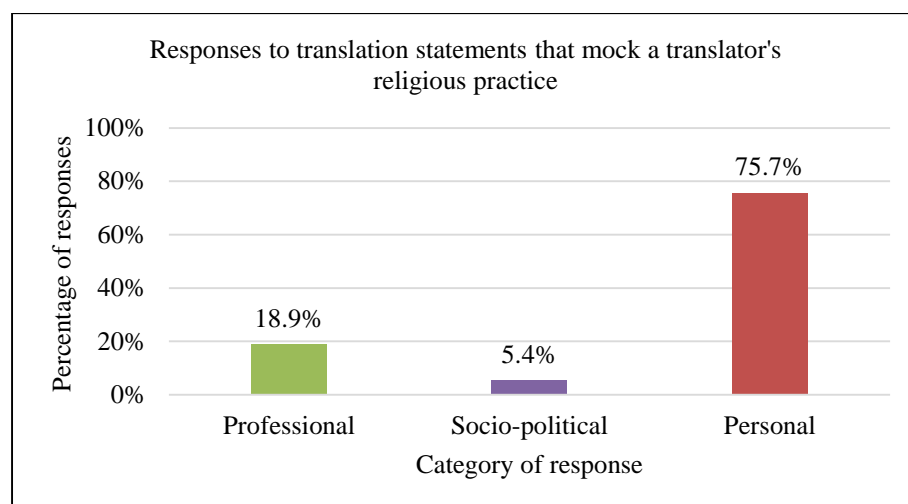
Figure 9: Categories of ethical responses selected to the item "You are asked to translate a text that contains statements that mock one of your religious practices".

More interestingly, respondents also selected personal (rather than professional) motivations more frequently in their preferred responses to challenges associated with **confidentiality**. Personally motivated responses were selected 54% of the time for this dimension (55 out of 103 responses), with professionally motivated responses accounting for 24% (25 out 103 responses) and socio-politically motivated responses accounting for 21% (22 out of 103) of the total (and one mixed response accounting for the remaining 1%.

The answers to one of the items included for the dimension of confidentiality are summarised in Figure 10. This item was "You are asked to translate an official certificate, but it looks different to certificates that you have translated in the past and you suspect that it is a fraudulent certificate". In response to this scenario, respondents selected the personally motivated

response ("refuse to translate because I do not want to be involved in anything that could be illegal") more frequently (67.7%, or 23 out of 34 responses) than the professional response ("translate it and keep all information secret, because translators are supposed to be objective and keep all information in confidence") (14.7%, or 5 out of 34 responses) as well as the response based on activist ethics ("inform the relevant authorities so that they can investigate the matter and protect the society from the circulation of fraudulent documents") (17.6%, or 6 out 34 responses). When faced with this ethical challenge related to confidentiality, the translator respondents rely on their personal ethics, rather than professional notions of confidentiality, to make an ethical decision.
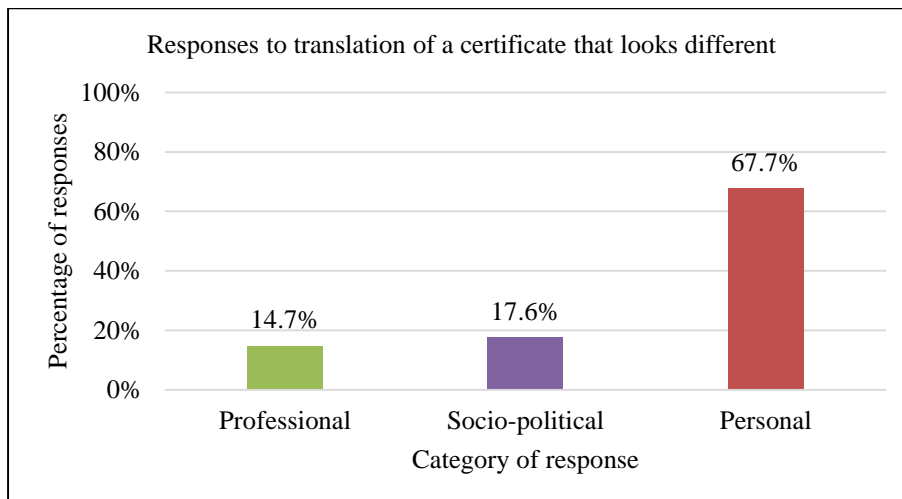
Figure 10: Categories of ethical responses selected to the item "You are asked to translate an official certificate, but it looks different to certificates that you have translated in the past and you suspect that it is a fraudulent certificate".

Surprisingly, respondents also selected personally motivated responses more frequently for challenges associated with **professional development**, with 51% personally motivated responses (50 out of 98 responses), 30% professionally motivated responses (30 out of 98 responses), 16% socio-politically motivated responses (15 out of 98 responses), and 3% mixed responses (3 out of 98 responses).

An example of one of the items on this dimension provides more insight into the high frequency of personally motivated responses on the dimension of professional development. Figure 11 shows respondents' responses to the item "Your translation agency or institution does not give you the opportunity to attend training programmes to enhance your skills in translation". The response motivated by personal ethics ("develop some opportunities for self-learning – I think a translator has a personal responsibility to develop his or her own skills") was selected more frequently (72.2%, or 26 out 36 responses) than the response motivated by professional ethics ("join a professional association for translation, which offers training for their members") (19.4%, or 7 out of 36 responses), socio-political notions of ethics ("coordinate with professional translators and relevant authorities to establish a training centre for translation") (2.8%, or 1 out 36 responses), or mixed responses (5.6%, or 2 out of 36 responses). These findings suggest that the majority of translator respondents accept responsibility to develop their translation skills as motivated by their personal beliefs, and not by the professional requirement as constituted in most professional codes of ethics.
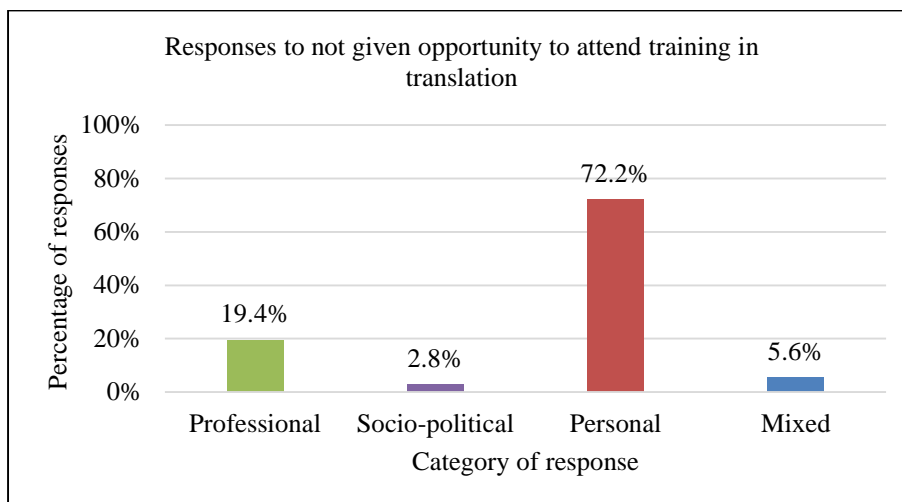
Figure 11: Categories of ethical responses selected to the item "Your translation agency or institution does not give you the opportunity to attend training programmes to enhance your skills in translation".

These findings indicate that, over and above ethical challenges that clearly challenge personal ethics, the translators in this sample also view professional development and confidentiality strongly from the framework of their own personal ethics, rather than just from a professional framework.

4.4.2.2 Dimensions in which professional ethics dominate

Professional ethics is most frequently invoked as the motivation for ethical responses for three dimensions: **professional solidarity, maintaining professional relationships, and impartiality**. The strongest association with professional ethics as motivation is found for the dimension of **professional relationships**, were 77% of responses invoked professional ethics as motivation (81 out of 106 responses), 20% of responses were personally motivated (21 out of 106 responses), and only 3% were socio-politically motivated (4 out of 106 responses). For impartiality and professional solidarity, the dominance of professional ethics is less categorical, but still clear. For the **impartiality** dimension, 55% of responses were professionally motivated (55 out of 101 responses), 14% were personally motivated (14 out of 101 responses) and 31% were socio-politically motivated (32 out of 101 responses). For the dimension **professional solidarity**, 51% of responses were motivated by professional ethics (54 out of 106 responses), 21% were based on personal ethics (23 out of 106 responses), and 28% were based on socio-political notions of ethics (29 out of 106 responses).

For these (largely professional) dimensions, translator respondents therefore tend to rely on notions of professional ethics, aligned with the typical professional stipulations laid out in existing codes of ethics for translation. One example (taken from the dimension of impartiality) will suffice to illustrate the point. As shown in Figure 12, in response to the item "You are given a text to translate. This text contains unfair and discriminatory statements against a minority", translator respondents selected the professional response ("refuse to translate

because I can't maintain impartiality in translating such a document") 87.9% of the time (29 out of 33 responses), and the socio-political response ("translate the document, but take out or neutralise the offensive material, because I do not want to cause harm to members of the minority group or the target audience") 12.1% of the time (4 out of 33 responses). The personal response ("refuse to translate because I personally do not tolerate discrimination") was not selected at all. These findings indicate that the majority of respondents abide by the professional requirements of codes of ethics, which obliges translators to refuse a translation commission if impartiality cannot be maintained.
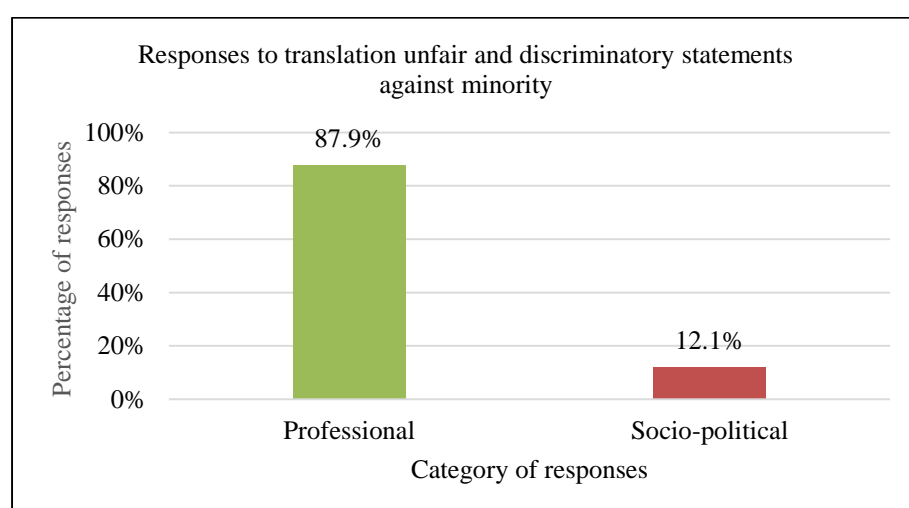
Figure 12: Categories of ethical responses selected to the item "You are given a text to translate. This text contains unfair and discriminatory statements against a minority".

4.4.2.3 Dimensions in which socio-political and activist ethics dominate

There is only one dimension in which responses based on the socio-political and activist conception of ethics dominate. Not surprisingly, this is the category of **translation challenges relating to activism and engagement**. For this dimension, translator respondents selected responses founded on socio-political and activist ethics 48% of the time (45 out of 93 responses), while responses based on professional ethics were selected 26% of the time (24 out of 93 responses), and personally motivated responses was also selected 26% of the time (24

out of 93). This finding clearly indicates that when faced with ethical challenges relating to the potential activist role of translation, the translator respondents do see themselves as playing a potential activist role – rather than just reverting to the narrower view of professional ethics. The translator respondents in this study therefore agree with Cronin (2003, p. 134) that "there must be an activist dimension to translation which involves an engagement with the cultural politics of society at national and international levels". However, this dimension is not typically accounted for in existing codes of ethics.

Figure 13 shows the high preference for the response based on socio-political and activist notions of ethics for the item "You are asked to translate a text on a controversial topic that you have very strong feelings or opinions about. The text expresses the same opinions that you have". Translator respondents selected the socio-political response ("translate the document, because it is important that the target audience has access to this information") 74.1% of the time (20 out of 27 responses). For this item, the professionally motivated response ("not accept the translation commission – my personal views on this topic are so strong that I cannot really be objective") was only selected 14.8% of the time (4 out 27 responses), and the personal response ("translate the document and offer the client a discount because I want to make a personal contribution to supporting this cause") only 11.1% of the time (3 out of 27 responses). These findings indicate that translator respondents extend their responsibility beyond both the immediate professional context of translation and their personal ethics, and accept an activist role in which they act on behalf of the target culture's interests.
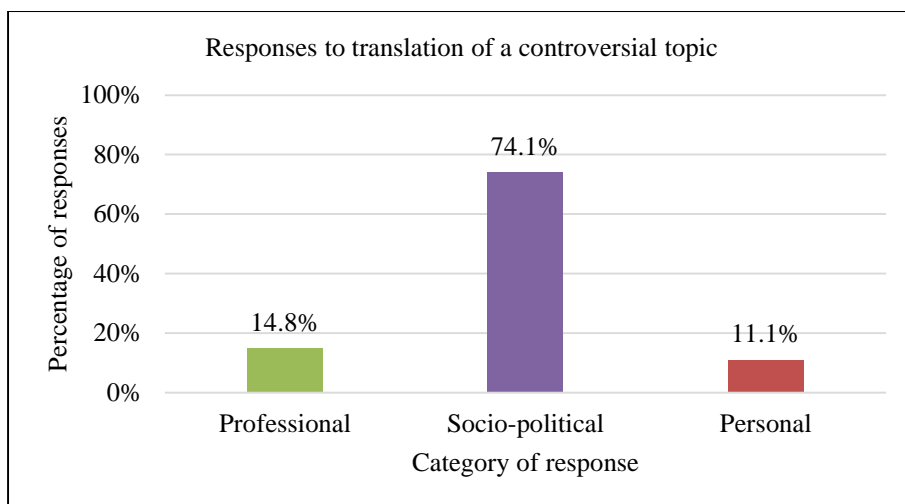
Figure 13: Categories of ethical responses selected to the item "You are asked to translate a text on a controversial topic that you have very strong feelings or opinions about. The text expresses the same opinions that you have".

4.4.2.4 Dimensions in which motivations are more ambiguous

Lastly, there are four ethical dimensions where ethical motivations are more ambiguous. These dimensions are **translators' rights, competence, clarity of role boundaries and accuracy**. For the dimension of **competence**, the tension is primarily between personal and professional ethics, with 44% of responses motivated by personal ethics (44 out of 100 responses), and 55% of responses motivated by professional ethics (55 out of 100 responses). Only one respondent selected a response motivated by socio-political and activist notions of ethics for this dimension. This suggests that respondents view competence not only through the frame of professional ethics, but also as a matter of personal ethics. This is clearly illustrated in participants' responses to the item "You are asked to translate a text into a language that you are not proficient in", summarised in Figure 14. In response to this item, respondents either selected personal motivations ("not accept the translation job, because it is wrong to deceive the client"), with a frequency of 44.8% (or 13 out of 29 responses) or professional motivations ("not accept the translation job, because my professional responsibility is to work only in languages that I am very proficient in"), with a frequency of 55.2% (or 16 out of 29 responses).
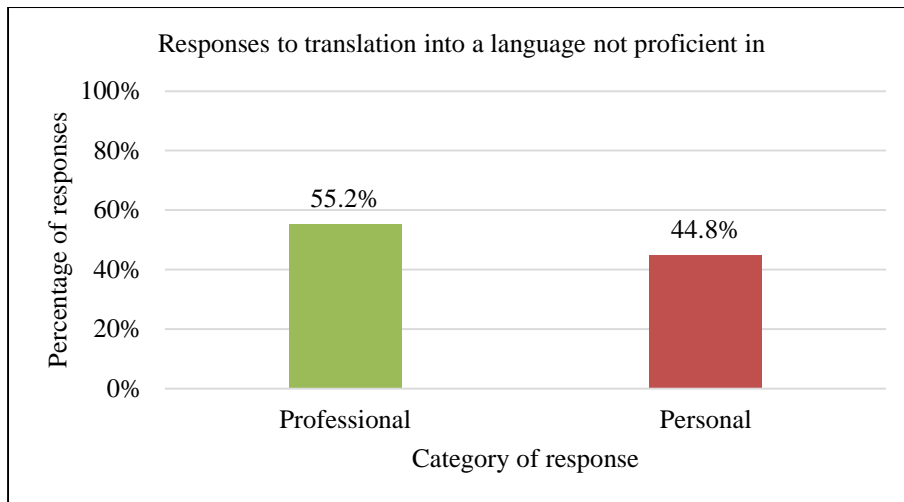
Figure 14: Categories of ethical responses selected to the item "You are asked to translate a text into a language that you are not proficient in".

For the dimension of **translators' rights**, the distribution was more equal across all three categories of motivation, with 38% of responses motivated by personal ethics (40 out of 104 responses), followed by 31% professionally motivated (32 out of 104 responses), and 31% socio-politically motivated responses (32 out of 104 responses). Similarly, responses for the dimension of **accuracy** were also very equally distributed across the three categories of ethical motivation, with 31.50% for personal ethics (32 out of 102 responses), 37% for professional ethics (38 out of 102 responses), and 31.50% for socio-politically motivated ethics (32 out of 102 responses). For the dimension **clarity of role boundaries**, the selected responses were more biased towards professional and socio-political ethics, with 36% of responses invoking professional ethics (33 out of 92 responses), 38% of responses socio-political and activist ethics (35 out of 92 responses), and 26% of responses personal ethics (24 out of 92 responses).

In the case of these dimensions, the individual questions demonstrate a high degree of variability, demonstrating that these three dimensions elicit ethical responses that interweave personal, professional and socio-political, activist dimensions in complex ways. This fact is an

important reminder that ethics is a complex phenomenon, often not reducible to a single set of clearly definable motivations.

The findings for research question 2 clearly demonstrate that the translator respondents in this study do not ascribe to a narrower professional view of ethics only. Personal ethics plays almost as important role as professional ethics, and respondents also selected a substantial number of responses motivated by the notion of the ethics of activism and engagement. Furthermore, there is clear evidence that different ethical dimensions elicit different profiles of motivations for ethical responses.

The next section presents and discusses the findings for research question 3: the degree to which respondents agreed or disagreed with the inclusion of ethical principles associated with the 11 dimensions of ethics in a code of ethics for professional translators in Saudi Arabia.

4.5 Translators' views on the ethical principles to be included in a code of ethics for translation in Saudi Arabia

The findings for research question 3 are summarised in Table 3. Generally, the survey respondents rated items associated with all 11 underlying dimensions as important. There is also a high degree of agreement between respondents on most dimensions, as reflected in relatively low standard deviations.[7] The findings for the importance rankings for ethical scenarios, part of research question 1 (discussed in section 4.3.2) furthermore shows a large degree of consistency with the findings for research question 3. While, for reasons of space, the relationship between these two sets of findings cannot be discussed in detail here, the

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[7] The ranking scale ranges from 1 = Strongly agree to 5 = Strongly disagree.

findings of this study therefore provide empirical support in favour of including all 11 dimensions in a future code of ethics for translators in Saudi Arabia, with consistently high importance rankings across two sets of questions, focusing on specific ethical scenarios, and abstract ethical principles, respectively.

Table 4. Descriptive statistics: importance ratings for items to be included in a code of ethics for translators in Saudi Arabia, by underlying dimension.

	N	Minimum	Maximum	Mean	Std. Deviation
Professional development	40	1.00	3.00	1.63	0.48
Maintaining professional relationships	40	1.00	3.00	1.69	0.51
Competence	40	1.00	3.00	1.71	0.54
Professional solidarity	40	1.00	3.00	1.75	0.55
Translators' rights	40	1.00	3.00	1.78	0.46
Confidentiality	40	1.00	3.50	2.01	0.62
Accuracy	40	1.00	3.67	2.06	0.67
Activism and engagement	40	1.00	3.75	2.36	0.64
Impartiality	40	1.00	3.50	2.38	0.52
Personal ethics	40	1.00	4.50	2.44	0.75
Clarity of role boundaries	40	1.00	4.00	2.46	0.75

The strongest agreement was expressed with statements pertaining to professional development, with a mean score of 1.63 (SD=0.48). This result reflects respondents' strong agreement that an ethical code should include principles stipulating various forms of professional development, such as the need for familiarity with new trends and developments in translation and the enhancement of the translator's capabilities through continuing education and professional development. It is striking that this dimension is rated most highly by the participants in this study. Most existing codes of ethics (see Chapter 2, (section 2.3.4)) do include this dimension, but it is often regarded as ancillary to the main ethical obligations of

the translator (e.g. accuracy and confidentiality). This finding can potentially be attributed to translators' perceived need for professional training and support in translation in Saudi Arabia.

Statements about maintaining professional relationships also elicited a high degree of agreement, with a mean score of 1.69 (SD=0.51) Respondents felt positively towards several matters in relation to maintaining professional relationships, such as securing satisfactory working conditions, maintaining good professional relationships with their clients, concluding contracts and agreements and informing clients of any matters pertaining to their translations honestly and transparently. In support of the importance of professional relationships, one respondent suggested that "translators must acquire various skills related to public relations, marketing, negotiation, computer programmes, time management etc".

Competence, an underlying dimension frequently referred to in existing codes of ethics, also elicited strong agreement from respondents, with a mean score of 1.71 (SD=0.54). This positive attitude indicates that the respondents see it as part of their ethical responsibility to work only in languages for which they are professionally qualified, to withdraw from a translation project if it is beyond their competence, and to undertake only translation work that they are competent to perform.

Professional solidarity was also viewed as important by respondents, with a mean score of 1.75 (SD=0.55). The importance of professional solidarity ties in with the degree of importance the respondents attached to professional development: the respondents clearly attach much significance to the aspects of ethics that involve a commitment to the profession (see also section 4.3.1 and 4.3.2). This is most likely indicative of respondents' need for greater regulation of the profession of translation in Saudi Arabia, and greater emphasis on professional support and development. The items included in the dimension of professional solidarity outlined the importance of sharing expertise with colleagues, supporting and

respecting fellow translators, resolving any disputes in a cooperative and professional manner, and joining a professional translation organisation.

Underscoring the importance that the respondents attach to issues of professionalisation, the dimension of translators' rights was also rated as important by respondents, with a mean score of 1.78 (SD=0.46). This result indicates that translators agreed that various aspects of translators' rights ought to be included in a code of ethics, such as the right to establish a professional association, to pursue legal action against changes made to translations without prior consent, to receive fair remuneration, and to be clearly identified as the translator of a text. One respondent clearly underlined the importance of establishing a professional association for translators in Saudi Arabia: "It is of a great importance that translators have an association than can offer development, protection and awareness of the profession."

Respondents agreed with ethical principles relating to the concept of confidentiality (another standard component of most codes of ethics, which reflects the professional responsibility towards the client), with a mean score of 2.01 (SD=0.62). This positive attitude towards confidentiality indicates that respondents acknowledge that translators should maintain complete confidentiality in translation and take no advantage of information acquired in translation. However, respondents agreed that information acquired in the course of translation can be disclosed when it endangers the safety of individuals, groups or society. Respondents also agreed that they can disclose information obtained in translation with the permission of their clients or when the disclosure is mandated by law.

Ethical statements referring to accuracy (reflecting a professional responsibility towards the text, author and reader) were rated positively, with a mean score of 2.06 (SD=0.67). Respondents believe that it is the responsibility of the translator to correct any errors or problems in the translation so that the translation will be optimally accessible for the target

audience. Furthermore, the respondents showed agreement with the ethical statements involving the accurate and faithful rendering of the ST message in the TT. One respondent suggested adding another ethical statement, focused more on normativity: "Translators should use Modern Standard Arabic in their translations and try to avoid using conversational Arabic."

As far as the ethics of activism and engagement are concerned, respondents agreed with related ethical statements, with a mean score of 2.36 (SD=0.64). This relatively strong agreement demonstrates that the translator respondents do believe that translators have a role to play beyond rendering a professional service to a client. This rating suggests that respondents perceive potential activist roles for translators, such as ensuring cross-cultural understanding and cooperation, refusing to translate materials conveying any kind of discrimination, and acting in the best interests of the audience. One respondent explicitly suggested an activist role for translators by adding this ethical statement: "Translators should refuse the mission when it comes to harm others and ask the author to edit it or they withdraw." Another respondent clearly indicated that translators have to be activist agents in a given society: "The translator is one of the holders of light and enlightenment, if he or she walks the right path." These perceptions differ greatly from those in existing codes of ethics, such as the codes of AUSIT, ATA and FIT, which principally focus on matters relating to the narrower perspective of translation ethics, namely professional ethics.

On average, respondents agreed with the ethical statements referring to impartiality, with a mean score of 2.38 (SD=0.52). Respondents agreed that it is necessary to decline a translation assignment where impartiality may be difficult to maintain. Moreover, respondents generally agreed that translators should be wholly objective and impartial in their translation, advantaging neither the author, nor the audience, nor the client. One respondent presented an extreme view: "If there is no objectivity and impartiality, there will be no future for translation." This strongly emphasises the professional view of ethics. The fact that respondents

indicate both impartiality and activism as components of the ethical role of the translator, and rate these as almost equally important, clearly indicates a tension in the conception of translation ethics.

The two dimensions ranked least important for inclusion in a code of ethics (but still rated as important) are personal ethics, and clarity of role boundaries. Both of these dimensions also have the highest standard deviation among all 11 dimensions, indicating less consistent agreement among respondents about their inclusion in a code of ethics for translators in Saudi Arabia. Respondents rated the ethical statements pertaining to personal ethics in a largely positive way for inclusion in a code of ethics, with a mean score of 2.44 (SD=0.75). This result indicates that respondents think that personal and professional ethics cannot be separated in translation. Further, respondents acknowledged that translators' personal beliefs may affect their decisions in translation. This view is not consistent with the principles laid out in existing codes of ethics, such as those of AUSIT, ATA and FIT, which do not highlight the role of personal ethics in translation. These findings suggest that it is important that a code of ethics for translators in Saudi Arabia should take some account of the important role of personal ethics. Respondents not only indicate that it should be included in a code of ethics, but it also clearly plays an important role in respondents' decision-making (see section 4.4.1).

Lastly, respondents rated the ethical statements pertaining to clarity of role boundaries as somewhat less important than other ethical dimensions, with a mean score of 2.46 (SD=0.75). However, this result indicates that respondents agree to some extent that the stipulation that obliges translators not to assume other roles such as advocacy, guidance or advice should be included in a code of ethics. There is, however, some degree of disagreement evident (as indicated by the relatively higher SD), and this is clearly a somewhat contentious dimension. Moreover, this dimension was only recently introduced in the AUSIT code of ethics (in 2012),

suggesting that it has only recently become a concern (Ozolins, 2014, p. 357) and it conflicts with the ethics of activism and engagement.

In sum, it is clear that the translator respondents who participated in this study regard all 11 dimensions of ethics as important for inclusion in a future code of ethics. The fact that some of these dimensions appear to contradict one another clearly suggests the complex nature of ethics, and the importance of further research in this area.

4.6   Summary and conclusion

This chapter has provided a detailed account of the analytical procedures and findings taken from a questionnaire survey about translators' perceptions of translation ethics, as practised in Saudi Arabia, aiming to provide empirical support for establishing a code of ethics that can guide translation practice in Saudi Arabia. The findings have been presented in relation to the three research questions of the study.

Research question 1 set out to identify the ethical challenges encountered by translators, working in Saudi Arabia in different professional environments with different texts, during their translation assignments, and to analyse how frequently certain challenges are experienced, and what degree of importance respondents ascribe to them. For the ranking of the frequency of ethical challenges, the analysis has shown that translator respondents encounter the challenges associated with 11 dimensions at the mid-frequency range, with more frequent challenges encountered pertinent to professional dimensions such as professional development, translators' rights and maintaining professional relationships – although challenges associated with the potential activist role of the translator are also encountered frequently.

As far as the ranking of the importance of ethical challenges associated with the 11 dimensions is concerned, the translator respondents in this study rated all 11 dimensions as important in the translation process, with a greater emphasis on dimensions particularly related to the

translation profession and relationship with clients, including translators' rights, maintaining professional relationships and professional solidarity. Challenges associated with personal ethics, however, are also rated as important. These findings clearly point toward the need for a professional association for translation in Saudi Arabia, which can further the interests of the profession and provide the professional training and support translators need. At the same time, there is clear evidence that translators experience challenges that fall outside the ambit of the narrower professional view of ethics frequently, and regard these as important.

This finding becomes even more salient when read together with the findings for research question 2, which aimed to investigate the categories of ethical motivations selected by translators to respond to the ethical challenges outlined in research question 1, particularly with reference to the three main categories of ethical responses identified in this study: professional, personal and socio-political/activist ethics. The analysis of translators' responses overall clearly indicates that translators do not limit their ethical responses to those based on codified professional views as stipulated in most professional codes of translation ethics. Instead, respondents frequently selected responses motivated by personal ethics, indicating the importance of personal ethics in translation process. Moreover, socio-politically motivated responses were selected at a substantial rate, indicating respondents' awareness of potential social roles for translators. It appears from these findings that translator respondents tend to extend their view of the ethics of translation beyond the narrower professional views of translation ethics, which is informed by the professional stipulations laid out in most professional codes of ethics, to include other ethical principles, roles and responsibilities (i.e. personal and socio-political). The strong influence of personal ethics on the selection of ethical responses for the challenges assigned to the 11 dimensions of translation ethics is clear. At the same time, there is a clear differentiation of ethical motivations by the 11 dimensions of ethics, with some dimensions clearly eliciting more professionally motivated, personally motivated,

or socio-politically motivated responses. However, there are also dimensions where the three types of ethics are strongly interwoven.

Research question 3 aimed to investigate translators' perceptions regarding the appropriate content of a code of ethics for professional translation in Saudi Arabia. The analysis has shown that translator respondents rated all ethical principles assigned to the 11 dimensions as important to be included in such a code of ethics. More importantly, the translator respondents did not limit their views to the professional stipulations of most professional codes of ethics only, but they extended their views to include ethical principles in relation to personal ethics and the ethics of activism and engagement. The findings of the importance assigned to the 11 dimensions as discussed in section 4.3.2 clearly overlaps with the findings for research question 3, and there is therefore congruence between respondents' assessment of concrete ethical scenarios and their assessment of the importance of abstract ethical principles.

Chapter 5: Conclusion

5.1 Introduction

This study set out to investigate translators' perceptions regarding ethics for professional translation in Saudi Arabia, in order to provide an empirical foundation for the future development of a code of ethics for translators in Saudi Arabia. The field of translation is highly unregulated in Saudi Arabia, since there is no professional, government or private association that can provide accreditation to translators. Furthermore, Saudi professional translators are not required to adhere to a professional code of ethics to regulate their translation transactions with their clients. This thesis is based on the assumption that the development of such a code of ethics should be informed by an empirical analysis of the ethical challenges that translators in Saudi Arabia experience, their views on appropriate and ethical responses to such challenges, and their opinions on which ethical principles should be included in a code of ethics for translation in Saudi Arabia.

This chapter summarises the method followed in this research (section 5.2), and the main findings of the study (section 5.3) in relation to existing debates in the literature. It concludes with an overview of further avenues of research (section 5.4).

5.2 Overview of method

The study sought to answer three main research questions. The first research question aimed to explore the ethical challenges encountered by translators working in Saudi Arabia in different professional environments and with different texts during their translation assignments, with attention to both how frequently translators encounter such challenges, and how important they rate them. The second research question aimed to investigate translators' perceptions of appropriate ethical responses to such challenges in relation to three perspectives on translation

ethics (i.e. professional, personal and socio-political/activist views of ethics). The third research question set out to investigate translators' perceptions of the ethical principles that should be included in a code of ethics for professional translation in Saudi Arabia.

Prior this study, there was no information available about translation ethics in Saudi Arabia. In order to collect the empirical data required to answer these research questions, a self-completion questionnaire survey was developed using the Qualtrics online survey programme. Quantitative survey research was selected specifically because it is important to collect as much data as possible from a representative sample of translators in order to gain a detailed understanding of the ethical challenges encountered by translators in Saudi Arabia, the ethical motivations for responses to such challenges selected by translators, and the appropriate content of a future code of ethics for professional translation in Saudi Arabia.

The questionnaire survey designed for this study consisted of three sections. Section 1 was designed to investigate translators' perceptions regarding the ethical challenges they encountered in terms of two aspects (frequency and importance), based on 11 underlying dimensions of translation ethics identified from the literature review presented in Chapter 2, namely confidentiality, accuracy, competence, maintaining professional relationships, professional solidarity, impartiality, professional development, translators' rights, clarity of role boundaries, ethics of activism and engagement, and personal ethics. Furthermore, section 1 aimed to examine translators' opinions regarding the ethically appropriate responses to such challenges, based on three principal and often conflicting perspectives on translation ethics, discussed in Chapter 2, namely professional, personal and socio-political ethics. The data collected from this section of the questionnaire were used to answer research question 1 and 2.

Section 2 was designed to investigate translators' perceptions regarding the ethical principles that can be included for a professional codes of ethics for translation profession in Saudi Arabia. The data collected in this section was used to answer research question 3.

5.3 Summary of findings

As far as the findings for research question 1 are concerned, the study found that translator respondents rated the frequency with which they encountered the ethical challenges assigned to the 11 dimensions in the mid-frequency range, with more frequent ethical challenges encountered in relation to professional development, translators' rights and maintaining professional relationships. The ethical challenges relating to the ethics of activism and engagement were also rated as frequent. In terms of the importance that respondents ascribed to these challenges, the study found that translator respondents rated all challenges associated with the 11 underlying dimensions as important in the translation process, with greater emphasis on the dimensions primarily based on professional views of translation ethics in relation to the profession and clients, such as translators' rights, maintaining professional relationships, and professional solidarity. Importantly, however, ethical challenges related to personal ethics, and to the ethics of activism and engagement were also rated as important in the translation process.

These findings suggest that translators in this sample clearly encounter ethical challenges associated with professionalism and translator rights frequently, and consider these to be important. This likely reflects a need for establishing a professional association for translation in Saudi Arabia so that it can offer professional support and development for translators – amongst others, in the form of a code of ethics. Furthermore, the importance rating assigned to challenges associated with the ethics of activism and engagement, as well as personal ethics, explicitly indicates that translators in this sample view these dimensions of ethics as important,

despite the fact that they are not typically included in codes of ethics for translation (which focus on the professional dimension only).

With reference to the findings of research question 2, it is an important finding of this study that translator respondents did not restrict their selection of responses to ethical challenges to those motivated by the professional view of translation ethics, as stipulated in most professional codes of ethics. Translator respondents selected personally motivated responses almost as frequently as professionally motivated responses, indicating the strong influence of personal ethics in translation. Clearly, the role of personal ethics cannot be discounted, as also argued by Kruger & Crots (2014) and Robinson (2003). Furthermore, responses motivated by socio-political/activist conceptions of ethics were also selected at a substantial rate. There is, therefore, a clear interplay between different conceptions of ethics. For some types of problems, one conception of ethics dominates; however, there are also problems that demonstrate clearly the tension between different types of ethical motivations.

In terms of research question 3, this study has found that translator respondents rated all ethical principles assigned to the 11 ethical dimensions as important to be included in a future code of ethics for professional translation in Saudi Arabia. Most importantly, the respondents did not limit their perceptions of the content of a code of ethics to principles based on codified professional ethics only, but ascribe to an extended view of ethics, which includes principles assigned to personal ethics, and the ethics of activism and engagement. This study therefore makes an empirical contribution to the largely conceptual debate on translation ethics, demonstrating that translators' personal ethics are inextricably interwoven in their professional roles, and, furthermore, that translators perceive activism as part of their ethical responsibility.

5.4   Conclusion and avenues for further research

In sum, these findings suggest that a more nuanced and inclusive view of ethics is required than is often the case – one which can account for the complexities of ethical roles and responsibilities that translators assume as professionals, and as humans.

This study is the first to investigate translation ethics with particular reference to the professional context of translation in Saudi Arabia, aiming to provide the foundation for establishing a professional codes of ethics for translators. The use of a questionnaire survey approach to studying translators' experiences and perceptions of translation ethics provides a quantitative counterbalance to the qualitative methodologies that dominate this research area. The use of this methodology, in the Saudi Arabian context where translation ethics has hardly been investigated, makes a novel contribution to the area of study, both conceptually and methodologically.

However, the scope of this research is limited to a relatively small sample of respondents, and further research with larger samples is required. Furthermore, the survey data are relatively shallow, and do not allow for in-depth qualitative investigation. Future research may utilise alternative qualitative methods such as interviews to collect richer data on areas identified as particularly interesting, such as questions of personal ethics and activist responsibility. The findings on translators' views of their social responsibility are particularly important in the context of understanding the views of translators in non-western contexts on translation ethics. Further research is needed to investigate the socio-political role of the translator with particular reference to sociological theories that have been applied in the context of translation (e.g. Bourdieu 1977, 1991). Lastly, the ethical challenges encountered by translators, their motivations for responses, and their views on the content of a code of ethics also need to be considered with reference to different participant variables such as gender, experience,

qualification and text types most frequently translated. Preliminary analyses demonstrate that particularly qualification and text type play an important role in differentiating views on ethics – a fruitful area for future investigation.

This research contributes to ongoing debates on the ethical responsibilities of translators, by providing an empirical analysis of the ethical challenges encountered by translators and their perceptions of ethically appropriate responses to such challenges. More specifically, this study raises a challenge to professional codes of ethics to reflect on how personal and socio-political ethics interface with professional ethics, providing translators with greater responsibility beyond the professional context of translation.

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Appendix A

Questionnaire survey

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Participant Information and Consent Form

Name of Project: Developing a code of ethics for professional translation in Saudi Arabia: A survey of translators' perceptions

You are invited to participate in a study of translation ethics in Saudi Arabia. The purpose of the study is to investigate the ethical challenges that translators who work in Saudi Arabia in different professional environments and with different texts, encounter during translation assignments. The study also aims to identify translators' perceptions of ethically appropriate responses to such challenges and the ethical principles that should be included in a code of ethics for translators in Saudi Arabia. The study seeks to collect information that can in future be used to create a code of ethics for translators in Saudi Arabia. This will contribute to the professionalisation of the translation industry in Saudi Arabia.

The study is being conducted by Eisa Asiri (eisa.asiri@students.mq.edu.au), Department of Linguistics, Faculty of Human Sciences, Macquarie University, to meet the requirements of the Master of Research under the supervision of Dr Haidee Kruger (haidee.kruger@mq.edu.au) of the Department of Linguistics, Faculty of Human Sciences, Macquarie University.

If you decide to participate, you will be asked to complete an online survey, which will take approximately 20-30 minutes to complete. You will be asked to answer questions about the kinds of ethical challenges you encounter in translation, what you think the best way to respond to these challenges is, and what principles should be included in a code of ethics.

Any information or personal details gathered in the course of the study are confidential, except as required by law. No individual will be identified in any publication of the results. The data will be accessed by the researcher and the supervisor only. A summary of the results of the data can

be made available to you on request, by contacting the researcher (eisa.asiri@students.mq.edu.au).

Participation in this study is entirely voluntary: you are not obliged to participate and if you decide to participate, you are free to withdraw at any time without having to give a reason and without consequence. Because the study focuses on ethical challenges, some of the questions may be potentially offensive. You are not obliged to answer any question, and you may withdraw from completing the questionnaire at any time. Please note that you do not have to complete the survey in one sitting. You can complete a section and your answers will be stored automatically. You can return to the survey and you will be directed to uncompleted sections or questions.

The ethical aspects of this study have been approved by the Macquarie University Human Research Ethics Committee (Approval No: 5201500957). If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Committee through the Director, Research Ethics & Integrity (telephone (02) 98507854; email ethics@mq.edu.au). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.

I have read (or, where appropriate, have had read to me) and understand the information above and any questions I have asked have been answered to my satisfaction. I agree to participate in this research, knowing that I can withdraw from further participation in the research at any time without consequence. If you choose the option "I consent", you will be directed to the survey questions. If you choose the option "I do not consent", you will be directed to the end of the survey.

☐　　　　　I consent.

☐　　　　　I do not consent.

Section 1

Instructions for section 1

In this section, you will be given different scenarios with possible translation problems and challenges. For each scenario, please do the following:

- *Indicate how **often** you experience this problem, challenge or situation in your daily work, by using the scale provided. Tick the appropriate box on the dropdown menu.*
- *Indicate how **important** you think this problem, challenge or situation is for translation work, by using the scale provided. Tick the appropriate box on the dropdown menu.*

- *If you indicate that you experience this problem often, or that you think it is important for translators, you will be asked to indicate **how you would respond** to the problem. To answer this question, please select the response that most accurately describes what you think you would do. Tick the appropriate box on the dropdown menu. If none of the options reflect what you think you would do, you can add your own explanation.*

Question 1

You are asked to translate an official certificate, but it looks different to certificates that you have translated in the past and you suspect that it is a fraudulent certificate.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are asked to translate an official certificate that looks different and potentially fraudulent?

☐ Inform the relevant authorities so that they can investigate the matter and protect society from the circulation of fraudulent documents.

☐ Translate it and keep all information secret, because translators are supposed to be objective and keep all information in confidence.

☐ Refuse to translate because I don't want to be involved in anything that could be illegal.

☐ Other (Please specify).

Question 2

You are asked to translate a text that contains information that may not be acceptable to the religion or culture of the target audience.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are asked to translate a text that contains information that may not be acceptable to the religion or culture of the target audience?

☐ Translate it accurately and faithfully. My professional responsibility is to transfer the source-text message accurately. I cannot change the text so that it is more acceptable to the target audience.

☐ Neutralise the translation, because I don't like to produce a text that contains offensive material.

☐ Refuse to translate, because I believe it is part of my job to protect the target audience against material that may be offensive.

☐ Other (Please specify).

Question 3

You are asked to translate a text into a language that you are not proficient in.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if asked to translate a text into a language that is not your strongest language?

☐ Not accept the translation job, because my professional responsibility is to work only in a language that I am very proficient in.

☐ Accept the translation job, and do my best – after all, translators develop their language skills all the time, and this is important to me.

☐ Not accept the translation job, because I think it is wrong to deceive the client.

☐ Other (Please specify).

Question 4

You have agreed to translate a lengthy and complex document. The translation is to be completed by an urgent deadline that you agreed to when you accepted the job. However, as you are approaching the deadline, you realise that you are not be able to meet the deadline.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you cannot meet an agreed deadline?

☐ Share the translation assignment with other colleagues to meet the deadline, without informing the client. I think it is more important to get the job done than to work on professional relationships with the client.

☐ Inform my client immediately to arrange a suitable solution, because it is important to maintain good professional relationships with clients.

☐ Withdraw from the translation assignment. I cannot do good work when I am under pressure.

☐ Other (Please specify).

Question 5

You are asked to check a document translated by another translator. You find that the translation is not up to standard.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are asked to check a document translated by another translator and the translation was not up to standard?

☐ Phone the translator and arrange to meet and discuss the translation informally. I like to help others improve themselves, but not in a way that makes them feel bad about their work.

☐ Make corrections, but only where absolutely needed. It is part of my professional responsibility to respect other colleagues and their work.

☐ Correct the errors in the translation. It is part of my responsibility to make sure that the document is correct and accessible to the target audience.

☐ Other (Please specify).

Question 6

You are asked to translate a document that contains information that may be offensive to local values in the target culture.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are asked to translate a text that contains offensive information to the local values in the target culture?

☐ Refuse to translate because I do not like to be involved in transferring offensive values to the target audience.

☐ Translate the document but neutralise or take out the offensive material. In this way I can keep these values from affecting the target culture negatively.

☐ Translate the document faithfully. This is my professional responsibility.

☐ Other (Please specify).

Question 7

Translation memories and other computer-assisted translation tools are becoming very influential, and translators are increasingly required to use new tools that they are not completely familiar with for translation projects.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are required to use new technological tools that you are unfamiliar with in a translation project?

☐ Develop my skills in using technological tools in translation projects because my professional duty is to keep myself up-to-date with new trends in translation.

☐ Develop my skills in using technological tools in translation projects because I personally like to develop my own skills.

☐ Arrange with the help of professional translators a specialised forum about the new technological tools pertinent to translation projects.

☐ Other (Please specify).

Question 8

Your translation has been used publically without mentioning your name as a translator.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if your translation has been used publically without mentioning your name as a translator?

☐ Not do anything. I don't like to make a fuss and draw attention to myself. After all, translators shouldn't be in the spotlight.

☐ Pursue legal action to protect my right to be acknowledged as translator, because that is the professional requirement.

☐ Arrange a forum about the rights of translators to enlighten the target audience on the importance of copyright and appropriate acknowledgement in translation.

☐ Other (Please specify).

Question 9

You are asked to translate a document that you know contains some inaccurate information that could get your client into trouble.

    (a) How frequently do you encounter this problem?

        ☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

        How important do you think this problem is in translation work?

        ☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

    (b) What would you do if you are asked to translate a document containing some inaccurate information that could get your client into trouble?

        ☐ Translate the document accurately because the professional requirement states that I should not be involved in other roles than translation.

        ☐ Not accept to do the translation. I don't like to get involved in complicated things that could cause trouble.

        ☐ Talk to the client and offer to help him/her to correct the content of the document to make sure that he/she doesn't get into trouble, and that the document is correct for the audience.

        ☐ Other (Please specify).

Question 10

You are asked to translate a text on a controversial topic that you have very strong feelings or opinions about. The text expresses the same opinions that you have.

    (a) How frequently do you encounter this situation?

        ☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

        How important do you think this problem is in translation work?

        ☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

    (b) What would you do if you are asked to translate a text on a controversial topic that you feel very strongly about (you agree with the opinions expressed in the text)?

        ☐ Translate the document, and offer the client a discount because I want to make a personal contribution to supporting this cause.

        ☐ Not accept the translation commission. My personal views on this topic are so strong that I can't really be objective – and translators should be professional and objective.

        ☐ Translate the text, because it is important that the target audience has access to this information.

        ☐ Other (Please specify).

Question 11

You are asked to translate a text that contains statements that mock one of your religious practices.

    (a) How frequently do you encounter this problem?

        ☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

        How important do you think this problem is in translation work?

        ☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

    (b) What would you do if you are asked to translate a text containing statements that mock one of your religious practices?

        ☐ Refuse to translate because I respect my religious practices.

        ☐ Translate the document, but remove or neutralise the offensive material to protect the target audience.

☐ Translate the document faithfully. No matter how offended I am, my job is to translate accurately.

☐ Other (Please specify).

Question 12

You are asked to translate a document containing private and sensitive medical information for your client. When you informally chat with your colleagues or friends, they ask you about the content of the translation assignment.

    (a) How frequently do you encounter this problem?

        ☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

        How important do you think this problem is in translation work?

        ☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

    (b) What would you do if your colleagues or friends ask you about the content of the translation assignment?

        ☐ Keep all information secret, because that is the professional requirement.

        ☐ Keep all information secret, because I personally believe that it is wrong to betray a confidence.

        ☐ Disclose some information if it is not sensitive and I think it is not so important that it remains confidential.

        ☐ Other (Please specify).

Question 13

You are given a text to translate. This text contains information that you know is untrue or inaccurate.

    (a) How frequently do you encounter this problem?

        ☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

        How important do you think this problem is in translation work?

        ☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

    (b) What would you do if you are asked to translate a text that contains untrue information?

        ☐ Refuse to translate, because personally I feel that it is not my job to worry about the content of a text.

        ☐ Translate it accurately and faithfully. I am a translator and not an author, and my professional responsibility is to translate whatever is in the text.

        ☐ Correct the errors in the translation, because I think it is part of my job to make sure that the document is correct and accessible for the target audience.

        ☐ Other (Please specify).

Question 14

You are asked to translate a specialised document containing complex terminology. When you start doing the translation, you find the text is much more difficult than you thought initially, and beyond your expertise.

    (a) How frequently do you encounter this problem?

        ☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

        How important do you think this problem is in translation work?

        ☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are asked to translate a specialised document containing complex terminology, and in the course of the translation you find that it is more difficult than you had anticipated?

☐ Find a specialised translator and help to put the client in contact with this translator so that the specialised translator can continue the job.

☐ Withdraw from doing the translation. It is my professional responsibility to inform the client if a job is beyond my abilities.

☐ Translate it myself, with the help of a specialised translator or other resources, without informing the client of the problem. As long as the final document is acceptable, I think it doesn't really matter how the job gets done.

☐ Other (Please specify).

Question 15

You are employed by a translation agency or centre that does not provide you with satisfactory working conditions.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you were employed by a translation agency or centre that does not provide you with satisfactory working conditions?

☐ Start a translator's union to advocate for translators' rights.

☐ Provide some facilities for myself – it is each person's individual responsibility to contribute to good working conditions.

☐ Request my employer to provide satisfactory working conditions, since it is my right as a professional translator.

☐ Other (Please specify).

Question 16

You are asked by a translation agency to provide its translators with training about an aspect of translation that you have mastered professionally.

(a) How frequently do you encounter this situation?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this situation is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you were asked by a translation agency to provide its translators with training?

☐ Accept the invitation, since it is part of my professional responsibility to share my expertise with others.

☐ Accept the invitation, since I personally like to share knowledge with others.

☐ Accept the invitation, and draw up a plan with some other colleagues to start an online training resource for translators.

☐ Other (Please specify).

Question 17

You are given a text to translate. This text contains unfair and discriminatory statements against a minority.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are asked to translate a text that contains unfair and discriminatory statements against a minority?

☐ Refuse to translate because I can't maintain impartiality in translating such a document.

☐ Refuse to translate because I personally do not tolerate discrimination.

☐ Translate the document but take out or neutralise all the offensive material, because I do not want to cause harm to members of the minority group or the target audience.

☐ Other (Please specify).

Question 18

You are not given the opportunity to attend training programs to enhance your skills in translation.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are not given the opportunity to attend training programs to enhance your skills in translation?

☐ Develop some opportunities for self-learning. I think a translator has a personal responsibility to develop his/her own skills.

☐ Coordinate with professional translators and the relevant authorities to establish a training centre for translators.

☐ Join a professional association for translators, which offers training programs for their members.

☐ Other (Please specify).

Question 19

Your translation has been changed by publishers or other users without your consent.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if your translation has been changed by publishers or other users without your consent?

☐ Pursue legal action to protect my copyright. Changing a translation product without a translator's consent is against the professional rights of the translator as language worker.

☐ Pursue legal action. I personally think it is unfair and immoral to change translation content without obtaining a translator's consent.

☐ Establish, with the help of professional translators, a translation association to raise awareness and help protect the copyright of translators.

☐ Other (Please specify).

Question 20

During translating a document for your client, he/she asks you to offer him/her advice pertinent to the content of the document, in which you happen to be an expert. (For example, you are

translating a legal document, and the client asks your legal advice because you are an expert on matters of law.)

(a) How frequently do you encounter this kind of situation?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if your client asks you to offer him/her advice pertinent to the content of the document you are translating?

☐ Offer my client advice because I personally like to help people out where I can.

☐ Refuse to offer my client advice because the professional requirement states that translators should not engage in other roles than translation.

☐ Offer my client advice because it is part of my job to educate and enlighten my clients.

☐ Other (Please specify).

Question 21

You are asked to translate a political, social or literary text strongly criticising women's rights in your country.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are asked to translate a text strongly criticising women rights in your country?

☐ Refuse to translate the document, because I personally think it is unwise to accept views that measure women's rights according to foreign principles, which are completely different from local principles.

☐ Translate it accurately, because the professional requirement of translation states that I should transfer the message of the source text faithfully.

☐ Translate the text. It is part of my job to inform the target audience about how others view women's rights in my country.

☐ Other (Please specify).

Question 22

You are asked to translate a text that contains offensive racism against a group of people.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are asked to translate a text that contains offensive racism against a group of people?

☐ Translate the text faithfully, because that is my job as a translator.

☐ Refuse to translate the document, because I personally do not tolerate any kind of discrimination.

☐ Refuse to translate the document, because I am a gatekeeper of the kinds of information that is spread in society through translation, and it is part of my role to make sure that negative messages like this are not spread.

☐ Other (Please specify).

Question 23

You are asked to translate a document containing extremist views that you think may endanger the safety of people.

   (a) How frequently do you encounter this problem?

□ Very frequently □ Frequently □ Neither frequently nor infrequently □ Rarely □ Never

How important do you think this problem is in translation work?

□ Very important □ Important □ Neither important nor unimportant □ Somewhat important □ Not important

   (b) What would you do if you are asked to translate a document containing extremist views that you think may endanger the safety of people?

□ Inform the relevant authorities, because my personal beliefs tell me to do what is right.

□ Translate it and keep all information secret, because that is the professional expectation.

□ Refuse to translate because by not translating the document, I can keep these views from affecting the target audience negatively.

□ Other (Please specify).

Question 24

You are asked to translate a document containing many vulgar expressions.

   (a) How frequently do you encounter this problem?

□ Very frequently □ Frequently □ Neither frequently nor infrequently □ Rarely □ Never

How important do you think this problem is in translation work?

□ Very important □ Important □ Neither important nor unimportant □ Somewhat important □ Not important

   (b) What would you do if you are asked to translate a document containing many vulgar expressions?

□ Refuse to translate, because using vulgar language is against my personal beliefs.

□ Omit vulgar expressions, because part of my job as a translator is to protect the target audience against potentially offensive material.

□ Translate them accurately and faithfully. My personal feelings about vulgar language should not affect my professional judgement.

□ Other (Please specify).

Question 25

You are asked to translate a text on a topic that you know is beyond your competence.

   (a) How frequently do you encounter this problem?

□ Very frequently □ Frequently □ Neither frequently nor infrequently □ Rarely □ Never

How important do you think this problem is in translation work?

□ Very important □ Important □ Neither important nor unimportant □ Somewhat important □ Not important

   (b) What would you do if you are asked to translate a text on a topic that you know is beyond your competence?

□ Decline the translation. It's not fair to the client to pretend I can do the work when I cannot.

□ Decline the translation, because it is my professional responsibility not to undertake work I am not qualified to do.

□ Accept the translation without alerting the client, and work hard at doing the best possible job, with the help of some resources. I think this is fine, as long as I do my best.

□ Other (Please specify).

Question 26

You work in a translation agency or with clients who do not use contracts and agreements to avoid misunderstanding between translators and clients.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if a contract or agreement was not formulated for a job?

☐ I wouldn't insist on a contract or agreement. A formal agreement is not so important. After all, people should be able to depend on each other's good intentions.

☐ Request my employer or the client to draw up contracts and agreements. This is important to maintain good professional relationships.

☐ Organise a workshop on the importance of having contracts and agreements with clients in translation.

☐ Other (Please specify).

Question 27

You find out that translators are not paid very well in your city. You hear that there will be a public meeting with relevant authorities to discuss the poor payment of translators. You are asked to attend this meeting.

(a) How frequently do you encounter this situation?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this situation is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are asked to attend a public meeting with authorities to discuss the poor payment of translators?

☐ Participate actively in the meeting. It is part of my professional responsibility to support translators and further the interests of the translation profession.

☐ Develop new procedures to call for better payment for translators (e.g. Facebook pages and weblogs).

☐ Attend the meeting because I personally like to support my fellow translators.

☐ Other (Please specify).

Question 28

You are asked to translate a report for your friend or relative, who requests you to change some information presented in the report.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are asked to translate a report for your friend or relative, who requests you to change some information presented in the report?

☐ Translate it accurately, because my professional responsibility is more important than personal relationships.

☐ Refuse to translate the document, because part of a translator's job is to protect the society from illegal behaviour.

☐ Translate the document in accordance with the client's instructions. I personally think that the client's satisfaction is the most important.

☐ Other (Please specify).

Question 29

Translation centres that offer professional education and training in translation are not available in your city.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if translation centres that offer professional education and training in translation are not available in your city?

☐ Develop my own translation skills, because I personally prefer self-learning to other modes of learning.

☐ Join a professional association for translators, which can offer training programs for their members.

☐ Arrange with the help of professional translators a specialised training centre that can offer up-to-date training programs for translators.

☐ Other (Please specify).

Question 30

There is no professional association for translators in your country to further the interests of translation and support translators' needs.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do about the absence of a professional association for translators in your country?

☐ Coordinate with fellow translators and the relevant authorities to establish a translation association in my country.

☐ I will join an international professional association, which offers professional training in translation.

☐ I think it is important, but wouldn't get involved in establishing a translation association because it involves complex procedures that can take a long time.

☐ Other (Please specify).

Question 31

You are asked to translate a document that is very poorly written.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are asked to translate a document that is very poorly written?

☐ Not accept to do the translation. I can't tolerate poor writing, and I don't think it is fair that I should struggle with the author's poor writing to do a translation.

☐ Do the translation to the best of my ability, because that is my professional responsibility.

☐ Offer also to edit the source text document for the client, and provide some helpful advice about developing his/her writing skills.

☐ Other (Please specify).

Question 32

You are asked to translate a document that contains cultural references that are acceptable in the source text culture but they are not acceptable in the target culture, for religious and cultural reasons. (e.g. references to alcoholic beverages, romantic relationships outside the realm of marriage, and the objectification of women)

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you are asked to translate a document that contains cultural references that are acceptable in the source text culture but not acceptable in the target culture?

☐ Translate the document, because I think it is important for the target audience to know about other cultures.

☐ Refuse to translate the document, for religious reasons. I will not translate anything that conflicts with my religion.

☐ Refuse to translate, because I cannot maintain impartiality in translating such document.

☐ Other (Please specify).

Question 33

You are asked to translate a children's book or a book for teenagers. You think the content of the book is not appropriate for children or teenagers.

(a) How frequently do you encounter this problem?

☐ Very frequently ☐ Frequently ☐ Neither frequently nor infrequently ☐ Rarely ☐ Never

How important do you think this problem is in translation work?

☐ Very important ☐ Important ☐ Neither important nor unimportant ☐ Somewhat important ☐ Not important

(b) What would you do if you were asked to translate a children's book or a book for teenagers and felt that the content was inappropriate for children or teenagers?

☐ Translate the book, but omit inappropriate information from the translation because it is part of my job to protect children and teenagers from negative contents.

☐ Translate the book accurately because I am professionally bound to respect the author's creative work.

☐ Refuse to translate, because my personal morals or beliefs would not allow me to translate the book.

☐ Other (Please specify).

Section 2

Instructions for section 2

- *In this section, you are asked to indicate how strongly you agree or disagree that a particular statement of an ethical principle should be included in a code of ethics for translators in Saudi Arabia. For each statement, please tick the box that reflects how strongly you feel that the statement should be included in a code of ethics.*

- *At the end of the section, there is an opportunity to list additional principles you think should be included in a code of ethics, and to make any further comments.*

1. Translators must maintain complete confidentiality during their translation assignments.
   ☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

2. Translators may not seek to take advantage of information acquired in the course of translation.
   ☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

3. Translators may disclose information acquired in the course of translation with the permission of their clients or when the disclosure is mandated by law.
   ☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

4. Translators may disclose information acquired in the course of translation if it, in their judgement, endangers the safety of individuals, groups, or society as a whole.
   ☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

5. Translators should correct any errors, omissions or problems in the translation, so that the translation will be optimally accessible for the target audience.
   ☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

6. Translators must render the source-text message accurately and faithfully in the translation.
   ☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

7. Translators are responsible for protecting the target audience against material that may be offensive or harmful.
   ☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

8. Translators may only undertake translation work that they are competent to perform.
   ☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

9. Translators may work only in languages for which they are professionally qualified through training and qualifications.
   ☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

10. Translators should withdraw from a project if they realise in the course of the translation that it is beyond their competence.
    ☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

11. Translators shall endeavour to secure satisfactory working conditions for the performance of their translation assignments.
    ☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

12. Translators are responsible for maintaining good professional relationships with their clients and advise them immediately of any hindrance.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

13. Translators must conclude contracts and agreements with their clients to avoid any misunderstanding.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

14. Translators shall inform their clients of any matters pertaining to their translations honestly and transparently.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

15. Translators shall share their expertise with their fellow translators.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

16. Translators shall support and respect their fellow translators and resolve any dispute with them in a cooperative and professional manner.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

17. Translators should be involved in professional organisations that promote the interests of translators.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

18. Translators may not accept translation assignments where impartiality may be difficult to maintain because of personal beliefs or other circumstances.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

19. Translators should refuse to translate materials that, in their opinion, may cause harm to the target audience.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

20. Translators' personal views cannot and should not be separated from their professional translation practice.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

21. Translators must be wholly objective and impartial in their translation work, advantaging neither the author, nor the audience, or the client.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

22. Translators shall enhance their capabilities at every opportunity through continuing education and professional development.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

23. It is the responsibility of translators to keep themselves informed about new trends and developments in the field of translation.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

24. Translators should be involved in developing learning opportunities and programmes that will benefit the profession.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

25. Translators are entitled to pursue legal action against changes made to their translations without their permission.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

26. Translators have the right to be clearly identified as the translator of a text whenever it is used publically.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

27. Translators have the right to establish a professional association that can protect and promote the interests of professional translators.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

28. Translators have the right to fair remuneration.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

29. Translators may not, in the course of translation, assume other roles such as advocacy, guidance or advice.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

30. Translators shall refuse to translate materials that will affect recipients negatively.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

31. Translators are responsible for acting in the best interests of the audience.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

32. Translators are responsible for ensuring cross-cultural understanding and cooperation.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

33. Translators may intercede on behalf of the best interests of others, and alter the text within reason if they deem it necessary to protect the audience from harm, or to promote justice.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

34. Translators shall refuse to translate materials that tolerate any kind of discrimination.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

35. Translators' personal beliefs may affect their decisions about if and how to translate.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

36. Translators are human beings, and their personal and professional ethics cannot be separated.

☐ Strongly disagree ☐ Disagree ☐ Neither agree nor disagree ☐ Agree ☐ Strongly agree

Please add any other ethical principles you feel should be included in a code of ethics for translators in the space below.

_____

_____

Do you have any comments on ethical principles for translation? Please write them in the space provided.

_____

Section 3

Instructions for section 3

In this section you are asked to provide some information about yourself. This information is used for statistical analysis only, and will not be reported in a such way that you can be identified. Please answer the questions by ticking the appropriate box.

1. What is your gender?

☐ Male ☐ Female

2. What is your age?

☐ 20-29 years

☐ 30-39 years

☐ 40-49 years

☐ Above 50 years

3. What is your qualification?

☐ Diploma

☐ Bachelor

☐ Master

☐ PhD

☐ Other (Please specify)

4. How many years have you practised translation?

☐ 1 to 5 years

☐ 6 to 10 years

☐ More than 10 years

5. Which languages do you translate in? (You can select more than one option)

☐ English to Arabic

☐ Arabic to English

☐ French into Arabic

☐ Arabic into French

☐ German into Arabic

☐ Arabic into German

☐ Spanish into Arabic

☐ Arabic into Spanish

☐ Other (Please specify)

6. Where / for whom do you do most of your translation work?

☐ Translation agencies

☐ Publishing houses

☐ Translation academic centres

☐ Government ministries

☐ Private companies

☐ Other (Please specify)

7.   Which text types do you translate most frequently? Please select three, and number them in the order of frequency, with "1" the text type you translate most frequently, and "3" the text type you translate least frequently.

☐ Literary

☐ Religious

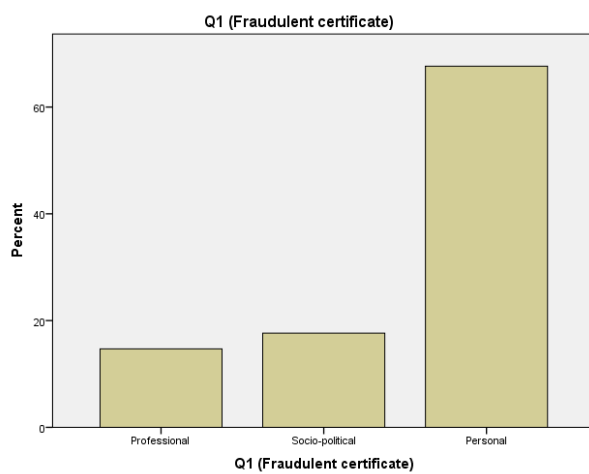☐ Political

☐ Legal

☐ General

☐ Scientific

☐ Other (Please specify)

Appendix B

Descriptive statistics for 33 items measuring translators' responses to ethical challenges

Q1 (Fraudulent certificate)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	5	12.5	14.7	14.7
	Socio-political	6	15.0	17.6	32.4
	Personal	23	57.5	67.6	100.0
	Total	34	85.0	100.0	
Missing	999	6	15.0		
Total		40	100.0		

Q1 (Fraudulent certificate)

Q2 (Unacceptable info. to religion and culture)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	16	40.0	43.2	43.2
	Socio-political	12	30.0	32.4	75.7
	Personal	9	22.5	24.3	100.0
	Total	37	92.5	100.0	
Missing	999	3	7.5		
Total		40	100.0		

Q2 (Unacceptable info. to religion and culture)

113
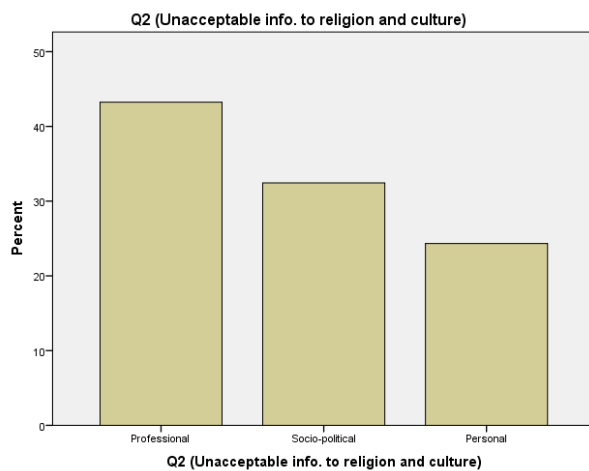
Q3 (Language not proficient in)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	16	40.0	55.2	55.2
	Personal	13	32.5	44.8	100.0
	Total	29	72.5	100.0	
Missing	999	11	27.5		
Total		40	100.0		

Q3 (Language not proficient in)
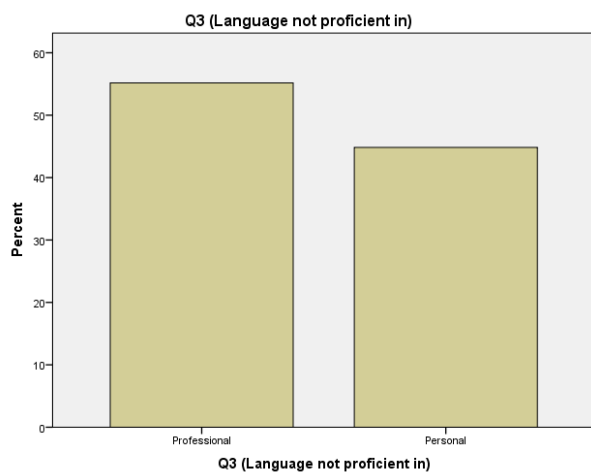
Q4 (Unable to meet the deadline)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	29	72.5	80.6	80.6
	Personal	7	17.5	19.4	100.0
	Total	36	90.0	100.0	
Missing	999	4	10.0		
Total		40	100.0		

Q4 (Unable to meet the deadline)
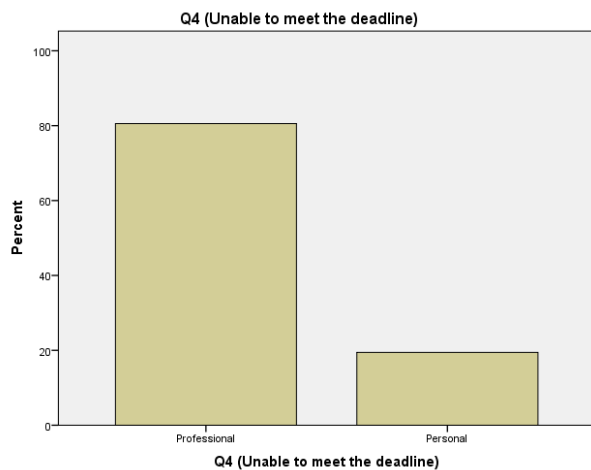
Q5 (Check translation not up to standard)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	14	35.0	35.9	35.9
	Socio-political	23	57.5	59.0	94.9
	Personal	2	5.0	5.1	100.0
	Total	39	97.5	100.0	
Missing	999	1	2.5		
Total		40	100.0		

Q5 (Check translation not up to standard)
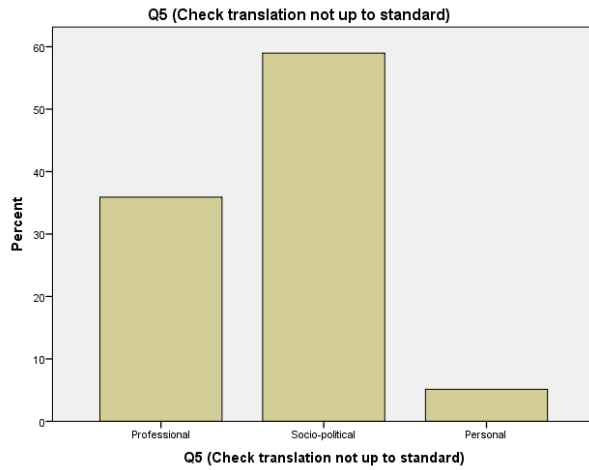
Q6 (Info. Offensive to values of target culture)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	13	32.5	39.4	39.4
	Socio-political	10	25.0	30.3	69.7
	Personal	10	25.0	30.3	100.0
	Total	33	82.5	100.0	
Missing	999	7	17.5		
Total		40	100.0		

Q6 (Info. Offensive to values of target culture)
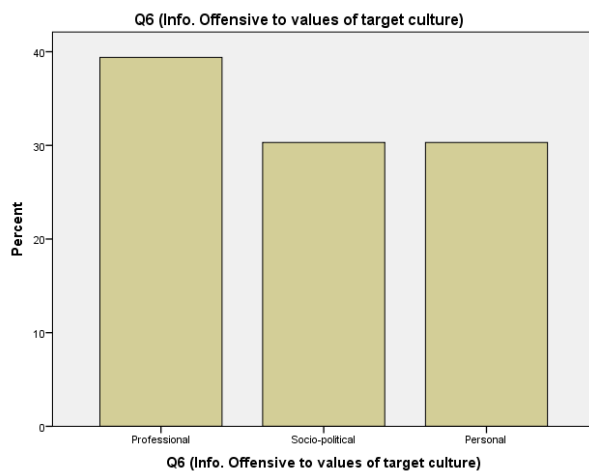
Q7 (Unfamiliarity with Tran. Technological tools)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	9	22.5	34.6	34.6
	Socio-political	6	15.0	23.1	57.7
	Personal	11	27.5	42.3	100.0
	Total	26	65.0	100.0	
Missing	999	14	35.0		
Total		40	100.0		
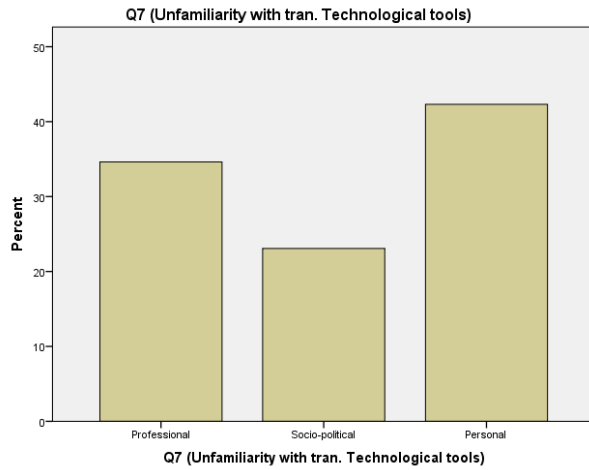
Q8 (Not mentioning translator's name)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	15	37.5	45.5	45.5
	Socio-political	8	20.0	24.2	69.7
	Personal	10	25.0	30.3	100.0
	Total	33	82.5	100.0	
Missing	999	7	17.5		
Total		40	100.0		

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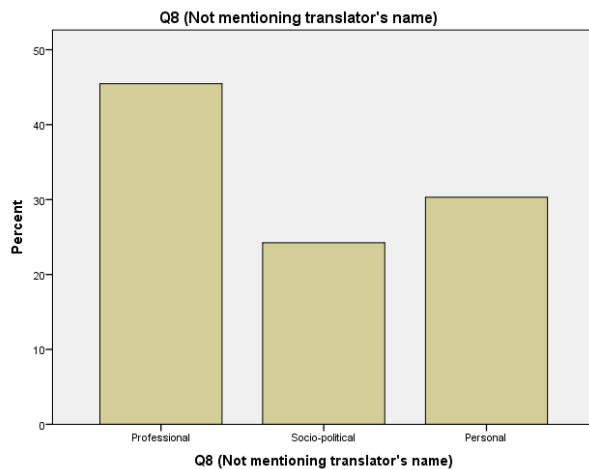
Q9 (Inaccurate info. Trouble client)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	7	17.5	21.9	21.9
	Socio-political	19	47.5	59.4	81.3
	Personal	6	15.0	18.8	100.0
	Total	32	80.0	100.0	
Missing	999	8	20.0		
Total		40	100.0		

Q9 (Inaccurate info. Trouble client)
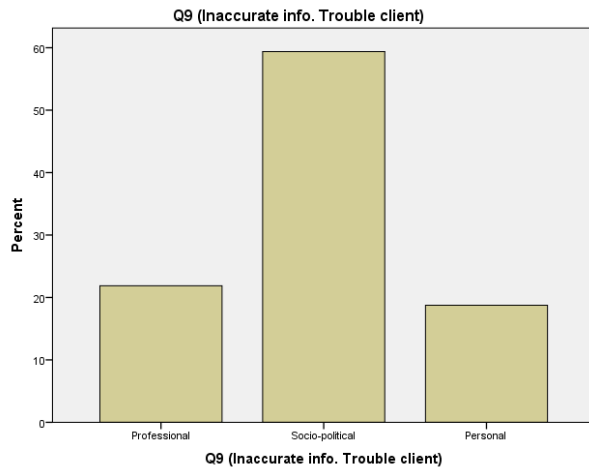
Q10 (Controversial topic you have strong opinion)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	4	10.0	14.8	14.8
	Socio-political	20	50.0	74.1	88.9
	Personal	3	7.5	11.1	100.0
	Total	27	67.5	100.0	
Missing	999	13	32.5		
Total		40	100.0		

Q10 (Controversial topic you have strong opinion)
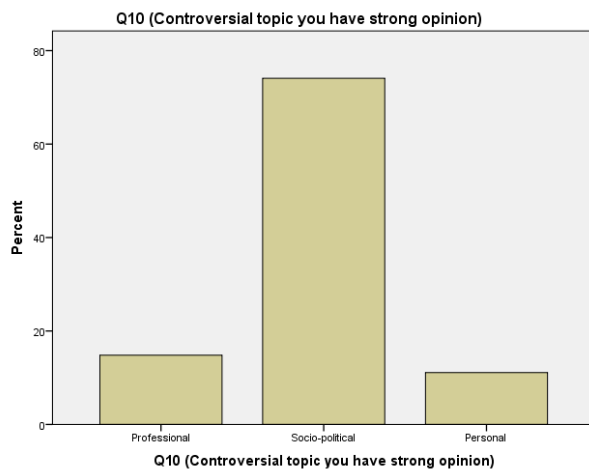
Q11 (Statements mock religious practice)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	7	17.5	18.9	18.9
	Socio-political	2	5.0	5.4	24.3
	Personal	28	70.0	75.7	100.0
	Total	37	92.5	100.0	
Missing	999	3	7.5		
Total		40	100.0		

Q11 (Statements mock religious practice)
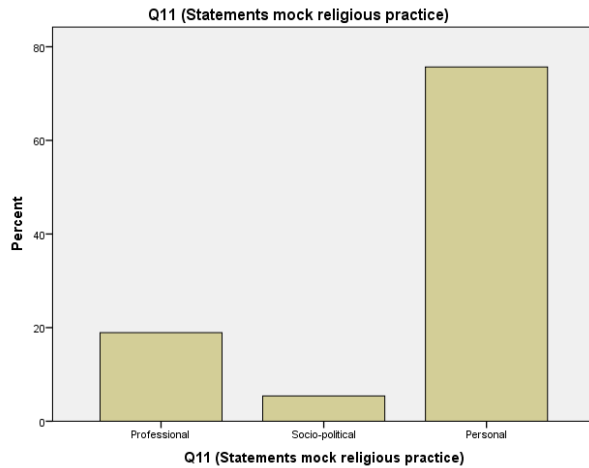
Q12 (Asked about content of medical translation)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	19	47.5	61.3	61.3
	Personal	11	27.5	35.5	96.8
	Mixed	1	2.5	3.2	100.0
	Total	31	77.5	100.0	
Missing	999	9	22.5		
Total		40	100.0		

Q12 (Asked about content of medical translation)
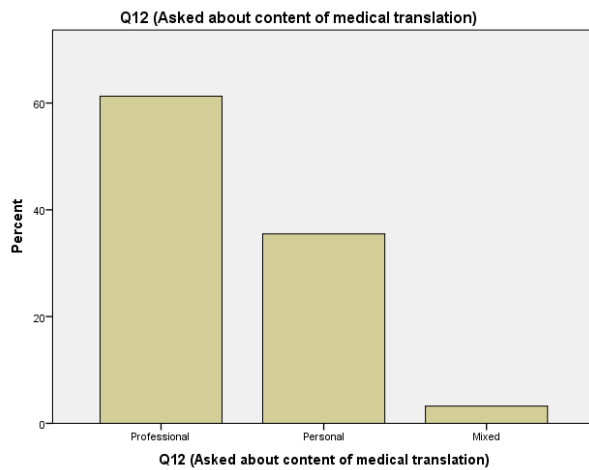
Q13 (Text with untrue & inaccurate info)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	15	37.5	42.9	42.9
	Socio-political	9	22.5	25.7	68.6
	Personal	11	27.5	31.4	100.0
	Total	35	87.5	100.0	
Missing	999	5	12.5		
Total		40	100.0		

Q13 (Text with untrue & inaccurate info)
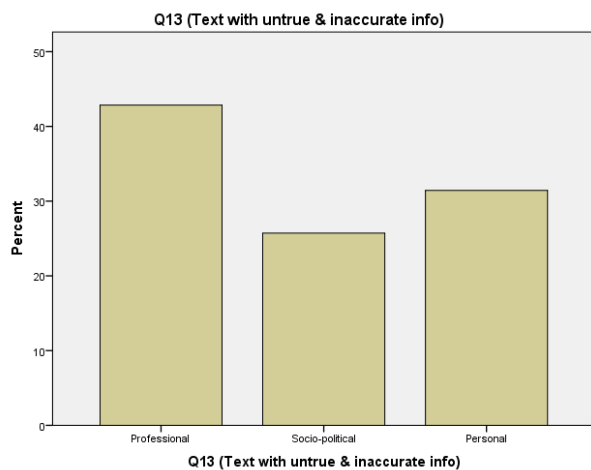
Q14 (Text with terminology beyond expertise)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	23	57.5	59.0	59.0
	Personal	16	40.0	41.0	100.0
	Total	39	97.5	100.0	
Missing	999	1	2.5		
Total		40	100.0		

Q14 (Text with terminology beyond expertise)
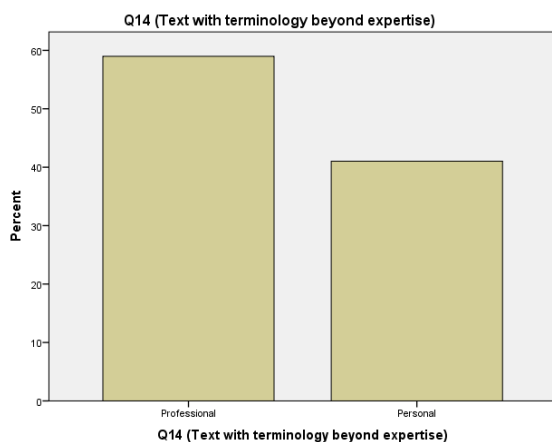
Q15 (No satisfactory working condition)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	26	65.0	74.3	74.3
	Socio-political	1	2.5	2.9	77.1
	Personal	8	20.0	22.9	100.0
	Total	35	87.5	100.0	
Missing	999	5	12.5		
Total		40	100.0		

Q15 (No satisfactory working condition)
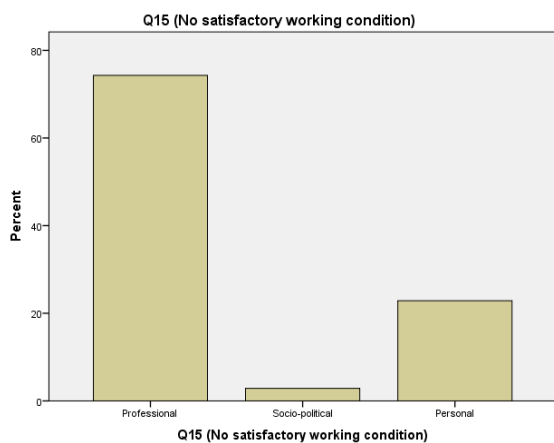
Q16 (Provide training in translation aspect)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	16	40.0	48.5	48.5
	Socio-political	5	12.5	15.2	63.6
	Personal	12	30.0	36.4	100.0
	Total	33	82.5	100.0	
Missing	999	7	17.5		
Total		40	100.0		

Q16 (Provide training in translation aspect)
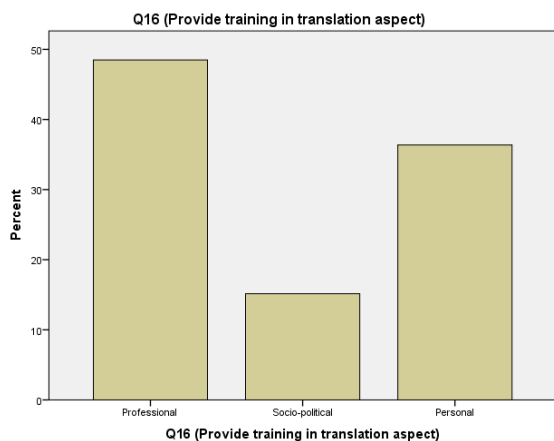
Q17 (Unfair & discriminatory against minority)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	29	72.5	87.9	87.9
	Socio-political	4	10.0	12.1	100.0
	Total	33	82.5	100.0	
Missing	999	7	17.5		
Total		40	100.0		

Q17 (Unfair & discriminatory against minority)
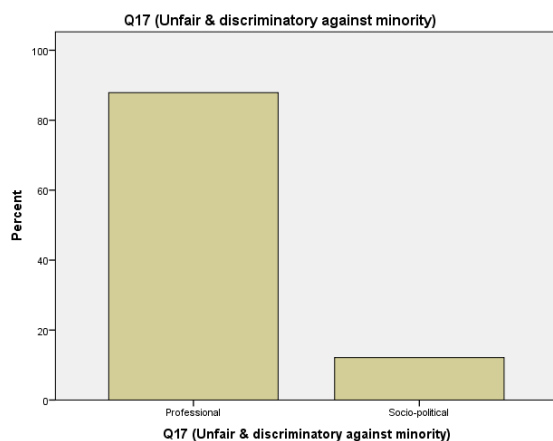
Q18 (No opportunity to attend training programs)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	7	17.5	19.4	19.4
	Socio-political	1	2.5	2.8	22.2
	Personal	26	65.0	72.2	94.4
	Mixed	2	5.0	5.6	100.0
	Total	36	90.0	100.0	
Missing	999	4	10.0		
Total		40	100.0		

Q18 (No opportunity to attend training programs)

Q19 (Your translation changed without consent)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	16	40.0	45.7	45.7
	Socio-political	5	12.5	14.3	60.0
	Personal	14	35.0	40.0	100.0
	Total	35	87.5	100.0	
Missing	999	5	12.5		
Total		40	100.0		

Q19 (Your translation changed without consent)
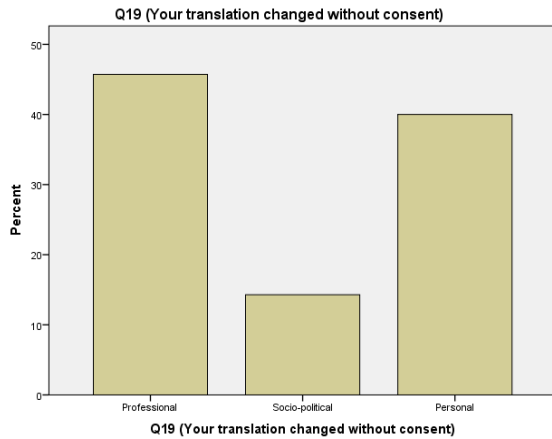
Q20 (Client asks you for advice)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	8	20.0	32.0	32.0
	Socio-political	6	15.0	24.0	56.0
	Personal	11	27.5	44.0	100.0
	Total	25	62.5	100.0	
Missing	999	15	37.5		
Total		40	100.0		

Q20 (Client asks you for advice)

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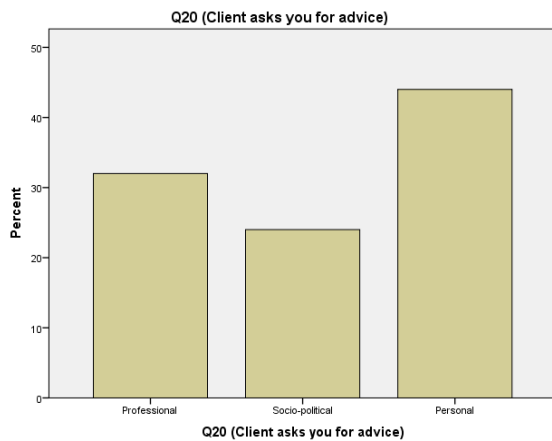
Q21 (Criticising women rights in your country)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	12	30.0	37.5	37.5
	Socio-political	7	17.5	21.9	59.4
	Personal	13	32.5	40.6	100.0
	Total	32	80.0	100.0	
Missing	999	8	20.0		
Total		40	100.0		

Q21 (Criticising women rights in your country)
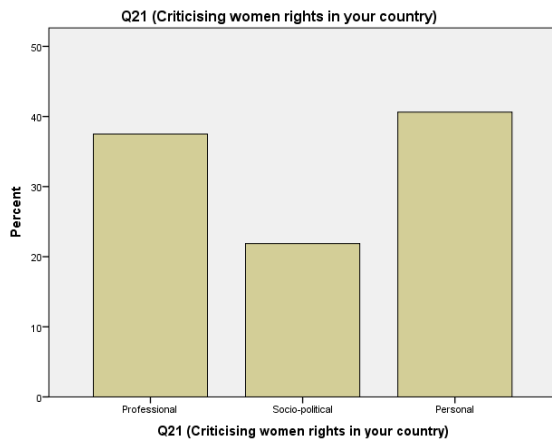
Q22 (Text expresses racist ideas against group)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	9	22.5	28.1	28.1
	Socio-political	5	12.5	15.6	43.8
	Personal	18	45.0	56.3	100.0
	Total	32	80.0	100.0	
Missing	999	8	20.0		
Total		40	100.0		

Q22 (Text expresses racist ideas against group)
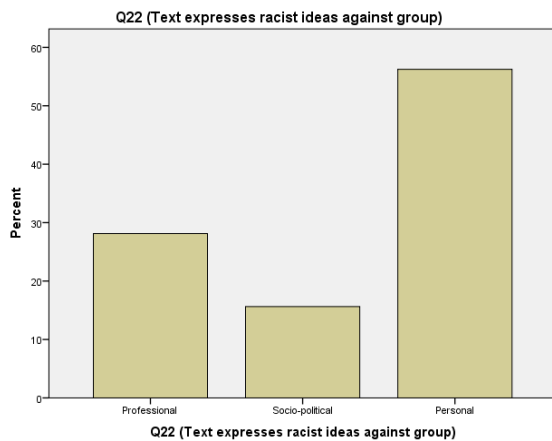
Q23 (Extremist views)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	1	2.5	2.6	2.6
	Socio-political	16	40.0	42.1	44.7
	Personal	21	52.5	55.3	100.0
	Total	38	95.0	100.0	
Missing	999	2	5.0		
Total		40	100.0		
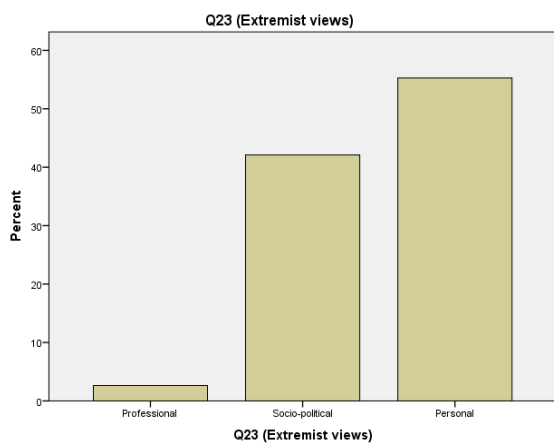
Q24 (Vulgar expressions)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	7	17.5	23.3	23.3
	Socio-political	11	27.5	36.7	60.0
	Personal	12	30.0	40.0	100.0
	Total	30	75.0	100.0	
Missing	999	10	25.0		
Total		40	100.0		

124
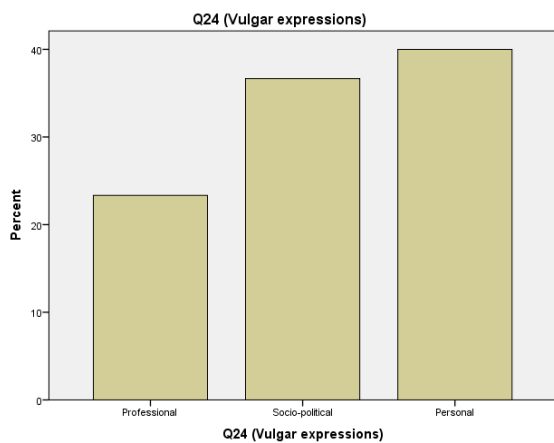
Q25 (Topic beyond competence)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	16	40.0	50.0	50.0
	Socio-political	1	2.5	3.1	53.1
	Personal	15	37.5	46.9	100.0
	Total	32	80.0	100.0	
Missing	999	8	20.0		
Total		40	100.0		
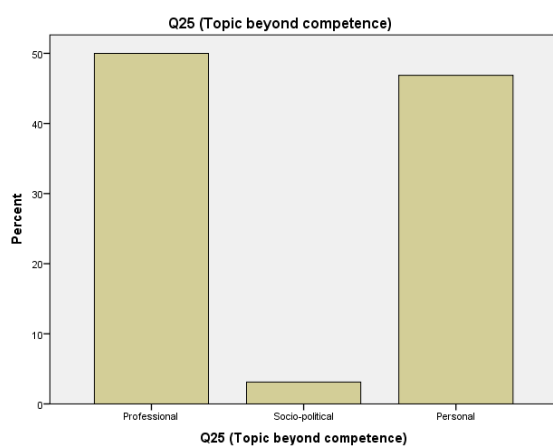
Q26 (Not using contracts & agreements)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	26	65.0	74.3	74.3
	Socio-political	3	7.5	8.6	82.9
	Personal	6	15.0	17.1	100.0
	Total	35	87.5	100.0	
Missing	999	5	12.5		
Total		40	100.0		
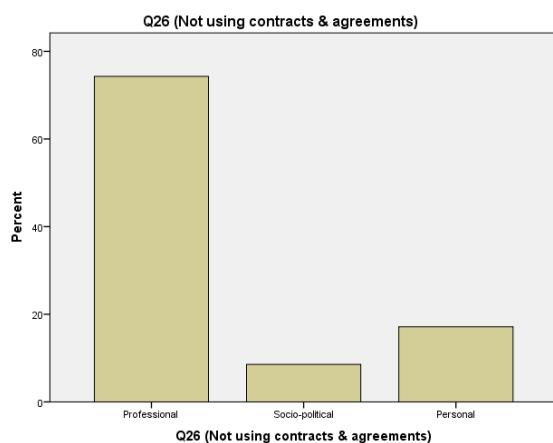
Q27 (Meeting to discuss poor payments)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	24	60.0	70.6	70.6
	Socio-political	1	2.5	2.9	73.5
	Personal	9	22.5	26.5	100.0
	Total	34	85.0	100.0	
Missing	999	6	15.0		
Total		40	100.0		

Q27 (Meeting to discuss poor payments)
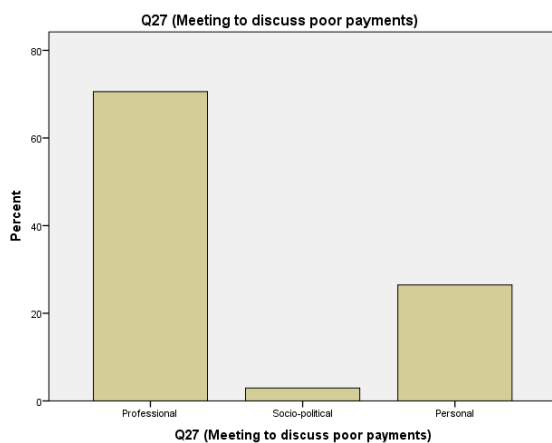
Q28 (Friend or relative asks you to change info)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	13	32.5	36.1	36.1
	Socio-political	19	47.5	52.8	88.9
	Personal	4	10.0	11.1	100.0
	Total	36	90.0	100.0	
Missing	999	4	10.0		
Total		40	100.0		

Q28 (Friend or relative asks you to change info)

126
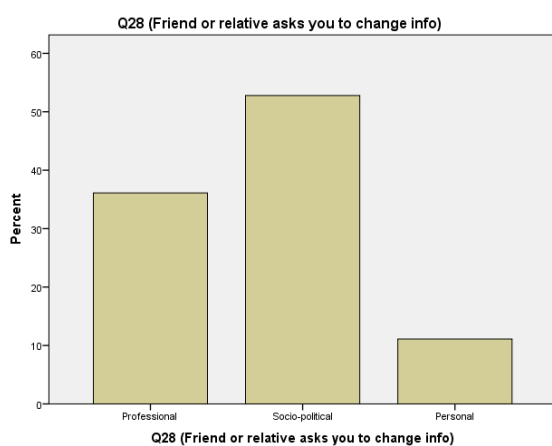
Q29 (No translation centre available for training)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	14	35.0	38.9	38.9
	Socio-political	8	20.0	22.2	61.1
	Personal	13	32.5	36.1	97.2
	Mixed	1	2.5	2.8	100.0
	Total	36	90.0	100.0	
Missing	999	4	10.0		
Total		40	100.0		

Q29 (No translation centre available for training)
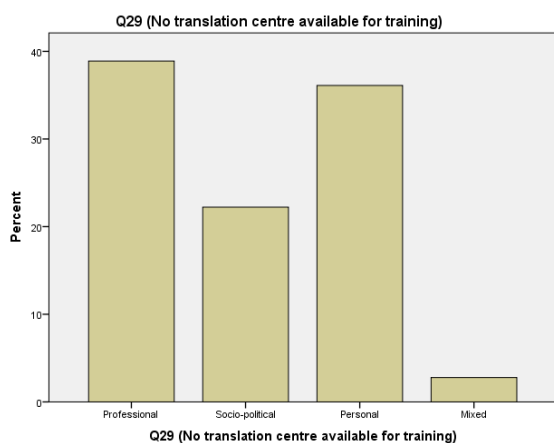
Q30 (Absence of professional association)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	1	2.5	2.8	2.8
	Socio-political	19	47.5	52.8	55.6
	Personal	16	40.0	44.4	100.0
	Total	36	90.0	100.0	
Missing	999	4	10.0		
Total		40	100.0		

Q30 (Absence of professional association)

127
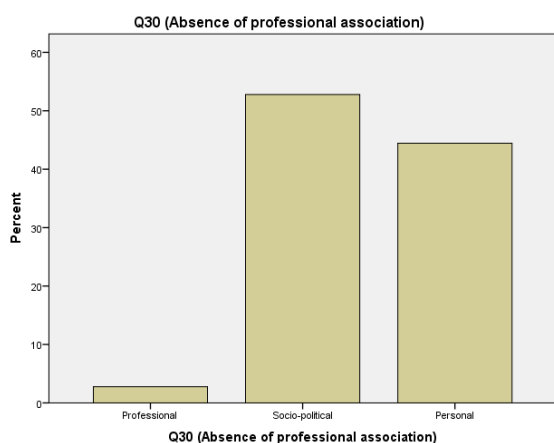
Q31 (Poorly written document)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	18	45.0	51.4	51.4
	Socio-political	10	25.0	28.6	80.0
	Personal	7	17.5	20.0	100.0
	Total	35	87.5	100.0	
Missing	999	5	12.5		
Total		40	100.0		
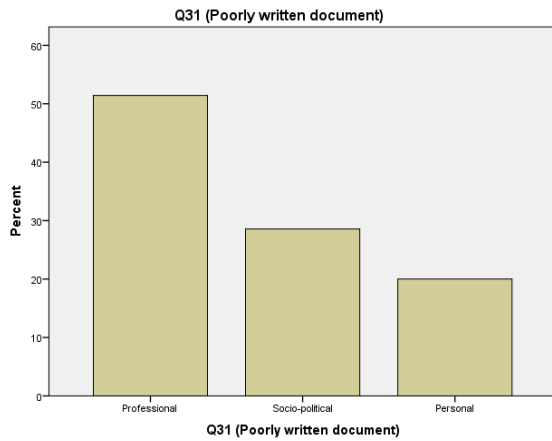
Q32 (Cultural references accepted in ST but not TT)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	8	20.0	23.5	23.5
	Socio-political	18	45.0	52.9	76.5
	Personal	8	20.0	23.5	100.0
	Total	34	85.0	100.0	
Missing	999	6	15.0		
Total		40	100.0		
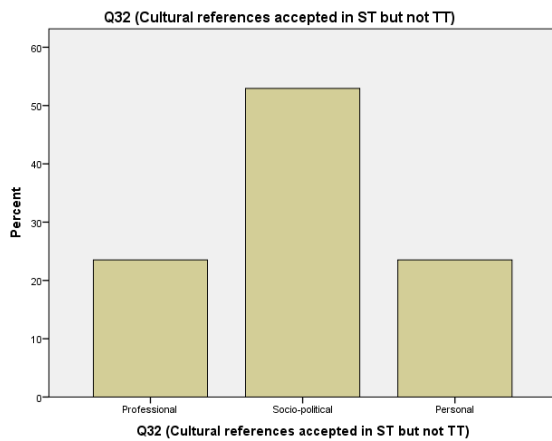
Q33 (Inappropriate content for children & teenagers)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professional	4	10.0	11.4	11.4
	Socio-political	13	32.5	37.1	48.6
	Personal	18	45.0	51.4	100.0
	Total	35	87.5	100.0	
Missing	999	5	12.5		
Total		40	100.0		

Q33 (Inappropriate content for children & teenagers)