

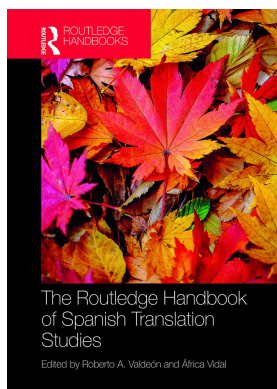
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## The Routledge Handbook of Spanish Translation Studies

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### Ethics and translation

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## ETHICS AND TRANSLATION

*Alberto Fuertes***Introduction**

Prior to the introduction of Descriptive Translation Studies in Spain, discussions around translation ethics hinged on the notion of fidelity and were usually with reference to literary translation. This resulted in right-or-wrong positions around the notion of equivalence, favouring source-oriented approaches. Such approaches crystallized in various prescriptive theories that ensued from translation criticism. Rather than describing what translators did and the reasons underlying translators' choices, translation scholars focused on what translators did wrong. Skopos theory and Descriptive Translation Studies brought in a turning point in translation reflection: the 1990s saw dualist notions of translation being progressively abandoned. This opened up new avenues of research on the interface between translation and ethics.

Research within Translation Studies has generally left prescriptive theories behind and has focused more on translators themselves. Attention is paid to the translator's idea of what is right and wrong in the practice of translation through the analysis of their actions and decisions, their deontological codes and the context in which their work is developed. Contributions in this area can be categorized into three different camps: deontology, literary ethics and social ethics or activism. Research on deontology (professional ethics) abounds, especially from the 2000s, and is mostly with reference to legal and institutional translation settings, with some innovative work on the role of interpreters in healthcare, in prisons and in court. Little new research has been done on literary ethics, an area concentrating the most traditional discussions, but there is some work worth mentioning. The newest discussions on ethics and translation revolve around social ethics, which has been developed internationally but was crystallized in the Granada Declaration (2010).

As to the ethics of the profession, Spain seems to have led the way as far as regulations of the duties of translators are concerned. During the colonial period, interpreters and translators used their skills as mediators as a way to keep their pre-conquest social status or even improve it. Interpreters were regarded as important and valuable among both the conquerors and the native population. This status resulted in mediators abusing the local population, which ultimately forced the Crown to pass laws clarifying the salary and duties of interpreters. A total of fourteen laws were passed over the course of a century (1529–1619) and a professional ethical code was defined (Valdeón 2014, 81). Such laws and regulations included “prohibiting

interpreters from receiving gifts from interested parties, from giving biased renditions, from having contact with interested (Amerindian) parties before court sessions, or from lacking in ‘fidelity, Christianity and goodness’” (Pym 2000, 152–3). According to Valdeón, the passing of these laws suggests an increased professionalization of interpreters and mediators and “provides evidence that the monarchy was aware of the unethical behaviour of some court interpreters” (2014, 82).

Although deontological codes have developed parallel to the professionalization of translation and interpreting in legal and institutional settings, nowadays there are numerous associations of translators in different fields of specialization that have adopted different codes of ethics to educate their members regarding ethical principles and standards in the practice of the profession. The Asociación Profesional de Intérpretes Judiciales y Jurados (APTIJ) [Professional Association of Judicial and Sworn Translators] and the Asociación Española de Traductores, Correctores e Intérpretes (ASETRAD) [Spanish Association of Translators, Copy-Editors and Interpreters] work for the defence of the translation profession in institutional contexts while others like the separate branch for book translators of the Asociación Colegial de Escritores (ACETT) [Collegiate Association of Writers] see to the protection of translator’s rights in the publishing industry in both Spain and Hispanic Latin America. All of them provide translators with the relevant legislation in their professional field as well as with a deontological framework of good practices. A special mention should be made of the Associació Professional de Traductors i Intèrprets de Catalunya (ATIJC) [Association of Professional Legal Translators and Interpreters of Catalonia], which publishes a periodical bulletin that denounces bad practice in the profession, and Centro Virtual Cervantes’s digital journal *El Trujamán* [The Dragoman], which includes a section on the profession where professional translators’ reflections on good practices are given visibility.

### Translation criticism and ethics

The interface between translation and ethics has not always been addressed in a direct way. Prior to the last decade of the twentieth century, it was rather an implicit concern in theoretical discussions on the different aspects of the translation process, with the notion of fidelity as the point of departure. While translation had been looked at mainly from the perspective of linguistics for the most part of the twentieth century, it started to take shape as an independent discipline in Spain around 1965 with the publication of Francisco Ayala’s *Problemas de la traducción* [Problems in Translation] (Santoyo 1987, 14). During the 1980s, the consolidation of Translation Studies as a separate discipline and its introduction into university programmes boosted research interest in translation, although theoretical discussions of translation had been frequent from the 1970s. Scholars kept focusing on theoretical discussions of translation, fidelity and dualist notions of equivalence, and research in this area usually involved the application of those theories to translation criticism as one of the applied branches of Translation Studies.

Translation criticism was not new to Spanish scholars. As early as in 1920, Astrana Marín, known nowadays for his translations into Spanish of Shakespeare, published *El Libro de los plagios* [The Book of Plagiarism], a book that set out to expose some of the scandals of Spanish literary scholars, including translation scandals. The book was not just an account of cases of plagiarism in Spanish letters at the time, but it also tackled issues such as translation plagiarism and translation quality. Astrana felt entitled to evaluate translations based on errors that he usually related to lack of competence in the start language. In doing so, he applied a source-oriented conception of equivalence. This normative approach to translation, which could be seen as the result of an attitude of moral superiority together with a certain sense of

professional ethics, was the usual way to address translation criticism in Spain until the last two decades of the twentieth century. Scholars taking prescriptive approaches to translation criticism at the time include Alfredo Elías in “Traducir es interpretar” [To Translate is to Interpret] (1941), Nicolás González Ruiz in “Doctrina de la traducción” [The Doctrine of Translation] (1942), Miguel Dolç in “Técnica y práctica de la traducción” [The Method and Practice of Translation] (1966), José Alsina in “Teoría de la traducción” [Theory of Translation] (1967) and Miguel Cordero del Campillo in “Sobre la traducción” [On Translation] (1969). All of them shared a source-oriented view of what was right in translation while emphasizing the importance of avoiding literalism in favour of target-language correctness and style. This emphasis was obviously the result of the confinement of translation discussions to literary translation and the concept of fidelity.

Despite the obvious predominance of source-oriented views on translation, there was still room for other approaches. Jaume Tur (1974) addressed the importance of a more descriptive approach to translation criticism, one that took into account not just the product in itself but its context of production. In other words, he wanted to put translators under the spotlight by considering how their constraints and motivations affected the end product. Even if descriptive approaches were not inexistent, they were still scarce and so most theoretical discussions on the nature of translation at the time drew on perpetuated assumptions on what translation should be. The prescriptive way in which translation criticism was approached was permeated with ethical concerns and concepts of translator competence (what a translator should know to be a good translator) and good/bad dichotomies were frequently used in discussing translation quality. Indeed, translation criticism would seem to have nurtured theoretical discussions on translation and not the other way around. True, some Spanish translation scholars argued that it should be so. García Yebra (1982) claimed that translation criticism was actually a theory of what a translation should be, articulated in the maxims “decir todo lo que diga el original, no decir nada que el original no diga, y decirlo todo con la corrección y naturalidad que permita la lengua a la que se traduce” [to say everything that is in the original, to say nothing but what the original states, and to say it in as correct and natural a way as the target language allows for] (43). García Yebra calls translations outside this precept as bad or mediocre translations, whereas translators adhering to these maxims are described as “excellent”. His examples of bad practice in translation include omissions and alterations, which could stem from a lack of competence in various areas, including cultural ignorance, transference problems or poor reading skills in the start language. Other possible motivations or reasons stemming from the context in which the translations were produced are left out of the picture.

One of the first and most explicit forays into translation and ethics in Spain is Santoyo’s *El delito de traducir* [The Crime of Translating] (1985). Santoyo touches upon many of the ethical concerns of Spanish translation scholars by resorting to the concept of fidelity more often than not. He outlines an ethics of translation based on the idea that readers are clients with expectations to be met as to the fidelity of translations. When fidelity is compromised, translations are said to be defective and therefore not worth the money spent on them. Santoyo’s focus was once again on literary translation and the notions of equivalence and competence seemed to be at the centre of the discussion. However, he did not limit his account of “the crimes of translators” to a source-oriented notion of equivalence, but he also saw intertextuality (i.e. mediated translations, plagiarism, etc.) and censorship as key concepts. Thus, concern about the way translations were produced was not just looked at from the point of view of quality and translation competence, but was expanded into issues such as the choice of the start text or its conscious manipulation to suit personal or political agendas. Plagiarism was also criticized and rejected as intellectual theft perpetrated in detriment of the non-plagiarising translator.

### Translation studies and ethics

The advent of descriptivism in Translation Studies brought in new avenues of research in translation and ethics from the 1990s. The first articles specifically on the ethics of translation and translators are reflections in the form of essays and descriptions of the professional practice of translation. In the twenty-first century, there has been a rise in empirical research on the translation profession in relation to professional ethics and deontological codes, with very innovative studies being published in recent years. Contributions in the area of literary ethics and social ethics are scarce, but interesting research has been done in both areas.

#### *Deontology*

Deontology has concentrated most research on ethics in Spain in recent decades. While much of this research has focused on translation and interpreting in legal and institutional settings, there is also room for other areas of specialization such as medicine or sign language. We can divide research on deontology into three areas: the ethics of translators, the ethics of interpreters and oral mediators, and codes of ethics as such. Special mention should be made of new research on the ethics of pedagogy in interpreter training.

The first contributions on professional ethics include essays and articles published throughout the 1990s and into the early twenty-first century, such as Peña's call for a pragmatic approach to the ethics of translation (1993) and his proposal for a professional ethics of translation (1998), where the author points at the necessity of an ethical approach combined with linguistics in the field of translation studies; Moya's ideas on the ethics of translators (1998) and his critical essay on the rights and duties of translators as depicted by García Yebra (2002); and Mayoral's "Las fidelidades del traductor jurado" [The Sworn Translator's Fidelities] (1999), which, along the lines of previous research on literary ethics, hinges on the notion of fidelity in his approach to the profession of sworn translation. Mayoral describes the tension between invisibility and active mediation inherent in the activity of sworn translators, while emphasizing the importance of serving the truth. There are more recent works like Marina's article on the ethics of translation (2007), which offers a reflection on the factors influencing translation in Latin America in the context of language variation, and Jiménez Liebanas's reflections on a deontology of translation (2009), which draw on Peña (1998) to offer a general view of education in ethical values in professional translation.

More descriptive works on the ethics of translators in legal settings include Martín Ruano's "La transmisión de la cultura en traducción jurídica" [The Transfer of Culture in Legal Translation] (2005), which focuses on the realm of decision-making in legal translation by looking into the ethical, ideological and political implications of translation decisions. Translation is seen as being able to introduce alternative ways to handle cultural specificity in a culturally diverse society. Martín and Taibi (2010) point to the deficiencies in legal translation and interpreting services in Spain and describe the institutional discursive strategies put into practice in building condemnatory narratives through the way information and translations are presented. In recent years, Martín Ruano has published articles on the conflicts arising from legal translation and identity in multilingual contexts (2012, 2015b) as well as on new critical approaches to deontology (2015a), which relate to the work of key referents such as Tosi (2003) in translation in multilingual settings and Minda (1995) as far as postmodern approaches to the law are concerned. Work on translation in medical settings includes Álvarez Díaz's article on the translation of clinical trial protocols and its ethical implications (2008), where the author sets

out to develop an ethical foundation based on Diego García's ideas on medical ethics, applying them to the translation of a multicentre clinical trial protocol.

As the author, co-author or editor of many works directly dealing with ethics, Valero is one of the main promoters of research on public-service interpreting. Some of her contributions include "El mediador interlingüístico en los servicios públicos" [The Interlingual Mediator in the Public Services] (2001), where she depicts the activity of interlanguage mediators and discusses their role, the ethical principles underlying their task and the influence of culture and other extralinguistic factors affecting their mediation; "Ética, TISP y redes sociales" [Ethics, Public Service Interpreting and Translation (PSIT) and Social Networks] (2008), co-authored by Cedillo, where the authors draw on the basic principles of a code of ethics (fidelity, impartiality, confidentiality and integrity) to explore the extent to which interpreters follow those principles, concluding that interpreters have trouble in maintaining impartiality; "La comunicación con mujeres extranjeras en la cárcel" [Communicating with Foreign Women in Jail] (2014), co-authored with Mojica, which studies communication barriers in interactions between women in prison and law enforcement agents in Spain; "Ética e ideología en TISP en situaciones de conflicto en el siglo XXI" [Ethics and Ideology in Public Service Interpreting in twenty-first -century Conflicts] (2014), co-authored with Vitalaru, which serves as an introduction to the volume *(Re)considerando ética e ideología en situaciones de conflicto* [(Re)visiting Ethics and Ideology in Situations of Conflict] by offering a review of the state of the art in research on the consequences of globalization on the work of translators and interpreters; finally, Valero's article on the ethics of interpreters in the context of gender-based violence (2016) co-authored with Cedillo, investigates qualitative aspects of the interactions between foreign victims of domestic violence and service providers and interpreters to look into the ethical dilemmas arising from such interactions.

Baixauli is opening new avenues of research as the main contributor to work on ethics and interpreting in prisons. His works include his doctoral dissertation (2012), which analyzes penitentiary interpreting from an ethical perspective, and an article deriving from his dissertation (2013), where he gives a thorough description of the setting of prison interpreting based on his own observations together with different data-collection tools to determine the factors that influence the activity of interpreters in prisons. Baixauli concludes that prior comprehension of the setting is essential to the adoption of an adequate ethical approach to the task. Other research in this area includes the work of Martínez-Gómez (2014), whose article on the issue of interpreting in prison settings follows a survey-based research design to offer an overview of the way different prison systems handle communication between foreign-born inmates and staff, to conclude that prison systems are still highly dependent on ad hoc measures and natural interpreters. While Martínez-Gómez does not address ethical issues directly, she raises awareness of the need for professionalization in the sector of prison interpreting.

As regards medical interpreting, Araujo-Lane and Phillips (2003) have contributed with an article on the importance of pre-sessions in avoiding misplacement of loyalties and misunderstandings as to the role of the interpreter in the medical session.

In sign language, Burad (2008) sets out to define the foundations of an ethos for the profession of sign interpreting.

Brander has fostered research on the ethics of the teaching of interpreting with two contributions: "Ética y didáctica de la interpretación" (2011), where the author explores various ethical approaches to translation and interpreting didactics in an attempt to justify the need for the study of ethics in the training of translators and interpreters in higher education, and "Quality and Ethics in Interpreter Education" (2013), an article on quality in interpreting education from the point of view of external Applied Ethics.

Work on codes of ethics includes Lobato's pioneering doctoral dissertation on the deontology of legal and sworn translation (2007a), part of which was later adapted as the book chapter "Deontología de la traducción" [Deontology of Translation] (2007b), which analyzes similarities in different codes of ethics for translation and interpreting from a variety of countries. Along these lines, Ortega and Lobato (2008) discuss different codes of ethics and point to the necessity of creating a deontological code governing legal translation and interpreting practice in the European Union.<sup>1</sup> Other interesting contributions are Baixauli's "El código deontológico, una herramienta profesionalizante para la interpretación en servicios públicos" [The Deontological Code: A Profession-oriented Tool for Community Interpreting] (2008) and his article on the ethics of medical interpreting (2014), the latter of which offers an in-depth analysis of codes of ethics for medical interpreting with a view to determining their applicability to cross-cultural ethical dilemmas.

Beyond purely academic research, the Spanish Ministry of Foreign Affairs and Cooperation published a White Paper on the state of the translation profession in 2012. This document was elaborated by the members of the Red de Intérpretes y Traductores de la Administración Pública (RITAP) [Spanish Network for Public Service Interpreting and Translation] in collaboration with ASETRAD and ATPIJ and it comprises data on the practice of the translation profession in Spain, together with recommendations as to the improvement of the status of the profession. This joint effort ultimately aims at the development of international norms for institutional translation and interpreting.

### Literary ethics

The evolution of research in literary ethics has been parallel to the evolution of reflection on ethics and translation as a whole. Prior to the introduction of Translation Studies in Spain, the first discussions on the issue hinged on dualist notions of equivalence and they were linked to translation criticism, which was almost exclusively circumscribed to literary translation. Towards the two last decades of the twentieth century, such views on translation and ethics started to wane favouring more descriptive views, while the range of approaches broadened to include the translation professionals and social activism in ethical discussions.

The first manifestation of the abandonment of traditional approaches to literary ethics came in a volume entitled *Ética y política de la traducción literaria* [Translation Ethics and Policy of Literary Translation] edited by Carbonell i Cortes (2004a), which he opens with an article analyzing foreignizing positions around translation, and specifically criticizes Venutti's ideas on the issue, which he terms as prescriptive. While he agrees that translators should present the Otherness as is, he is concerned that exaggerating foreign features as a way of promoting cultural resistance amounts to accommodating the Other to the stereotypes of the dominant culture, which defeats foreignization's purpose. In the same volume, Guiaro tackles the issue of ethics in literary translation through the analysis of the translation into Spanish of three novels by David Lodge. The function and translation of quotes within texts is looked into and the responsibility of translators in successfully handling them is discussed. Paradoxically, the volume also includes an article by Connolly where the author criticizes descriptivist approaches to translation criticism at the time, and he defends the need to reintroduce right-or-wrong criteria to make translation criticism operational. In the same year, Camps i Olivé edits and publishes a volume entitled *Ética y política de la traducción en la época contemporánea* [Translation Ethics and Policy at Present] (2004), which focuses on translation policies and ethics, and the visibility of translators. The volume emphasizes the need to abandon ideas of

fidelity and betrayal in translation and move towards a new conception of translation as a dialogue between translator, text, author and their respective cultural traditions.

Unfortunately, contributions to the camp of literary ethics in recent years have been fragmentary, the most salient ones being those of Vidal (2007a), who analyzes different post-colonial, plurilingual texts to explore the role of language and translation in presenting the existence of the other; Bueno (2010), who examines the work of translators from different religious orders to investigate how ethics distinguishes their activity from other kinds of translations; and Hernández Alonso (2012), who, along the lines of Vidal (2007a), explores the role of writers as translators of their own work in postcolonial literature in Portuguese.

In the area of ideology, politics and censorship, the TRACE research group (Traducción y censura [Translation and censorship]), which comprises researchers from the Universidad de León and the Universidad del País Vasco, have produced numerous thesis on the matter as well as numerous books and articles. Their research focuses on censorship in Francoist Spain in different literary manifestations including theatre, narrative, poetry and cinema, and it addresses different issues including self-censorship, the official mechanisms of censorship, and the legislation used to enforce it. The volume *Traducción y censura, inglés-español 1939–1985* [Translation and censorship, English-Spanish] (2000), edited by Rabadán, is a good point of departure for anyone who is interested in this camp. Recent contributions to the field include Gutiérrez Lanza (2011), Merino-Alvárez (2015) and Gómez Castro and Pérez López de Heredia (2015).

### Social ethics

Research on social ethics and translation has seen some attempts to initiate debate on the issue prior to the Granada Declaration (2010). Vidal and Martín Ruano (2003) approach the discourse on legal translation from Translation Theory, Law and Philosophy to explore new post-structuralist views on translation and justice; and Vidal (2009) explores the new role of translators and interpreters in the context of globalization to question translators' authority, the idea of what "responsible" translation is, and the ethical limits of the role of translators. The "Granada Declaration" (2010) is an explicit call for action on the part of translators, interpreters and translation researchers to reverse their role as tools in colonization, in social, economic, political and gender domination, and in globalization in order to become instruments at the service of society as a whole. The declaration was made by the participants of the 1st International Forum on Social Activism in Translation and Interpreting, held in Granada from 28th to 30th April 2007.

The Granada declaration, however, has not been the first reaction to globalization on the part of Hispanic translators. In 2006, the Tlaxcala network of translators for linguistic diversity, which was founded in 2005 by a group of cyberactivists, published the Tlaxcala Manifesto. The manifesto is a declaration against imperialism, and specifically the kind of modern imperialism that the United States of America and the English language represent. English is not condemned for its status as a lingua franca, but for its potential to transmit the ideology of superiority associated to imperial languages, as is evident from the large amounts of translations from English into subordinate languages that are produced nowadays and the lack of translations in the opposite direction. The signers of the manifesto take the stand of "de-imperializing the English language by publishing in all possible languages (including English) the voices of writers, thinkers, cartoonists and activists who nowadays write their original texts in languages that the domineering empire's influence do not allow to be heard" in the hopes



that this will make the world more diverse, promoting both multilingualism and translation multidirectionality to fight world views as represented through the imperialist use of English.

Following the Granada Declaration, research in social ethics is still scarce and includes Castro Vazquez's article on gender issues in translation (2010), where the author demands the use of non-sexist language in an attempt to promote a linguistic reform which will open way to the subsequent social reform; and Fernández Gil's contributions on the effects of translation on historical memory: a book (2013) presenting an interesting view on translation as rewriting, as a recontextualization that can alter the memory of historical events to adjust it to political, ideological and economic interests; and an article (2014) which, through the analysis of Holocaust literature translations, further explores the idea of translation as a catalyser of changes in the collective memory. In both these works, Fernández Gil raises awareness of the potential of translation to change world views.

### *Future directions*

Recent research in deontology and professional ethics has opened interesting pathways of intellectual discussion. Gender issues (Valero and Mojica 2014; Valero and Cedillo 2014), conflict situations (Valero and Vitalaru 2014) and prison interpreting (Baixauli 2012, 2013) are some of the areas offering new avenues for empirical studies on ethics and mediation, as well as others such as the ethics of translation teaching, in line with Brander's work (2011, 2013).

As pointed out, research on literary ethics and relations with the other has dropped in recent years, and the field of social ethics and activism is yet to be developed, but efforts are being made to foster research in these areas. The research group *Traducción, Ideología, Cultura* [Translation, Ideology, Culture], based in Salamanca, is currently working on ethics, minoritized literature and globalization, and Vidal appears as one of the main contributors with books on literary translation, power relations and the representation of the Other (2007b, 2010, 2012, 2017). López Ponz has also recently published a book on the problem of translation in the context of power relations and minoritized literature (2014). These research directions seem to be the most promising ones in a world where minorities and social activism are more and more vocal of identity issues resulting from globalization and capitalism.

Ethics has been a key concept in the development of Feminist Translation Studies first and, more recently, of Queer Studies, and has opened an interesting area to develop in Spanish Translation Studies. Articles on the matter include Mira's (1999), which explores the conflicts arising from the translator's faithfulness to current political values in translating homosexuality or Santaemilia's volume on *Gender, Sex and Translation* (2005), where different approaches to the translation of sex as a political act are presented. Along these lines, Audiovisual Translation Studies have touched upon the issue very recently including articles by Díaz Cintas (2012), Pérez-González (2014) and Martínez Pleguezuelos (2016), among others, where the authors explore manipulation as to issues related to sex and homosexuality.

One of the areas of ethics and translation in which research has been virtually inexistent is that of translators as authors and the duties they contract as such. The first piece of research specifically on the area is "The Duties of Translators under the 'Compulsory License' System of the Universal Copyright Convention", by the Panamanian writer Díaz Lewis in 1956, but nothing has been done since in Spanish Translation Studies. Considering the incidence of plagiarism as a translation strategy in Spain during the twentieth and twenty-first centuries (Fuertes 2015), the new modalities of collaborative translation arising from online communication, fansub communities in audiovisual translation and the ethical problem of distributing

unauthorized translations or subtitles, as well as the blurry notion of authorship in translation memories, this area seems to offer very promising research opportunities.

### Recommended reading

Valero Garcés, Carmen, ed. 2014. *(Re)considerando ética e ideología en situaciones de conflicto*. [(Re)visiting Ethics and Ideology in Situations of Conflict]. Alcalá de Henares: Universidad de Alcalá de Henares.

This recent volume is a must for all those who desire to do research on interpreting and ethics. It includes the latest research on the new challenges interpreters have to face in the context of the growing imbalances ensuing from globalization.

Baixauli Olmos, Lluís. 2013. "A Description of Interpreting in Prisons: Mapping the Setting Through an Ethical Lens." In *Interpreting in a Changing Landscape: Selected Papers from Critical Link 6*, edited by Christina Schäffner, Krzysztof Kredens and Yvonne Fowler, 45–60. Amsterdam: John Benjamins. This article offers a description of interpreting in prisons. It presents a detailed account of the factors influencing the work of prison interpreters and their impact on their practice and ethics. It can be a good starting point for researchers interested in interpreting in settings other than courts of justice, since it also reports on the data collection tools used in the study.

Camps i Olivé, Assumpta, ed. 2004. *Ética y política de la traducción en la época contemporánea*. [Translation Ethics and Policy at Present]. Barcelona: PPU (Promociones y Publicaciones Universitarias).

This collection of articles offers a reflection on contemporary literary translation from various languages and perspectives. The common threads are translation policies and literary ethics, and translators' visibility is at the centre of the discussion. The articles emphasize the need to abandon the idea of translation as betrayal by presenting it as a dialogue between the translator and text, the author, and the textual and cultural tradition they belong to. The volume's interest lies in the fact that it is one of the first manifestations of the abandonment of prescriptivism in translation criticism and of the new direction literary ethics research has taken in regard to translation.

Lobato Patricio, Julia. 2007. "Deontología de la traducción: análisis general de los elementos comunes a diversos códigos de ética que regulan el ejercicio profesional de la traducción y la interpretación en distintos países." [Deontology of Translation: A General Analysis of the Common Issues in Various Ethical Codes Governing the Professional Practice of Translation and Interpreting in Different Countries.] In *Traducción y mediación cultural: reflexiones interdisciplinarias*, edited by María del Carmen Balbuena Torezano and Angeles García Calderón, 225–32. Granada: Atrio.

This article offers a detailed account of the different ethical codes and laws governing translation and interpreting internationally. The article also offers an analysis and comparison of said codes and laws, and it can be useful as reference material on the subject.

### Note

- 1 Such a code came into being in 2013 through the EULITA association. The EULITA code of ethics of legal interpreters and translators derives directly from the principles defined in the Universal Declaration of Human Rights, December 1948 (Articles 1–11); The European Convention for the Protection of Human Rights and Fundamental Freedoms, November 1950 (Articles 5 and 6); The Charter of Fundamental Rights of the European Union (2000/C 364/01), CHAPTER III – Articles 20–21, CHAPTER VI – Articles 47–50; and Directive 2010/64/EU of the European Parliament and Council of 20 October 2010 on the right to interpretation and translation in criminal proceedings.

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