

# **The Study of Chesterman’s Models of Translation Ethics : A Case Study of the Persian Translation of The Sound and the Fury**

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## **Abstract**

According to Baker (2011), ethics plays an important role within the translation profession and the knowledge of ethical standards is essential to good practice, developing the profession and maintaining positive opinions and perceptions. This study offered an overview of a compilation of rules and directives that translators must follow while performing their duties. The present paper was an attempt to apply comparative analysis to the novel of “ the Sound and the Fury” by William Faulkner along with its Persian translation by Hosseini. The models of translation ethics proposed by Chesterman(2001) were used as the framework. Then, the models were investigated in the context by using the examples extracted from the corpus. It was also found what model of translation ethics was the most frequent, and the influence of professional and personal ethics in the translator’s work was examined. It was concluded that the most frequent model of translation ethics was ethics of communication and the research questions of the study were answered.

KEY WORDS : ethics, translation, personal ethics, professional ethics

## **1.INTRODUCTION**

Murakami (2004) defined translation as a form of communication between two entities, exploring this in terms of any dialogue, even between individuals who speak the same language. This is an “ethics” of translation in as much as translation comes to stand for the act of communication between self and other, where the other is evident in a number of different contexts (ibid.p.273).

Moreover, the concept of ‘ethics’ is complex and multifaceted. It stands in an intricate relationship with morality ( Hinman 2013, Koskinen 2000), and may be conceptualized in various ways. It may broadly be conceived of in deontological or teleological terms (Baker 2011), and within this basic tension, may be defined within an array of different frameworks, such as absolutism, relativism (Hinman 2013), consequentialism or utilitarianism (Hooker 2010,Singer 2011). Ethics may also be viewed from within the paradigms of rights (Hinman 201), character or virtue (Hinman 2013, Slote 2010), and diversity (Hinman 2013).

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### **1.1. Ethics and Morality**

Ethics and morality are generally understood to concern our ability to make decisions on the basis of what is believed to be morally right or wrong in a specific context. Those who follow what is known as virtue ethics, however, would argue that ethics is not just about knowing what to do on a given occasion. For them, rather than focusing on the question “what should I do?”, one must be concerned with the question “what kind of person should I be?”-or, more specifically, “what kind of translator should I be?” (Baker2011, p.275). As Chenny (2010) explained, “virtue ethics takes a long view of ethical issues, framing them not as merely momentary or episodic concerns but rather as issues relevant across all domains of life and one’s entire lifespan”(ibid,p.238). Ethics is thus understood as a lifelong process of learning and improvement, of nurturing the right virtues in ourselves and those in our care. But the two issues are clearly inseparable, since in striving to be a better person an individual must reflect on the same principles and ideals that inform his or her decision about what is ethical to do in a specific context.

Chenely (2010, p.3) reiterated a commonly held lay view, namely, that discussions of ethics revolve around ‘dry, abstract’ principles that are negatively formulated in the form of ‘don’ts’ rather than ‘dos’, while morality concerns everyday decisions, features prominently in public debates about the rights and wrongs of specific events, and therefore seems more relevant to our lives. Prado(2006) drew a similar distinction, adding that ethics has now come to be associated with the right conduct in professional life(hence our use of labels such as ‘business ethics’ and ‘medical ethics’), whereas morality refers to the right conduct for everyone. Focusing on ethics in the context of translation, Koskinen (2000) made the same distinction in slightly different terms: He saw morality as a characteristic not of communities but of individuals, and ethics as ‘collectivised’ morality, as a collective effort of a community to formulate a set of rules or recommendations of accepted moral behavior.

Baker (2011) used ethics, morality and their derivatives interchangeably. On the whole, she also assumed, with Chenny (2010,p.237), that “ethics is about the stream of life rather than just its turbulent moments”, and that many default choices that do not necessarily give rise to conscious decision-making can have important ethical implications.

In this sense, Vermeer (1996, p.83) maintained that morality and ethics (which he sees as synonymous) are “phenomena concerning personal behavior” and therefore should not be included in the general theory which should be kept value-free.

Moreover, Venuti’s (1998) ethics of difference is faithful to the Levinasian (1989) basic tenet of the essential non- reciprocity of moral responsibility: “ I can only demand of myself to act morally without expecting anyone else to do the same” (Bauman1993,p.50).

### **1.2.Different Kinds of Ethics**

Some arguments are based on the value of a true or faithful representation of the original, of the Other. Others start from the idea that translating is a form of service for a client, and thus value

loyalty. Others again take understanding or cooperation as the primary values to be served. Still others propose an ethics based on norms and the value of trust (Williams2002).

### 1.2.1 Cultural and Ideological Factors

Another set of questions has been raised by the cultural turn in translation studies : this has led scholars to look at how translations have been influenced by cultural and ideological factors, and how translations in turn have effects on target readers and cultures. These effects can have huge ethical dimensions(Williams2002). Keywords are:

- power, emancipation (Robinson 1997)
- gender (Von Flotow1997)
- post-colonialism, nationalism, hegemony (Bassnet and Trivedi 1999)
- minority, cultural identity (Venuti 1998)
- the translator's visibility (Venuti 1995)

### 1.2.2 Codes of Practice

Demonstration of professional ethics include the codes of practice issued by translators' unions, translators' charts, ISO 9000 and other quality standards as well as other normative expressions of what is considered to be acceptable and desirable behavior in the profession (Koskinen2000). According to Pym (1997), these rules determine what others have a right to expect from the translator: fidelity, accuracy, effectiveness, reasonable prices, solidarity between translators, professional secrecy (ibid.). A translator who obeys all these rules would then not need to contemplate the morality of his or her actions. The problem of ethics only arises if the explicit rules cannot be followed. In reality, the ethical codes may rather often leave the translator without much support.

### 1.2.3 Professional Ethics and Personal Ethics

for Chesterman, there is a clear distinction between personal and professional ethics, and any wider socio-cultural or even activist role that the translator may play he sees as outside the domain of professional ethics, per se, even though translators may of course choose to allow their personal ethics to influence the way in which they apply their professional ethics.

## **1.3 Models and Principles of Translation Ethics**

Chesterman (2001) put forward four models of translation ethics: an ethics of representation, an ethics of service, an ethics of communication, and norm-based ethics. His own formulation of an ethical code for translation is based on a kind of virtue ethics, where the most important virtue is the commitment to striving for excellence in translation, to being a good translator (Chesterman2001), combined with other virtues such as fairness, truthfulness, trustworthiness, empathy and determination (Chesterman2001).

Put another way, Pym (1997) listed five ethical principles: 1. The translator is responsible for the translation s/he accepted to produce, 2. The translator is not directly responsible for the whole translation situations, but professionally responsible for the translation, 3. Translation processes should not be reduced to an opposition between two cultures, and it is wrong to base one's actions on only one set of cultural criteria, 4. The cost of translation ought not to outweigh the benefits of the intercultural relation in question, and 5. Through her/his work, the translator is responsible for contributing to lasting intercultural cooperation(ibid).

#### **1.4 Statement of the Problem**

Ethics plays a key role in the field of translation studies(Baker2011). However, according to the researcher's knowledge, many students majoring in English translation in Iran are not provided with ethical principles that would help them improve the profile of translations in the community and raise students through professional development.

In other words, much responsibility for creating an ethical translation lies with the translator .If translation has always been a “conflict more than an achieved task,”( Spivak (2012,p.312), She(ibid) reminded us that it carries added responsibility today.

Therefore, it seems necessary to provide English translation instructors and translation trainees with principles to be aware of the ethics.

#### **1.5 Significance of the Study**

Many instructors tasked with teaching in the field of translation studies have difficulty finding ethical principles translators should adopt in translation.

In addition, many students interested in the field of translation have a hard time finding a book that would teach them what principles in ethical translation they need to know basically to be able to translate well and promote translation as a professional activity, protecting the status of translators and ensuring translators adopt professional standards in their practice.

The study helps students improve their translation skills through learning and using these principles. Furthermore, instructors working in the field of translation studies can use the ethical principles presented in this study as teaching materials.

The present study also offers a corpus of opinions of practitioners in the field of translation ethics to ease the work of researchers, and also a novel as the corpus is selected to analyze the role of professional ethics or personal ethics in the translator's work

#### **1.6 Objectives of the Study**

The present study offers an overview of ethics in translation and also determines the most frequent models of translation ethics proposed by Chesterman(2001).

This study aims to provide translators with the models of translation ethics to determine the most frequently used model by translator. It also helps translators find the best ethical principles to transfer the intended message in the best way.

In addition, the study investigates the role of professional ethics or personal ethics in the translation of the selected corpus and presents findings of the research in the form of a table. Insufficiency of such a topic in researches would bring along suggestions for more researches in this field and seems discussable.

### **1.7 Research Questions**

In this study the following research questions are addressed:

1. To what extent have the models of translation ethics been adopted in the translation of the selected corpus?
2. Has the professional or personal ethics played a role in the translation of the selected corpus?

## **2. METHODOLOGY**

### **2.1. Data Collection**

As a whole data collection procedure for this study was comparative as well as descriptive type. The steps used to perform the present study were as follows: First, the source text and the translation were carefully read by the researcher to determine the most frequently used models of ethics in the translation of the corpus.

### **2.2 Data classification**

After collecting the data, the researcher has classified the translation of selected corpus according to Chesterman's models of translation ethics. These models of ethics are as follows:

**Ethics of representation** : this is based on loyalty towards the source text, as well as loyalty towards ethical representation of the Other (Chesterman 2001).

**Ethics of service:** It is founded on a view of translation as a service rendered to a client, and in this view ethical behaviour equates to meeting the ideals of rendering a professional service (Chesterman 2001).

**Ethics of communication:** It is less concerned with representation of the source text, or meeting the client's requirements; rather it is founded on the principle of enabling communication and cooperation. This is also the basis of Pym's (2000) view on ethics.

**Norm-based ethics:** This is premised on the idea that norms encode the ethical values held at a particular time in a particular society, and that ethical behaviour therefore equates to behaving in accordance with these norms as socially sanctioned expectations (Chesterman 2001).

### **2.3 Data Analysis**

One of the possible ways for the identification of models of ethics in translation is to compare the extracts from ST and TT. This study also is a comparative study and the domain of this qualitative research was placed within the scope of descriptive view of translation as a product. This study was an attempt to reveal which models of translation ethics were chosen in translation of *The Sound and the Fury* into Persian. For comparing the data, the examples from source text and target text were listed, and then the models of translation ethics which were used for each example were determined in order to find the most frequent model.

Following are examples of models of translation ethics extracted from the corpus. It should be noted that only examples of ethics of service were not found in the selected corpus because this model of ethics is a view of translation as a service rendered to a client .

### **Ethics of Representation**

All the following examples are ethics of representation because they show loyalty towards source text.

1. It was Grandfather's and when Father gave it to me he said I give you the **mausoleum of all hope and desire.**

ساعت پدر بزرگم بود و روزی که پدر بزرگمان آن را به من می داد گفت: کونتین، گور امید و آرزوها را به تو می دهم.

2. I don't suppose anybody ever **deliberately listens to a watch or a clock.**

خیال نمیکنم که کسی دانسته به ساعت مچی یا دیواری گوش بدهد.

3. Like Father said down the long and **lonely light-rays** you might see Jesus walking, like.

به قول پدر در پایین شعاعهای بلند و بی مونس نور چه بسا مسیح را ببینیم در حال راه رفتن.

4. Through the wall I heard Shreve's bed-springs and then **his slippers on the floor hissing.**

از آن طرف دیوار صدای فنر تختخواب شریو را شنیدم و بعد صدای دمپایی اش را که بر کف اتاق فس فس میکرد.

5. **So I'd have to turn my back to it**, feeling the eyes animals used to have in the back of their heads **when it was on top, itching.**

این بود که پشتم را، وقتی قسمت بالایش می خارید، به آن میگردم و چشمهایی را که حیوانات زمانی در پشت سرشان داشتند حس میکردم.

6. Shreve stood in the door, **putting his collar on**, his glasses glinting rosily, as though he washed them his face.

شریف توی در ایستاده بود و یخه اش را میپوشید و عینکش گلگونه برق میزد، انگار با صورتش شسته بودش.

7. "I'll have to hustle. I cant stand another cut. The dean told me last week"- **He put the watch back into his pocket. Then I quit talking.**

"باید عجله کنم. تحمل یک غیبت دیگر را ندارم. رئیس دانشکده هفته پیش گفت...." ساعت را به جیبش برگرداند. بعد من از حرف زدن ایستادم.

8. He went out. The door closed. **His feet went down the corridor.**

شریو بیرون رفت. در بسته شد پاهایش از راهرو پایین رفت.

9. About noon you'd see him with a shirt and collar on, like anybody else. **The others passed**

**him running**, but he never increased his pace at all.

نزدیکهای ظهر او را، مانند دیگران، پیراهن به تن و یخه زده میدیدیم. دیگران در حال دو از کنارش میگذشتند.

10. It was a while before the last stroke ceased vibrating. **It stayed in the air, more felt than heard, for a long time.**

مدتی طول کشید تا ضربه آخر از ارتعاش افتاد. زمانی دراز، مسموع که نه، محسوس، در هوا ماند.

### **Ethics of Communication**

The following examples are ethics of communication because they are less concerned with representation of the source text; rather they are founded on the principle of enabling communication and cooperation.

1. **It's rather excruciating-ly apt** that you will it to gain the reducto to absurdum of all human experience which can fit your individual needs no better than it fitted his or his father's

آنچه در عین مناسبت خونین جگرت میکند این است که استفاده از آن تو را به نتیجه عیث به سر آمدهای آدمیزاد می رساند و میبینی که، عین جور در نیامدن با حوایج شخصی او یا پدرش، با حوایج شخصی تو جور در نمی آید.

2. I give it to you not that you may remember time, but that you might forget it now and then for a moment and **not spend all your breath trying to conquer it.**

این را به تو نه از این بابت میدهم که زمان را به خاطر بسپاری، بلکه از این بابت که گاه و بیگاه، لحظه ای هم که شده، از یادش ببری و تمام هم و غم خودت را بر سر غلبه بر آن نگذاری.

3. It's always the **idle habits you acquire which you will regret.** Father said that.

پدرمان میگفت: آنچه همیشه مایه تاسف آدم میشود کسباعاتهای بیهوده است.

4. Father said that constant speculation regarding the position of **mechanical handson an arbitrary dial which is a symptom of mind function.**

پدر میگفت تامل بی وقفه درباره وضعیت عقربه های خودکار روی صفحه ای ساختگی که نشانه عمل ذهنی است.

5. Shreve stood in the door, putting his collar on, his glasses glinting rosily, as though he washed them his face. **"You taking a cut this morning?"**



شریف توی در ایستاده بود و یخه اش را میپوشید و عینکش گلگونه برق میزد، انگار با صورتش شسته بودش. "امروز صبح میخواهی غیبت کنی؟"

6. Shreve said, **if he's got better sense than to chase after the little dirty sluts, whose business.**

شریو میگفت: ای بابا ولش کناگر شعورش به همین میرسد که دنبال فاحشه های کثیف بیفتد، به کسی چه.

7. In the South you are ashamed of being a virgin. Boys. Men. They lie about it. **Because it means less to women, Father said.**

توی جنوب باکره بودن خجالت داره. پسرها. مردها. همه درباره آن دروغ میگویند. پدر میگفت: چون زنها سر سوزنی هم به آن اهمیت نمیدهند.

8. **Until on the Day when He says Rise** only the flat-iron would come floating up.

تا اینکه سحرگه حشر که خدا میگوید برخیز تنها اتو شناور بالا می آید.

9. **It's not when you realize that nothing can help you- religion, pride, anything- it's when you realize that you don't need any aid.**

بدبختی آدمی آن وقتی نیست که پی ببرد هیچ چیز نمی تواند یاریش کند- نه مذهب، نه غرور، نه هیچ چیز دیگر- بدبختی آدمی آن وقتی است که پی ببرد به یاری نیاز ندارد.

10. The watch ticked on. I turned the face up, the blank dial with little wheels clicking and clicking behind it, **not knowing any better.**

ساعت همچنان تیک تاک میکرد. صفحه اش را رو به بالا برگرداندم، صفحه خالی را با چرخهای کوچک که پشتش تق تق میکردند، چاره دیگری نمیشناختم.

11. I put the watch down and went into Shreve's room and got the iodine and **painted the cut.**

ساعت را زمین گذاختم و رفتم توی اتاق شریو و ید را برداشتم و روی بریدگی مالیدم.

12. I carried the books into the sitting-room and stacked them on the table, the ones I had brought from home and the ones **Father said it used to be a gentleman was known by his books.**

کتابها را برداشتم و به اتاق نشیمن بردم و آنها را روی میز هوار کردم، چه انهایی را که از خانه آورده بودم و چه انهایی را که پدرمان میگفت روزگاری بود که آقای آدم به کتابهایش بود.

13. **The shadow hadn't quite cleared the stoop.**

سایه کاملاً از ایوان نرفته بود.

14. In the mirror she was running before I knew what it was. **That quick her train caught up over her arm she ran out of the mirror like a cloud, her veil swirling in long glints.**

پیش از اینکه از موضوع باخبر بشوم، داشت توی آینه میدوید. به این سرعت، شلاله لباسش را روی بازویش گرفته بود و مثل ابر از آینه بیرون دوید، تور صورتش در درخشش های بلن تاب میخورد.

15. Father had a V-shaped silver cuirass **on his running chest.**

پدر یک زره نقره به شکل وی روی سینه پر سرفه اش داشت

16. Shreve said, "well, you didn't.... **Is it a wedding or a wake?"**

شریو گفت " ببینم، نیا... عروسی است یا عزا؟"

17. "**I couldn't make it,**" I said.

گفتم " نرسیدم که بیام."

18. "**Not with all that primping.** What's the matter? You think this was Sunday?"

" این طور که تو شیک و پیک کردی، معلوم است که نمیرسیدی بیایی. چه خبر شده؟ خیال کردی امروز یکشنبه است."

19. " They'll think you go to Harvard. **Have you got too proud to attend classes too?"**

یعنی اینقدر غرور برت داشته که سر کلاسها هم حاضر نمیشوی؟

20. But I never knew even a working nigger that you could find when you wanted him, **let alone that lived off the fat of the land.**

هیچ جا ندیدمش. اما حتی کارگر سیاه پوستی را هم نمیشناختم که بشود به وقت نیاز پیدایش کرد، چه رسد به سیاه پوستی که نانش توی روغن بود.

21. I gave the cigar to one of them, and the other one a nickel. **Then they let me alone.**

سیگار برگ را به یکی و یک پنج سنتی به دیگری دادم. آن وقت دست از سرم برداشتند.

## Norm-based Ethics

As mentioned earlier, this is premised on the idea that norms encode the ethical values held at a particular time in a particular society, and that ethical behaviour therefore equates to behaving

in accordance with these norms as socially sanctioned expectations. All the following examples printed in bold face are norm-based ethics that can be held in a particular society.

1. And the good **Saint Francis** that said Little Sister Death, that never had a sister.

و سن فرانسيس مهربان را كه ميگفت خواهر كم مرگ، كه به عمرش خواهر نداشت.

According to the source text, Saint Francis of Assisi is reputed to have said, “welcome my sister death” as he was dying. Thus, this example is the norm of source text.

2. T. p. was still laughing. He flopped on the door and laughed. “Whooley.” He said. “ Me and Benjy going back to the wedding. **Sassprilluh**” T. P. said.(p.14)

تی پی. همچنان می خندید، من و بنجی میخوایم برگردیم عروسی. ساسپریلو. (ص.32)

A variant of sarsaparilla, a sweet soft drink similar to root with the predominant flavor from brich oil and saffras. But the context suggests that they are drinking something alcoholic.

3. I remembered where I had last seen the Deacon. **It was on Decoration day, in a G.A.R. uniform, in the middle of the parade.**

یادم آمد كه ديكن را بار آخر كجا ديده بودم. روز يادبود بود كه با اونيفرم ارتش بزرگ جمهوري در وسط صف رژه ديده بودمش.

Grand Amy of the Republic, a veterans organization formed at the end of the Civil War. The example is the norm of source text because Decoration day is a set apart for decorating the graves of soldier who died in the Civil war; formal celebration began May 30, 1868, as Memorial Day.

4. “ Suh?” He looked at me, then he loosened the blanket and lifted it away from his ear. **“Christmas gift!”** I said.

" چي فرمودين؟" نگاهم كرد، بعد پتو را شل كرد و آن را از روي گوشش كنار زد. گفتم. " هديه كريسمس!"

On Christmas day, or during the following week, custom held that the first person to say “Christmas gift” was entitled to a small gift of money or food. It represents that the example is the norm of source text.

5. If you waited long enough on any corner you would see him in whatever parade came along. The one before was on Columbus’ or Garibaldi’s or somebody’s birthday. **He was in the Street Sweeper’s section, in a stovepipe hat.** (p.52)

آدم اگر در هر گوشه ای به قدر کافی می ایستاد، توی هر صف رژه که پیش می آمد او را میدید. بارپیش در روز تولد کریستف کلمب یا گاریبالدی یا کس دیگری بود. با کلاه سیلندری بر سر در قسمت سپورها بود. (ص.98)

According to the footnote, the section of parade where street sweepers walked to sweep up after the horses.

6. Did you ever have a sister? One minute she was. Bitches. Not bitch one minute she stood in the door Dalton Ames. Dalton Ames. **Dalton Shirts**. I thought all the time they were khaki, army issue khaki, until I saw they were of heavy Chinese silk or finest flannel.

اصلا خواهر داشته ای؟ نه ولی همشان قحبه اند. خواهر داشته ای؟ او یک دقیقه بود قحبه. قحبه نه یک دقیقه توی در ایستاده بود. دالتون ایمز. دالتون ایمز. **پیراهن دالتون**. همیشه خیال میکردم پیراهن هایش خاکی رنگ است، از نوع پیراهن هایارتشی، تا اینکه دیدم از ابریشم ضخیم چینی یا مرغوب ترین پارچه فلانل است.

According to the source text, Dalton Shirts is the brand of a shirt which has been well-known in the south at that time. Thus, the example is the norm of source text.

7. Mr and Mrs Jason Richmond Compson **Young Lochinvar rode out of the west a little too soon, didn't he?**

آقا و خانم جیسن ریچموند کامپسن فکر نمی کنی کمی زود بود که لوچینوار جوان سواره از غرب خارج بشود؟

According to this example, Lochinvar, the hero, rescues his fair Ellen, who is about to be married to a "laggard in love and a dastard in war." Lochinvar arrives at the bridal feast, claims the lady, swings her onto his horse, and rides off with her. It concludes that this is the norm of the source text.

### 3. Conclusion

Considering the analysis, it was concluded that the most frequently used model of translation ethics in the corpus was ethics of communication. After it came ethics of representation. Norm based ethics was less frequent. In order to answer the second research question which sought to explore the role of professional or personal ethics in the translation of the selected corpus, the analysis should be considered. According to definitions and explanations of professional and personal ethics, it can be concluded that two kinds of ethics both exerted a strong influence on

the translation. However the role of personal ethics was stronger. It is clear that the strength of translator's personal intuition on the translation would be a deciding factor. On the other hand, Professional ethics refer to the norms, values and principles that guide the translation profession, the rules governing the translator's conduct and the obligation to not harm the client, author or target audience.

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