

**TIPTON, REBECCA. THE ROUTLEDGE GUIDE TO TEACHING ETHICS IN TRANSLATION AND INTERPRETING EDUCATION. LONDON/NEW YORK, ROUTLEDGE, 2024, 221 PP., ISBN 978-0-367-56581-7.**

With *The Routledge Guide to Teaching Ethics in Translation and Interpreting Education*, Rebecca Tipton provides teachers of translation and interpreting (TI) with a thoughtful anchor and a set of practical ideas to support a pedagogically committed approach to ethics. In its breadth and scope, this excellent book is a must-read for translation and interpreting educators, wherever they work and whatever curriculum they teach. The author makes clear the importance of ethics education in an integrated approach and does not limit herself to the necessary conceptual reflection, but offers suggestions for practical activities and case examples for the development of ethics-based curricula and ethics education in different fields of TI, as well as addressing pressing issues such as ethics in machine translation, post-editing and research. These suggestions are framed in such a way that they can be developed and adapted to specific and diverse teaching contexts, and this is one of the book's strengths. Thus, it is extremely useful and transferable because, in addition to offering reflections on current approaches to ethics education in TI, encouraging a critical approach to pedagogical frameworks and their capacity to promote ethics education, it presents open-ended proposals for all of us to use or adapt in our reflection and training action, which are provided in three essential ways as suitable in each chapter: prompts for reflection, addressed to educators; points for discussion, that can be used in the classroom, and task suggestions, which could be implemented as they are or adapted as appropriate to our teaching.

Though in recent years there has been a growing interest in ethical issues in TI education (Baker & Maier, 2011; Greenall et al., 2019; Koskinen & Pokorn, 2020), there is not much research to date on ethics in the context of teaching and learning in TI programmes (Johnston, 2018) and even less research on what happens afterwards in the professional real world (Carreira, 2024), where there are many bad practices that could also be reported and prevented through TI training imbued with comprehensive ethics. At the same time, as Tipton notes (p. 3-4), "although the concept of ethical competence is gaining increasing prominence, *inter alia* in frameworks such as the European Masters in Translation competence framework, it remains under-theorised and under-investigated". For all these reasons, this monograph is an unavoidable and essential point of reference for self-reflection and revision of the teaching practice of educators, for the development of the teaching of

ethics in TI training and for the incorporation of ethics in the training of translators and interpreters.

Tipton bases the book on three fundamental principles. First, the fact that meaningful ethics education should go beyond teaching that merely raises awareness of issues and learning that is primarily oriented towards speculative thinking. It has to focus on what students do: that is, how students learn to cultivate ethical thinking and ethical responsibility, whether in relation to translation or interpreting, academic research, interpersonal relationships or responsibility to the profession and society at large. Crucially, this requires and depends on “ethical work” being a constant feature of the curriculum. And this feeds back into the second fundamental principle that this book promotes: an understanding that embedding the habit of critical thinking and extending ethical engagement beyond the curriculum requires an integrated approach, in the content taught, the practical tasks and all interaction in the classroom.

These two tenets intertwine to understand the importance of the third of the fundamental principles underlying the book’s approach: aim. Ethical education is not only oriented towards practice-based problem solving, but in an essential way it must also encompass the moral development of students, in line with a central purpose of education in its broadest sense. This, Tipton (p. 2) states, “brings the focus back to how students learn and the need to factor variability in ethical maturity into the planning phase. It also underscores the need to maintain a healthy level of criticality towards outcomes-based approaches to learning, which may not always be suitable for achieving some aspects of ethical development”. I consider this aspect to be particularly important at the present time, when technologisation and the often uncritical fascination with the use of technologies applied to TI can supposedly help to optimise results and streamline processes, and the humanistic and communicative essence of the TI profession is in danger of being overlooked, as well as not helping the assumption of a professional identity, together with the responsibility it implies and the labour rights it deserves. Training from a holistic and comprehensive ethical approach as Tipton postulates is not only necessary but urgent and that is why this book is basic for the whole community of TI educators, to promote in them the (self)reflexivity on which the author rightly insists, as a concept that runs through the book since it is the key to the development of the ethical perspective.

After the introduction, the book is organised into five chapters ranging from teaching to research. Chapter 1, “Ethics teaching and teaching ethics”, is divided into two parts. The first explores how theories of translation and interpreting contribute to shaping ethics education in TI programmes, their interrelationships and the issues they raise for teaching, learning and assessment (Floros, 2011; Monzó-Nebot & Wallace, 2020) and what aspects

of moral philosophy might contribute. For this second aspect, the author suggests the convenience of a collaborative approach in which the areas of TI and Philosophy team up, as it would help to foster synergies between moral philosophy and TI theories. Guidance is also provided on developing an integrated plan to ethics education, breaking down ethics teaching into practical components, from awareness-raising to engagement beyond the curriculum.

The second section of this first chapter focuses on ethical and moral issues related to teaching practice. It has two main aims: firstly, to provide a context and scope for structured individual reflection on what it means to educate in the context of neoliberal capitalism, encouraging critical evaluation of teaching practice. It seems important to me to highlight how the author alludes to the relevance of inclusion in evaluation. Sometimes we only become aware of the adaptations that some students need because of declared specific circumstances. But the reality of our classrooms is becoming more and more diverse and the well-being of the student body is a factor that we should never forget. Secondly, based on social responsibility as an ethical framework, the author stresses the importance of helping educators to respond coherently to moral values for greater equity, equality, diversity and inclusion in teaching and learning in higher education by promoting an intersectional approach, that is, one that takes into account aspects of ethical identity, culture, religion, gender, sexual orientation, social class, health, etc. For identities are not monolithic, but rather points of intersection of various axes that shape us. Here, it would have been appreciated if the origin of the intersectional perspective, that comes from critical feminist pedagogy, had been alluded to by referring to the work of Kimberlé Crenshaw (1989, 2017).

Chapter 2, "Ethics and the translation curriculum (I)", is the first of two chapters exploring ethics in the translation curriculum (the second, Chapter 3, focuses on technologies). This chapter encourages reflection on the development of ethical responsibility through critical engagement with competence-based concepts and learning outcomes. It develops suggestions for enhancing ethical sensitivity by focusing on pre-translation activities designed to enable students to experience first-hand the vulnerability of being a translated subject, to reflect on reading as an ethical activity and its implications for translation, and to identify ethical issues in different types of text. The fields of literary and commercial translation are discussed as settings for exploring different types of classroom activities (individual and group) to develop ethical sensitivity and ethical reasoning skills. Attention is also given to the ethical challenges posed by transcreative approaches. I find it particularly important that in this chapter Tipton draws attention to the fact that a competency-based translation curriculum has the potential to systematise

learning and skills development in a way that helps to foster integrity and depth at the individual level by creating reliable routines of research and revision, building confidence and (in principle) enhancing the reliability and quality of the final translated output, but that “however, its instrumentalist orientation can mask numerous issues relevant to student learning. One student’s idea of thoroughness, for instance, may be far removed from another’s, and not simply for reasons of personal effort. Differences in literacy development, including digital literacies, also play a part, as do highly situated tasks for which students often lack relevant external points of reference” (p. 44). Hence, the importance of promoting situated learning, following for example Kiraly (1995) or Ehrensberger-Dow & Massey (2013).

Chapter 3, “Ethics and the translation curriculum (II): Technologies in focus”, focuses on technologies, including those used to aid the translation process and those used to disseminate translated products in the digital environment. Emphasis is placed on the importance of cultivating digital reflexivity to encourage systematic thinking. The chapter highlights the importance of developing effective digital ethics practices in the deployment of technologies and in monitoring their impact on translators’ work and remuneration. It explores various facets of machine translation and its ethical implications, from text preparation to assessments of its use in situations where people experience particular vulnerabilities (e.g. health and refugee services). It also examines the potential of collaborative practice and technologies used to support translation in crisis situations, extending the discussion to volunteer translation work in activities designed to support access to education, as an example. The activities invite students to reflect on the possibilities of platforms and the ethical implications of professionals and non-professionals working together in certain crisis situations. Finally, the chapter explores the potential of Wikipedia as a resource and learning environment. The activities facilitate engagement with Wikipedia’s “neutral point of view” policy and the implications of that policy for translation practice. The proposed activity suggestions are designed to raise students’ awareness of the importance of digital ethics in the development of professional responsibility (Mitchell-Schuitevoerder, 2020), the social consequences of particular computer-assisted translation solutions and the ethical implications of engaging in various forms of online collaborative translation. Thus, at a broader level, the chapter encourages approaches to teaching and learning that reflect on the implications of technology for intercultural encounters and the ways in which the “other” is perceived through and as a consequence of human-machine interactions. It also examines changing attitudes to computer-assisted translation among the general population and the implications for the professional translator’s self-concept. Digital reflexivity is seen as a critical disposition for translation practice and is promoted as a

supporting skill in the development of ethical responsibility. It would have been appreciated, when addressing digital ethic awareness and copyright issues, to relate it to the importance of information competence in TI, which should always include training on ethics in all information management (Paradowska, 2021).

Chapter 4, “Ethics and the interpreting curriculum”, is devoted to ethics training in the interpreting curriculum in all its forms, addressing both dialogue interpreting and conference interpreting. It should be noted that Tipton is also co-author of *Dialogue Interpreting: A Guide to Interpreting in Public Services and the Community* (Tipton & Furmanek, 2016). The chapter emphasises an integrated and contextualised approach to teaching ethics (following Biagini, Boyd & Monacelli, 2017) with practice at its core. It examines a wide range of pedagogical approaches to the development of ethical decision-making and responsibility-taking in the interpreting curriculum. In relation to the training of dialogue interpreters, the chapter highlights the potential of the Demand Control Schema put forward by Dean and Pollard (2013) to develop the ethical decision-making of spoken language interpreters, rather than the use of hypothetical questions about what the learner might do in certain situations. It also shows how role-playing and dramaturgical approaches can complement students’ learning, which is often anchored around scripted role-plays, opening up new possibilities for classroom participation and the development of ethical responsibility. With regard to conference interpreting, the chapter suggests ways of incorporating academic research into materials development and classroom activities to address the specific challenges of decision-making, particularly in political and institutional contexts. The benefits and limitations of case-based learning in the ethical training of interpreters are discussed. At last, the chapter explores different conceptualisations of interpreter agency through social justice and activist paradigms and their potential to enhance interpreter decision-making in relation to their wider social role, inviting critical reflection on the relationship between activism and professional ethics.

Finally, Chapter 5, “Teaching research ethics”, focuses on teaching research ethics in TI education. It highlights the influence of the biomedical sciences on the development of research ethics in the humanities and social sciences and encourages educators to situate reflection on research ethics in their local institutional contexts. It supports the systematic examination of concepts such as integrity and risk throughout the research process, from design to data collection and storage, and highlights the influence of different moral philosophical perspectives on research ethics. Particular attention is paid to the emerging interest in an “ethics of care” in academic research. A significant part of the chapter is devoted to practical suggestions for

developing skills in dealing with the ethical dimensions of common data collection methods in qualitative research. It also emphasises the importance of experiential learning and of providing students with problem-solving opportunities in exercises based on published research results and/or simulated activities (e.g. interviews and focus groups), rather than relying only on the supervisor-supervisee relationship for ethics-related development. Attention is also drawn to the importance of accounting for ethics in the writing of academic research, i.e. not only stating that the project has received institutional ethical approval. In my opinion, it is important for the author to recall in her argument that much of the available literature on research ethics reflects the influence of the Western liberal tradition, so that we do not forget to go beyond.

Throughout all the monograph, Tipton intersperses proposals for teaching approaches, applied suggestions for encouraging critical reading and discussion in the classroom, reference to examples from various TI specialties, ideas for possible classroom activities, or guidance for encouraging teacher reflection integrated into curriculum design and teacher development, with the intention of applicability running from beginning to end. This is a highlight of the book, as the author has made an effort to underline the importance of ethics but also how to bring it into the classroom. All in all, it shows us that there are no excuses for not doing so.

No summary or review can do justice to the richness of this book for educational reflection and implementation. It must be read and reread. It should be kept on the table at all times. For among the many other things merely outlined here, this book, of enormous value, reminds us that the training of translators and interpreters is aimed at educating people and professionals, part of an increasingly vulnerable global citizenry in which ethical values need to be at the heart of any education that claims to be responsible.

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[DORA SALES SALVADOR]