



Applying Ethics in Interpreting: Investigating Attitudes and Strategies in an Iranian Context

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Received: 17 February, 2018

Accepted: 12 March, 2018

Abstract

Ethics is a crucial issue in the different dimensions of human life; hence, there seems to be a dire need for research to be conducted on ethics in different domains including translation studies and interpreting. This qualitative-exploratory research aimed at investigating the attitudes and strategies of applying ethics in interpreting through employing a triangulation method. Twenty interpreters sat for an interview and a questionnaire, and the contents of three video clips were analyzed to detect ethical codes through axial coding in Grounded theory. Twenty-four detected codes were divided into three groups of pre-task (in-built) attitude (six codes), while-task (delivery) strategy (15 codes), and post-task (three codes) of dynamism of ethics in interpreting, and then the percentage of the participants who had pointed out each of these codes was calculated. Since 15 codes out of these 24 codes were allocated to while-task strategy and seven out of these strategies were pointed out as very important codes of ethics, it was concluded that ethics in the while-task process of interpreting plays a more significant role than in pre-task and post-task during a task of interpreting. Also, 12 effects of considering professional ethics in the quality of interpreting were extracted from participants' words. Alongside designing a course of study named ethics in interpreting and establishing an interpreting syndicate are the most important implications of this research.

Keywords: Attitude, Ethics, Interpreting, Strategy

INTRODUCTION

A sizeable number of research studies have been carried out regarding ethics throughout the different eras around the world published in the form of books or papers which indicate the great importance of this issue in human life.

Ethics also plays a prominent role in interpreting as a vital profession in today's modern world.

As the world grows and its residents' communication increases with one another, it is so crucial to eliminate "the barriers of languages and cultures" to support and protect the rights of individuals and public and private organizations from local to international levels. To achieve this aim and eradicate these barriers, training services of professionals to act as an intermediary between languages and cultures are needed. So, "interpreter education" formalized in Europe after World

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War II had a noticeable growth during the second half of the twentieth century . A recent research indicates 300 institutions all over the world which offer courses and programs in translation and interpreting teaching, therefore interpreting is considered as an important activity in modern world of communication (Sawyer, 2004, p.1).

Ethics plays a significant role in interpreting as it is applied "not only to the act of interpreting, i.e., the production of output but also to the interpreter's general behaviour prior to, during, and after an event" (Kalina, 2015, p. 70).

Respecting ethical rules in the act of interpreting "presupposes the awareness that an interpreted discourse is always dependent on the source text, the setting, context and the individuals participating in an act of communication, and communication partners must be aware of this" , and the interpreter is obliged not only to respect "this dependency", but also to act in "the interest of the recipient of the utterance", so, the interpreter has to know "the rights and obligations" of the participants in a specific setting, which may differ from one setting to another (Kalina 2015, p. 69); also, Gentile (2012, as cited in Kalina, 2015, p. 69) states "different settings in interpreting will require different norms and ethical principles".

According to Ko (2006, as cited in Kalina, 2015, pp. 73-74), "it is unethical and unprofessional for an interpreter or translator to withdraw from an assignment after he has accepted it and also it is unethical and unprofessional for an interpreter or translator to continue an assignment when he is unable to interpret or translate accurately".

At all times, the interpreter is obliged to act professionally and ethically. Behaving ethically means that interpreters do not apply the knowledge and information that they have about partners while performing their responsibilities for their own benefit. They do not avoid their duties and services to gain benefit from partners (NCIHC, 2004, p. 21).

Also, decision-making action is conducted by professional codes of ethics and these rules make the role of interpreter clear by relating it to a se-

ries of principles of manner that can be explained by users of the services (Valero-Garces & Martin, 2008, p. 57).

In this research carried out in Iran by applying different modes of interpreting and different types of interpreting settings, the interpreters' most important attitudes and strategies in upholding ethics in the practicum of interpreting and also the effects of considering professional ethics in the quality of interpreting were investigated and detected.

The researchers deemed besides intellect, ethics is one of the distinctions between humans and animals which determines the right behaviour and human's latitude of limitations in different contexts. In fact, ethics is an important necessity of human societies and also, one of the bases in shaping human's correct communication. Ethics plays a significant role not only in human's individual life, but also in his business circumstances, and it can be claimed that every profession's success and development are guaranteed by the mere respect of ethical rules specific to the profession. But today it seems that as human has approached the science and upgraded his life level, he has equally departed from ethics and this noticeable matter has been losing its value gradually. So, there seemed to be a dire need for a research on ethics to be carried out at least in the interior of translation field particularly in interpreting.

Quality in interpreting is "an ethical problem" (Garzone & Viezzi, 2002, p. 118). Even though quality in interpreting has been an important care, its advent as a research topic dates back only to the 1980s. Quality is accepted as a necessary "multi-dimensional concept" in "evaluation method" from different aspects and it emerges as a complete topic and complicated subject in which all aspects of the act and product of the interpreters, "source-target correspondence, communicative effect, and role performance" play essential roles (Nosratzadegan, 2007, p. 78).

Different researchers carried out studies on different aspects of quality in interpreting four of which conducted by Buhler (1986), Andres (2000), Chiaro and Nocella (2004), and Amini (2015) are presented in this section as follows:

Buhler (1986)

Hildegund Buhler (1986) took one of the first steps in studying about quality in interpreting. She surveyed about the criteria applied in assessing the quality of an interpreter and his/her performance in a study on AIIC (L'Association Internationale des Interprètes de Conférence or the International Association of Conference Interpreters) members. She used a list of 16 criteria, "distinguishing between linguistic-semantic and extralinguistic factors" (Pochhacker, 2012) graded on four-point scale "highly important, important, less important, and irrelevant" and asked her 47 participants to rank them on the basis of their preferences (Nosratzadegan, 2007, p. 78). The first type of criteria included native accent, fluency of delivery, logical cohesion of utterance, sense consistency with original message, completeness of interpretation, correct grammatical usage, use of correct terminology, and use of appropriate style and the second one pleasant voice, through preparation of conference documents, endurance, poise, pleasant appearance, reliability, ability to work in a team, and positive feedback of delegates (Pochhacker, 2012).

Sense consistency with original message was considered as the most highly important criterion and the second-ranking criterion was logical cohesion, which "captures the requirement for the interpreter's output to make sense to the audience" and "all other output-related aspects of performance quality" were regarded less important than behavioural qualities such as reliability and thorough preparation, which were identified highly important by four fifths of the participants (Pochhacker, 2012).

In contrast, only half of the participants considered factors like "correct terminology and grammar, fluency and completeness" as the highest important factors and other characteristics

such as "voice, native accent and, style" were placed at the bottom of the list (Pochhacker, 2012).

Buhler concluded that "these criteria reflect the requirements of the user as well as fellow-interpreter in a (hopefully) well-balanced mixture" (Kurz, 2001, p. 398).

Andres (2000)

Andres (2000) conducted an empirical research on evaluation criteria for consecutive interpreting among 49 users by applying a questionnaire. Users' age, gender, and experience with consecutive interpreting were important criteria. Ninety-six percent of the participants were in favour of focusing on "completeness, correct terminology, and clarity" as important or very important criteria; also, "Essentials" were the most important for 75 percent, "register, rhythm, intonation, rhetorical skills, voice, and gestures" were considered less important, and 67 percent of the participants regarded "identification with the speaker" as an important factor (Kurz, 2001, p. 403). "Nervousness on the part of the interpreter and incomplete sentences were determined irritants and self-corrections, accent, and grammatical errors" were identified less irritating, and 84 percent of the respondents indicated that "the interpreter should not correct the speaker or embellish his speech" but 69 percent showed that "the interpreter should filter out nuances of the speech" (Kurz, 2001, p. 403).

Chiaro and Nocella (2004)

Chiaro and Nocella (2004) conducted the very first "web-based survey in interpreting studies" and applied nine of Buhler's criteria, "native accent, pleasant voice, fluency of delivery, logical cohesion, sense consistency, completeness, correct grammar, correct terminology, and appropriate style" and designed their electronic questionnaire on the basis of these criteria (Zwischenberger, 2012, p. 131). The two researchers requested survey participants to rank the nine criteria in accordance with their preferences, from the most important to the least important. The web-

based questionnaire was administered to 286 respondents who were interpreters belonging to several professional associations. The researchers indicated "neither a specific fielding time nor a response rate" and concluded two criteria related to content "consistency with original and logical cohesion" were ranked as the most important whereas "the two delivery-related criteria pleasant voice and native accent" were considered the least important (Zwischenberger, 2010, p. 131). Chiaro and Nocella conducted their study only on the basis of Buhler's nine quality criteria related to characteristics of the interpreter's product.

Amini (2015)

This study is a part of an unpublished doctoral thesis on conference interpreting in Malaysia. Users' expectations were studied by an on-site questionnaire-based survey in Malaysian conference interpreting settings. The significance of different linguistic and non-linguistic criteria for quality was ranked in this research. Participants of this survey were "a reliable sample of 256 interpreting users from five international conferences in Malaysia" (Amini, Ibrahim-Gonzalez, & Ayob, 2015, p. 1). Analysis of the results indicated that users gave high value to the linguistic criteria of "sense consistency with original message (94.1 percent), logical cohesion (91.1 percent), fluency of delivery (91 percent), correct terminology (89.8 percent), correct grammar (82.8 percent), completeness of interpretation (80.2 percent), synchronicity (73 percent), and style (70.5 percent) and ranking them as very important or important criteria"; also, the factors of "pleasant voice (60.9 percent), lively intonation (60.4 percent), and native accent (57.3 percent)" were received the least importance by the users (Amini et al., 2015, p. 1).

Each of these studies applied only one instrument, i.e., questionnaire to collect data while according to Ackroyd (1981), this type of research "lacks validity" (Ackroyd & Hughes, 1981), and they were conducted in the territory of only one type of interpreting. But in the present research, a set of instruments including questionnaire, in-

terview, and content analysis was applied for the triangulation of data and different types of interpreters such as simultaneous, consecutive, and escort took part in it. Therefore, it can be claimed that this research by applying triangulation of instruments and participants is a more valid, reliable, and newer research than above-mentioned studies since according to Johnson (1992) the value of triangulation is that "it reduces observer or interviewer bias, and enhances the validity and reliability (accuracy) of the information" (Macky & Gass, 2005, p. 181).

For the purposes of this study, the following questions were addressed:

- 1- What are interpreters' attitudes towards applying ethics in the practicum of interpreting?
- 2- What are interpreters' strategies employed in upholding ethics in the practicum of interpreting?
- 3- What are the effects of considering professional ethics in the quality of interpreting?

METHODS

The basic methodological tenet adopted for the present research was of a qualitative-exploratory nature which led to exploring a theory on the basis of grounded theory which In doing so, the researchers applied relevant instrumentations including a questionnaire, an interview, and content analysis to investigate the attitudes and strategies of applying ethics in the practicum of interpreting.

Participants

Twenty Iranian interpreters participated in this research: a freelance professor and interpreter who is the director of Tarjomane Oloum Language Institute, five professors working in Islamic Azad University, South Tehran Branch who are also interpreters, two simultaneous interpreters who work at the IRIB, two interpreters who are BA students of English Language Literature in Shahid Beheshti University, four escort interpreters who work in the Holy Defense Museum, two interpreters who work in the judiciary as

consecutive interpreters, one simultaneous and one escort interpreter who works at the Golestan Palace Museum, an instructor at the Afagh Language Institute who also works as an interpreter, and a simultaneous interpreter who is teaching English Language in the United Arab Emirates, also two interraters who assessed the same set of data in the same manner (the thesis supervisor and the first participant). So, altogether 22 participants took part in this research.

Instrumentation

A set of complementary instruments for a consummate triangulation of data including a questionnaire with 15 open-ended questions, an interview with eight questions, and content analysis of three video clips was applied in this research. The questions of the questionnaire and interview were validated by three university assistant professors. In order to design the questions of the questionnaire and interview, the researchers studied many related sources on ethics in interpreting. After designing the questions, they presented them to these three university assistant professors to revise. Their ideas overlapped one another in most of the questions and only very small changes were done in some cases. In the next stage, to uncover any problems and to address them before the main study was carried out, and also to assess the feasibility and usefulness of the data collection methods and any necessary revisions, a pilot study had been carried out during which the questions were submitted to a small-scale of five interpreters. Fortunately no problem appeared during this process and the professors validated and finalized the research instruments and methods.

Procedure

To do this research, the following steps were taken into consideration:

1. Firstly, the researchers identified 20 interpreters and invited them to cooperate.
2. Secondly, the interpreters participated in the interview sessions and answered its questions.

3. For the third stage, the interpreters answered the questionnaire designed in open-ended format which was formulated based on the content of the interview.

4. In the next stage, by applying content analysis, the contents of three video clips were analyzed in order to detect codes of ethics in interpreting.

5. Triangulated data were codified in order to pave the way for grounded theory that emerged at the end stage of the research.

Design

This research as a qualitative field type research was exploratory in nature conducted on the basis of grounded theory since it led to exploring a theory grounded in emerging data. Also, a small part of it was carried out through library research by citation to work done in the past. Also, exploratory inductive data analysis in this research was carried out through axial coding, simple statistics, and content analysis.

Ethical considerations

Respecting ethical considerations was an important part of this study. To better protect the rights of the research participants, an informed consent form had been designed to inform the participants of their rights and purposes of the research. The researchers guaranteed participants' confidentiality and reassured them about inaccessibility of their information to foreign subjects, a complete obscurity to the participants in all phases of the research and in final publication of the work was pledged, and to present a wholesome draft of study, every attempt was taken meticulously by the researchers not to commit any act of plagiarism.

RESULTS

Overall Data analysis

The data collected through triangulation method in this research was analyzed via axial coding in grounded theory to answer the questions through

extracting 12 participants' points of view as the effects of considering professional ethics in the quality of interpreting.

Answering the Questions

In order to answer the first and second questions of this research, the data collected via triangulated instruments, i.e., questionnaire, interview, and content analysis was analyzed through axial coding. The basic portion of data analysis in this research was to inquire into the dynamism of ethics in interpreting. To investigate the attitudes and strategies towards applying ethics in interpreting, dynamism was divided into three sub-branches as pre-task (in-built) attitude, while-task (delivery) strategy, and post-task attitude.

During the process mentioned below, relevant detected codes were allocated to each of these sub-branches and in this manner, interpreters' attitudes and strategies in upholding ethics in the practicum of the interpreting were revealed.

Data Analysis of Questionnaires and Interviews

The data analysis stages in this research were as follows:

Firstly, the content of participants' interviews and questionnaires were read and the contents of three video clips during which interpreting had occurred were analyzed by the supervisor, one of the participants, and one of the researchers as the raters in this study in order to extract the codes of ethics. At this stage, about 80 codes were detected from the questionnaires and interviews.

In the next phase, the codes unrelated to ethics were pruned and omitted and in the case of each relevant code, the most noticeable one was elected from similar ones, and in this manner, only 22 codes remained. Also, two ethical codes were found during content analysis. So, altogether 24 ethical codes were detected.

In the next step, a definition of some of these codes was derived from the content of the interviews and questionnaires, some of them were defined by the supervisor and some by the re-

searchers, and all of them were edited by the supervisor.

In the last step, these 24 ethical codes were investigated to determine which code belonged to which sub-branch of dynamism and the following subdivisions were achieved:

- Six codes of ethics including etiquette, cultural awareness, occupational engagement, and tact (conceptual tact and social tact) were considered as pre-task (in-built) attitude.
- Fifteen codes consisting of adherence, veracity, volubility, cogency, intelligibility, perspicuity, pertinacity, consummation, euphemism, equidistance, cultural conformity, stylistic adaptation, and performative abilities as 13 codes revealed from questionnaires and interviews and two codes including message intensification and admittance to misinterpretation detected through content analysis were allocated to while-task (delivery) strategy, and
- Accountability, confidentiality, and professional development were regarded as post-task attitude.

The second part of data analysis was carried out through simple statistics to numerically calculate the data gathered from the participants gained through questionnaires and interviews as vital ethics-gear codes needed in interpreting. In this part, the number and percentage of the participants who had pointed out to each of the 22 detected codes from questionnaires and interviews were calculated. According to findings, Adherence stands atop of the list and was considered as the most important code of ethics in interpreting by 100 percent of the participants, Cultural awareness, etiquette, euphemism, intelligibility, and perspicuity stood in the middle by half of the participants and cogency at the bottom by only five percent as the least important code.

Content Analysis

As mentioned previously, a part of data analysis in

this research was carried out through content analysis. In order to do so, the contents of three video clips during which interpretation was done from English into Farsi and vice versa were analyzed in order to detect ethical codes that the interpreter is obliged to respect while interpreting and at last two codes as message intensification and admittance to misinterpretation were introduced.

In order to answer the third question of this research, 12 interpreters' points of view were extracted from questionnaires and interviews as the effects of considering professional ethics in the quality of interpreting. These points of view were as follows:

- Avoiding distortion by any means possible
- Not changing the content of the message
- Considering the clientele's expectations and priorities
- Delivering and performing a sound and consistent interpreting
- Keeping cultural friction to a minimum
- Feeling the weight of the duty
- Being responsible to both speaker/writer and listener/reader
- Keeping calm in order not to lose concentration during the task of interpreting
- Trying to deliver an eloquent interpreting
- Maintaining professional relationship with the speaker and listener
- Having relations with national and international interpretation communities and training institutes, and
- Never setting back from duties

Definition of the Detected Codes of Ethics in Interpreting

To point out to different codes of ethics in interpreting, the interpreters who participated in this research applied different words and expressions with the same interpretation in the case of each code. The following definitions of these codes

were derived from their words, albeit edited by the supervisor, one of the participants, and the researchers:

Accountability involves feeling the weight of the duties and keeping them in mind in order to be able to form an ethical framework for the process and to try the interpreter's best to carry them out correctly and ethically.

Adherence means to be faithful to the source language and to try to preserve the oral text's authenticity and intention in order to render the message intact with minimum addition, omission, alteration, summarization, correction, and embellishment. One of the interpreters who participated in this research believes that the interpreter should consider himself as an undertaking postman whose duty is just delivering a parcel without opening or changing it.

Admittance to misinterpretation is one of interpreters' ethical responsibilities that obliges them to admit their probable mistakes during task of interpreting and to try to correct them as soon as possible.

Attitude comprises the two sub-branches of the dynamism of ethics in interpreting named pre-task (in-built), e.g., tact, self-reliance, and etiquette, and post-task, e.g., confidentiality, accountability, and professional development each of which is informed by assembling a set of codes of ethics that the interpreter is obliged to respect before and after the task of interpreting in order to deliver a successful and reliable rendition to the interpretees.

Cogency is the capacity of the interpreter to decide aptly and wisely for the evaluation of the message and delivery of the package.

Conceptual tact involves dominating the subject or theme of the source content and having a relative command on the matter in question.

Confidentiality means not to expose the information gathered in an interpretation task about partners to other people who do not take part in the assignment.

Consummation has to do with trying to interpret without any mistake in order to transfer everything completely and to deliver a quick and fairly correct interpretation.

Cultural awareness has to do with having strong cultural knowledge in both source and target languages to provide cultural accordance and to close cultural gaps.

Cultural conformity means to keep cultural friction to a minimum, to be in the line with the norms of the source and target languages' society or community, and to consider their ethical, cultural, and religious boundaries.

Dynamism are the organic forces informed by logical assembly of components that can explain movement and change of a system or process.

Equidistance is the neutrality from source and target languages mediating between two sides without taking sides and acting as an advocate or intervening in the interaction. According to one of the participants, the interpreter should divorce himself from personal and cultural prejudices and resist the temptation of becoming a turncoat.

Etiquette is the set of in-built characteristics that entails elements of courtesy, politeness, punctuality, and appearance that can elevate the status of the interpreting work.

Euphemism is the ability of the interpreter to find and pick the closest and the most appropriate equivalent according to what the audience needs and expects to hear.

Intelligibility involves presenting an understandable interpretation to the interpretees in the most practical manner.

Message intensification is applying effective equivalents to guarantee the importance of the message.

Occupational engagement has to do with believing in interpreters' work, loving their job, being aware of the importance of their work, and being morbidly obsessed and involved with it.

Performative abilities comprises a series of interpreters' abilities such as having sonorous voice, confidence in tone, smile-injected face, kinetic and acoustic compatibilities, good eye-contact and intonation, and not having affected accent which influence the quality of their performance in interpreting.

Perspicuity means to elaborate or give a brief explanation to clarify an ambiguity, for example, to give elaboration on cultural differences in order to close cultural gap between source and target languages. Also, it involves elucidating terminologically.

Pertinacity involves being patient and tenacious and not setting back during an interpreting assignment in different contexts, e.g., in the case of interpreting long sentences.

Post-task attitude comprises the set of codes of ethics as a sub-branch of the dynamism of ethics in interpreting consisting of confidentiality, accountability, and professional development that the interpreters are obliged to respect after the interpreting task in order to assure the clientele that they try their best to carry out their duties as ethically and completely as possible.

Pre-task (in-built) attitude is a sub-branch of the dynamism of ethics in interpreting including a set of codes of ethics such as etiquette which should exist in the persona of the interpreter to help them to conduct the assignment ethically.

Professional development has to do with improving professional and language skills and

knowledge through carrying out some activities such as self-teaching, formal and informal continuing education, taking part in new workshops and training programs, reading text books and articles, watching lots of movies and series, seeking constructive feedback, attending on-the-job training courses, and evaluating other interpreters.

Social tact is the pragmatic and sociolinguistic proficiency of the interpreter while dealing with message, speaker, and audience that subsumes conviviality.

Strategy is a sub-branch of the dynamism of applying ethics in interpreting named while-task (delivery) which is informed by assembling a set of codes of ethics, for example, adherence, euphemism, and volubility that the interpreter is obliged to respect while interpreting in order to deliver an interpreting as completely and correctly as possible to the clientele.

Stylistic adaptation is the ability of the interpreter to forge convergence and congruity between styles and genres of the source and target oral texts.

Tact is the overall tripartite dexterity (conceptual and social) of the interpreter in handling the task of interpreting with an eye to content, form, and situation of rendition.

Veracity involves being able to deliver an accurate and reliable interpreting and service to the audience through hearing and understanding what is said correctly.

Volubility means to be fluent when interpreting and deliver the main message expressively.

While-task (delivery) strategy is one of the sub-branches of the dynamism of ethics in interpreting that entails different codes of ethics, e.g., adherence, performative abilities, perspicuity, pertinacity, cultural conformity, etc., that the inter-

preter should observe during the interpreting process to deliver ethically correct information and rendition to the audience.

DISCUSSION AND LIMITATIONS

The findings of this research were applied to introduce the attitudes and strategies in upholding ethics in the practicum of interpreters. In order to investigate these attitudes and strategies, the finalized 24 resulting codes (22 codes achieved through the questionnaires and interviews data analysis and two codes through content analysis) were divided into three groups as sub-branches of dynamism of ethics in interpreting, i.e., pre-task (in-built) attitude, while-task (delivery) strategy, and post-task attitude.

Amongst these 24 codes, six of them were placed in pre-task (in-built) attitude sub-branch, 15 codes in while-task (delivery) strategy, and three codes in post-task attitude.

The 22 ethical codes achieved through questionnaires and interviews were also ranked according to the number and percentage of the participants who had pointed out to them. Adherence was determined as the most important code of ethics by all 20 interpreters, and six other while-task strategies including veracity pointed out by 17, equidistance by 16, performative abilities by 12, and euphemism, intelligibility, and perspicuity by 10 received the attention of half or more than half of the participant.

Since the majority of these detected codes were allocated to while-task strategy and seven of them were considered as the most important codes, it was concluded that ethical codes during while-task process of an interpreting task are more important than in pre-task and post-task processes.

Altogether by detecting these attitudes and strategies, this research tried to introduce them to interpreters in order to increase the quality of interpreting and assure the clientele that whatever they hear is a reproduction of the source language but in their own language without being radically manipulated as to what is said. Also, these attitudes and strategies could help to reawaken inter-

preters to the norms of ethics and interiorize ethics in its different aspects such as theoretical and practical in the persona of interpreters and design indices of professional ethics in interpreting field to introduce it as an independent profession which has its own specific professional ethics. Also, by applying these attitudes and strategies, the interpreter could provide and deliver a service as complete and reliable as possible to the interpretees.

Also, in order to detect the effects of considering professional ethics in the quality of interpreting, the points of view of 12 participants pointed out to this issue were extracted from their questionnaires and interviews.

It is worthwhile to note that all stages of the data analysis process were inter-rated by the supervisor and one of the participants, alongside one of the researchers.

Since interpreting is an inchoate and newly known profession in Iran and it has not been taught as a formal field in the universities and also few private institutes have been teaching it, identification of and access to these limited places were the limitations of this study. Another case was the unwillingness of interpreters to cooperate in order to carry out oral interview. Also, there

were instances when institute directors mistrusted the researchers thinking that this study was a disguise for them to identify the instruction techniques of the institutes and subsequently adopt those techniques when they establish their own institute; this too was another limitation of this research. Therefore, the researchers had to present the interview questions in written form to the participants to answer. But the most serious limitation for carrying out this research was the observation of the interpreters while interpreting. Most of them did not tend to cooperate in this case either because of their own tendencies or their business circumstances. For instance, in case of the judiciary interpreters, the researchers were not able to attend the court sessions to observe the interpreters' functions since these sessions were held confidentially. So, the researchers had to omit observation as one of the instruments and apply content analysis instead.

CONCLUSION

The division of these 24 detected ethical codes into the three sub-branches of dynamism is shown in Figure 1 as the model proposed according to grounded theory:

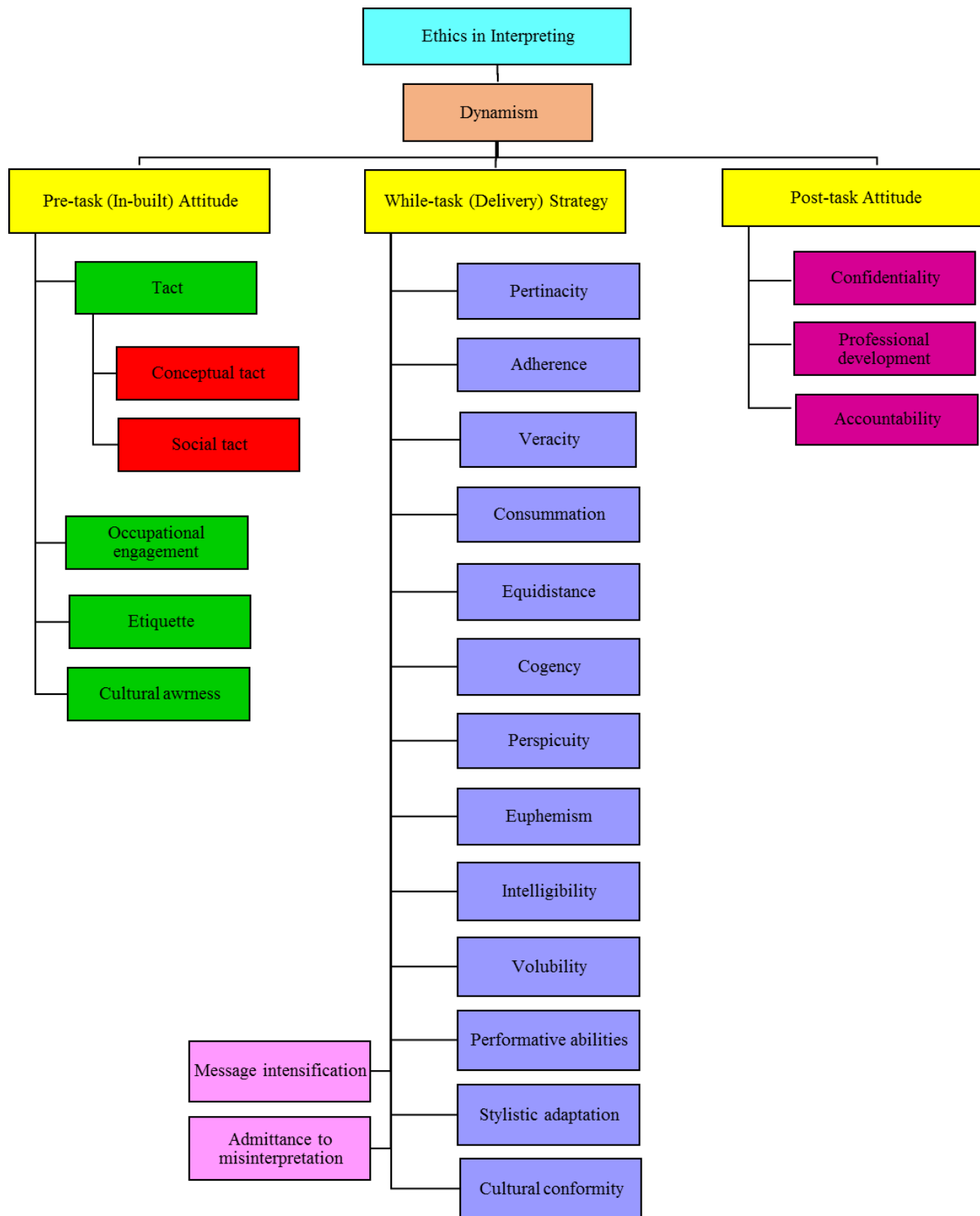


Figure 1 Model proposed according to Grounded theory

Also, Table 1 indicates the findings of the part of research conducted statistically:

Table 1

Number and Percentage of Codes of Ethics in Interpreting pointed out by participants

Codes of ethics	Number	Percentage
Adherence	20	100 %
Tact	19	95 %
Veracity	17	85 %
Equidistance	16	80 %
Professional development	15	75 %
Conceptual tact	12	60 %
Performative abilities	12	60 %
Cultural awareness	10	50 %
Etiquette	10	50 %
Euphemism	10	50 %
Intelligibility	10	50 %
Perspicuity	10	50 %
Confidentiality	9	45 %
Pertinacity	9	45 %
Social tact	6	30 %
Volubility	5	25 %
Accountability	4	20 %
Cultural conformity	4	20 %
Consummation	3	15 %
Stylistic adaptation	3	15 %
Occupational engagement	2	10 %
Cogency	1	5 %

According to Figure 1 and Table 1 since 15 out of these 24 codes of ethics were allocated to while-task (delivery) strategy and adherence was considered as the most important code of ethics, and seven codes out of 13 while-task strategy revealed from questionnaires and interviews were considered by 10 or more than 10 of the participants as important ethical codes in interpreting (adherence by 20 interpreters, veracity by 17, equidistance by 16, performative abilities by 12, and euphemism, intelligibility, and perspicuity by 10), it was concluded that the while-task process which occurs during the delivery of rendition is the most important part of the task of interpreting during which codes of ethics plays a more significant role than in pre-task and post-task processes. In other words, the strategies in while-task are more important and necessary than the attitudes in pre-task and post-task and the interpreter is obliged to respect them as codes of ethics during

the delivery of product more seriously. The conclusion of Figure 1 and Table 1 can be presented as a new model proposed according to Grounded theory in interpreting as explained above.

In general, this study provides both theoretical and pedagogical implications. Training and interiorizing some ethical features such as accountability, contest, faithfulness, honesty, respecting others, considering social values, norms, justice and fairness, and sympathizing with others, compiling an affidavit in the light of ethics to guarantee the interpreters' function, indicating the interpreters' obligations, rights, and limitations in business circumstance, increasing the interpreters' reliability which leads to providing other occupational opportunities, and increasing the quality of interpreting and assuring the interpretees that whatever they hear is a reproduction of the source language but in their own language are considered as theoretical implications by this research.

As for pedagogical implications, this research suggests designing a two-unit course of study named ethics in interpreting field of study to interiorize codes of ethics specific to this field, establishing an interpreting syndicate to carry out and champion interpreters' affairs in order to introduce interpreting as an independent profession, reviving ethics in different social and professional conceptualizations while it has been losing its value gradually, ethically encouraging the interpreters to improve their professional skills and knowledge to present interpreting as successful and reliable as possible, and providing a service as perfect and acceptable as possible to the clientele as a result of respecting their rights and expectations.

Throughout the research, attempt has been made to investigate and introduce a list of codes of ethics as Attitudes and Strategies of Dynamism of Applying Ethics in Interpreting which have positive effects in the quality of final product and service. Alongside these detected attitudes and strategies, there are certainly many other factors that play prominent roles in delivering a successful rendition, which has never been the subject of any research and remained intact, hence need to touch upon and among them Investigating the reasons why Adherence stands atop and cogency at the bottom of the list in Iranian society qualitatively to see why this has happened, Studying the clientele's various expectations in an interpreting assignment, and Employing quantitative methodologies to replicate or extend the same research can be suggested as suggestions for further research.

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