WHEN TRANSLATION EDUCATION AND ETHICS MATTER

QUANDO A FORMAÇÃO EM TRADUÇÃO E A ÉTICA SÃO IMPORTANTES

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ABSTRACT

This paper presents how the teaching and learning of ethics have been implemented in the context of a course entitled Professional Ethics for Translators and Interpreters, offered to students of the Translation Program at the Federal University of Uberlândia (UFU), located in Minas Gerais State, in Brazil. Through the pedagogical technique referred to as the case method, which enables reflection and possible ways of solving ethical problems, the ethical education of translators can be improved. Although it resembles the case study method used in qualitative research in Social Sciences, especially in terms of case selection and adherence to theories, the case method presented here is intended for didactic purposes.

Keywords: Translator's Education; Ethics; Case Method; Teaching and Learning Translation; Translation Pedagogy.

RESUMO

Este artigo apresenta como o ensino e a aprendizagem da ética foram implementados no contexto de uma disciplina intitulada Ética Profissional para Tradutores e Intérpretes, oferecida aos alunos do Curso de Tradução da Universidade Federal de Uberlândia (UFU), localizada no Estado de Minas Gerais, no Brasil. Por meio da técnica pedagógica denominada método de caso, que permite a reflexão e possíveis maneiras de resolver problemas éticos, a formação ética dos tradutores pode ser aprimorada. Embora se assemelhe ao método de estudo de caso usado na pesquisa qualitativa em Ciências Sociais, especialmente em termos de seleção de casos e aderência a teorias, o método de caso aqui apresentado destina-se a fins didáticos.

Palavras-chave: Formação de Tradutores; Ética; Método do Caso; Ensino e Aprendizagem de Tradução; Pedagogia da Tradução.

INTRODUCTION

The American movie *Red Eye* (2005), directed by filmmaker Wes Craven, and entitled, in Brazilian Portuguese, *Voo noturno: medo nas alturas* (Night Flight: Fear at heights), portrays the story of Lisa Reisert (played by Rachel McAdams), who needed to make a rushed trip to Texas for her grandmother's burial ceremony. She decides to return to Miami, where she lives, right after the ceremony, on the last available overnight flight to that city. However, a severe thunderstorm delays the takeoff. While waiting for her flight to be cleared for departure, she meets Jackson Rippner (played by Cillian Murphy), a seemingly gentleman who keeps her company in the airport lounge. Moments later, as she boards the plane, she is surprised that Jackson has booked a seat next to hers. Soon after takeoff, Jackson reveals he is a terrorist and tells Lisa that the reason he is on that flight is to kill a powerful politician who will be staying with his family at the hotel where she works in Miami. Jackson demands Lisa's help in his plan, otherwise an assassin hired by him will kill her father, which depends only on a phone call. *Red Eye* is part of the internet streaming programming of movies and series from the US company Netflix, and it has subtitles and dubbings in several languages, including Brazilian Portuguese.

Before the whole plot unfolds, early in the movie, we come across a scene in which Lisa takes a cab and asks the taxi driver to drive her quickly to the airport, otherwise she will miss the last flight back to Miami.

In the middle of a heavy rain, the taxi driver rushes and almost gets involved in an accident, because the driver in the car in front of him abruptly overtakes his cab, disobeying the traffic rules.

Perplexed about the carelessness of the driver, the taxi driver tries to reprimand him by shouting the following phrases in English: Dallas drivers! Who taught you how to drive? Stevie Wonder?, as shown in Figures 1 and 2 below.

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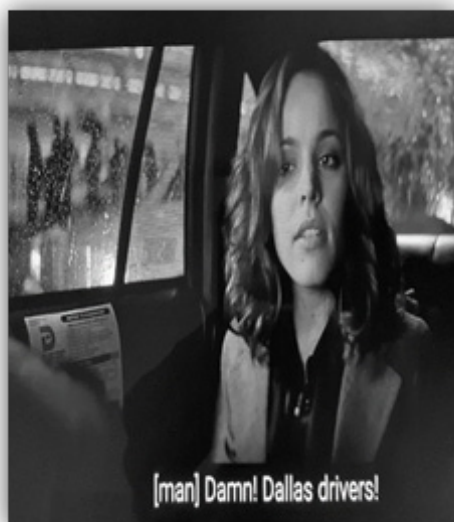
Figures 1 and 2. Photos of the scenes containing the subtitles with the phrases, spoken in English, by the taxi driver
Source: Netflix, movie *Red Eye* (2005), minutes 01:22:55 and 01:22:53, respectively[1]

When I showed these scenes and their respective English subtitles to the students of the last term of the Translation Program at the Federal University of Uberlândia, in the context of a course entitled Professional Ethics for Translators and Interpreters, I asked them: If we had to translate these phrases into Brazilian Portuguese, transforming them into subtitles or texts for dubbing purposes, how could we translate them?

Most of the students enrolled in the aforementioned course[2] answered that they would keep the references made in the sentences or, at most, in the case of the reference to the American singer Stevie Wonder, they would use the name of a Brazilian celebrity with visual impairment who was well known to the Brazilian audience, whose solution the students, claiming to be using a technical translation procedure of substitution, called it *cultural adaptation*.

In the translations produced for subtitling and dubbing purposes available at Netflix, we have, indeed, in Brazilian Portuguese: *Droga! Motoristas de Dallas! Aprenderam a dirigir com o Stevie Wonder*? (Damn, Dallas drivers! Did they learn to drive with Stevie Wonder?), in the subtitles (Figures 3 and 4 below); and *Seu barbeiro[3]! Quem te ensinou a dirigir? O Stevie Wonder?* (Sunday driver! Who taught you how to drive? Stevie Wonder?), in the dubbing version.

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1 The Netflix platform presents the subtitles of its movies and series in descending order, a format that I also used in this study to refer to the subtitles to be discussed. As the platform does not allow screen captures, photographs of the scenes and their respective subtitles in English and Portuguese were taken using a smartphone camera.

2 Resolution 510, of April 7, 2016, homologated by the Brazilian National Health Council, belonging to the Ministry of State of Health, in its subsection VIII of Article 1, establishes that activities carried out exclusively for the purpose of education, teaching, or training will not be registered or evaluated by the CEP/CONEP systems (Research Ethics Committees / National Research Ethics Commission). Retrieved from: http://conselho.saude.gov.br/comissoes-cns/conep/. Latest access: 8 April 2024.

3 In Brazilian Portuguese, a *barbeiro* (barber) is commonly associated with a bad driver or incompetent professional. Retrieved from: https://www.aulete.com.br/barbeiro. Latest access: 8 April 2024.

Figures 3 and 4. Photos of the scenes containing the subtitles in Brazilian Portuguese
Source: Netflix, movie *Red Eye* (2005), minutes 01:22:55 and 01:22:53, respectively

The translations for subtitling and dubbing purposes I have just presented, as well as the answers given by the students to the question: if we had to translate these sentences into Brazilian Portuguese, transforming them into subtitles or dubbing texts, how could we translate them?, can be configured as an ethical problem, i.e., a dilemma involving the questioning of our virtues: is it fair to keep the reference to Stevie Wonder and sustain an ableist language and discourse? Will we be able to take responsibility and bear the consequences of the use of this reference? Wouldn't it be ethical to distance ourselves from this kind of discourse in translation, especially in Brazil, which, since 1854, with the creation of the Imperial Institute of Blind Children (nowadays Benjamin Constant Institute, located in Rio de Janeiro), seeks to promote the social inclusion of people with visual impairments? Wouldn't it be ethical, through translation, to make our society increasingly aware of this audience and the institutions that support them?

Questions about what is good, fair and ethical have been with and around us for a long time. We are called upon, as students, teachers, professionals, and citizens, to put our values into action and make choices, what Lambert (2023), quoting Chesterman (2016[4]), calls *macro-ethical matters*, i.e., certain ethical matters related to a broader level of ethics in Translation and Interpreting fields.

In the case of the phrases from the movie *Red Eye* mentioned above, which are related to a *micro-ethical matter* as opposed to a broader level (LAMBERT, 2023; CHESTERMAN, 2016/2022), when we make a choice between one or another translation, i.e., between keeping or not the reference to Stevie Wonder, we find ourselves facing the requirements to manifest ourselves consciously about this choice, which implies, as Sartre (1946/1978, p. 12-13) teaches us, a deep sense of responsibility:

> When we say that a person chooses her or himself, we mean that each one of us chooses her or himself; but by this we also mean that, in choosing her or himself, a person chooses all women and men. Indeed, there is not one of our acts that, in creating the woman/man we wish to be, does not at the same time create an image of a person as we think s/he should be. Thus, our responsibility is much greater than we might suppose, because it involves humankind as a whole. (SARTRE, 1946/1978, p. 12-13, my translation[5])

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4   Brazilian readers may consult further information on macro and micro-ethical translation matters through the translation into Brazilian Portuguese of Chesterman's (2016) work, "*Memes da Tradução: o disseminar de ideias na teoria da tradução*", produced by Monique Pfau and her contributors, and published by EDUFBA (Editora da Universidade Federal da Bahia / University Press of the Federal University of Bahia).

5   *Quando dizemos que o homem se escolhe a si, queremos dizer que cada um de nós escolhe a si próprio; mas, com isso queremos também dizer que, ao escolher-se a si próprio, ele escolhe todos os homens. Com efeito, não há dos nossos atos um sequer que, ao criar o homem que desejamos ser, não crie ao mesmo tempo uma imagem do homem como julgamos que deve ser. Assim, a nossa responsabilidade é muito maior do que poderíamos supor, porque ela envolve toda a humanidade.* (SARTRE, 1978, p. 12-13)

Regarding the replacement of the reference to Stevie Wonder by the reference to a Brazilian celebrity who is also visually impaired, there is at least one major problem with this choice: the idea, possibly still little discussed amongst teachers and students of Translation that the technical translation procedure of substitution would refer to a *cultural adaptation*. Obviously, we cannot affirm that *one size fits all*, i.e., that we have to be prescriptive and apply a general translation rule regarding, for instance, the omission of Stevie Wonder's name. Nonetheless, I agree with Moacyr Laterza:

> I start from a more elementary concept of culture. Culture is what I add to nature. Cultural is what woman/man adds of her/his own to nature. It is an anthropological notion. Culture is when a woman/man broke the stone, polished the stone, took the bone, blew and made the sound. Everything that s/he adds intelligently, with the good use of freedom, this is culture. If a woman/man destroys for the sake of destroying, that is an unrighteous use, then it is not culture. These are the most elementary concepts, the anthropological concept of culture, which leads the intelligent hand to work with the matter, to break the stone in a material way, still using her or his hands. I am not talking about beauty, or goodness. I am starting from the broader sense of culture. It is a notion that covers all intelligent acts of a woman/man in the exercise of freedom, ranging from craft culture, artistic culture, scientific culture, technological culture, to moral culture, in the field of ethics. (LATERZA apud ABREU-BERNARDES, 2004, p. 145, my translation[6])

Cultural adaptation or cultural substitution are terms used by some scholars to describe a possible strategy for dealing with objects or events which are unknown in the target cultural (BEEKMAN; CALLOW, 1974; HERVEY; HIGGINS, 1992). Snell-Hornby (1995), Toury (1995), and Venuti (2019) also express their preoccupation concerning the issue. They claimed that a cultural translation should serve as a tool to think about translation as a process, which occurs between cultures rather than languages. For instance, in opposition to the ethnocentrism presented by the domestication of English translations, Venuti (2019) defends the foreignization of translations as the most ethical option to signal the culture of the source language to readers of the English translation.

Following the purpose of this article, and in agreement with Laterza's ideas expressed in the previous quotation, cultural issues can be used as a tool to think translation as an ethical act, to shift the emphasis from language and culturally specific items to relationships, difference, and heterogeneity; an ethical (and cultural) translation contributes to question one's own worldview and, at the same time, highlights the everyday life necessity of translating and being translated (AGUILAR; DIZDAR, 2021).

In view of the above, I consider that it is not enough for translation students or professionals to know the languages involved in the translation process, the celebrities or the habitual traditions or customs of the cultures from which and to which they will translate or interpret; it would be necessary to think ethically about the value of the concepts expressed by the source and target texts. In my view, it is also not enough for translators to be creative and uncritically replace the cultural references of the source text with other references into the target text, but to exercise creativity for the sake of a collective welfare, instead of blindly obeying institutional or job market's impositions. We can even study language and culture separately, for didactic purposes and to organize curricula for Translation programs, but this does not seem to be convenient, since we need to understand how they intertwine. It would be necessary to bear in mind the consequences of the decisions to be made in Translation. That is why I agree with Koskinen and Pokorn's (2021) ideas:

> […] the future translatorial actors need to be given opportunities to practice their own muscles of ethical reasoning, to learn to contemplate complex questions from many directions, to deliberate dialogically and listen to other viewpoints in a non-judgemental manner. Simultaneously, we need to cultivate a humble attitude. Abstract ethical reasoning always poses a risk of self-righteous attitude and hubris, but no one escapes the human condition of sometimes taking a wrong turn, and in ethics education no final answers are found. (KOSKINEN; POKORN, 2021, p. 6)

Accordingly, to address the ethical problem previously illustrated in this Introduction, and possibly other similar ones, one may rely on recognizing the inseparability between Translation and the reflections on ethics. Additionally, showing such inseparability is, in part, the responsibility of Translation teaching and learning

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6   *Eu parto de um conceito mais elementar de cultura. Cultura é aquilo que eu acrescento à natureza. Cultural é o que o homem acrescenta de seu à natureza. É uma noção antropológica. Cultura é quando o homem quebrou a pedra, poliu a pedra, pegou o osso, soprou e fez o som. Tudo que ele acrescenta de inteligente, com o bom uso da liberdade, isso é cultura. Se o homem destrói por destruir, isso é um uso iníquo, então não é cultura. Esses são os conceitos mais elementares, o conceito antropológico de cultura que é aquele que faz com que a mão inteligente labore a matéria, quebre a pedra de modo material, ainda artesanal. Não falei em beleza, em bondade. Estou partindo da coisa mais ampla de cultura. É uma noção que cobre todos os atos inteligentes do homem no exercício da liberdade, que vai desde a cultura artesanal, a cultura artística, a cultura científica, a cultura tecnológica, até a cultura moral, no campo da ética.* (LATERZA apud ABREU-BERNARDES, 2004, p. 145)

processes. In this sense, the words of Silvestre Miralles (2015), in her text entitled *Desenvolvimento da* Ética *Profissional nos Estudantes de Tradução* (Development of Professional Ethics amongst Translation Students), are important:

> More specifically, it behooves teachers to alert students to the ethical implications of behaviors that they may consider routine or unproblematic, and which therefore do not, in principle, cause a challenge from a moral standpoint. Every decision translators make as professionals will potentially have ethical implications. Critical reflection on conduct means examining one's own values, becoming more aware of them, either by critically reaffirming them, or by subjecting them to periodic review. (SILVESTRE MIRALLES, 2015, p. 366, my translation[7])

Also in this direction are the words of Mona Baker and Carol Maier, who affirm that part of the education delivered to translation and interpreting students must therefore be geared towards helping them recognize that practically all decisions they make as professionals will potentially have ethical implications. According to the authors, "it is important that teachers refrain from prescribing strategies or specific courses of action. The decisions made during the course of translating and interpreting can potentially have considerable impact on the survival of individuals and even whole communities" (BAKER; MAIER, 2011, p. 4).

Based on this Introduction and key theoretical thoughts related to ethics, my aim in this paper is to present how the teaching and learning of ethics have been implemented in the context of a course entitled Professional Ethics for Translators and Interpreters, offered as an elective course for students of the Translation Program at the Federal University of Uberlândia. In offering this course, I start from the assumption that, in the daily routine of Translation professionals, ethical conflicts may arise, similar to the one I have previously mentioned, which demand from them the ability to reflect and (re)act on what is fair, which I understand to be the field of ethics. As Drugan and Tripton (2017) aptly put it, in the current period of late modernity, "the nature and scope of global communication needs is pressing translators and interpreters into service on an unprecedented scale and in ways that often require highly reactive, as opposed to planned, approaches to practice" (DRUGAN; TRIPTON, 2017, p. 121).

Thus, the challenge of offering a course related to ethics is to enable a deep reflection by translators in training, who, through translation, will have the chance to transform particular and contingent interests into rational and collective ones, otherwise we would be endorsing an education designed only to fit the fierce demands of the job market. As Aguilar and Dizdar (2021, p. 360) argue, associating translator education with work and occupations makes institutions and teachers run the risk of reducing it to certain professional profiles in the form of specialized fields that only meet the needs of the job market, focusing on the results rather than on the educational process.

1. THE COURSE PROFESSIONAL ETHICS FOR TRANSLATORS AND INTERPRETERS AND ITS TEACHING AND LEARNING APPROACHES

The curriculum of the Translation Program at the Federal University of Uberlândia offers, on an elective basis, a course entitled Professional Ethics for Translators and Interpreters. The course has a workload of 60 hours and is usually taken by students who have completed most of their credits, enabling them time to take the elective courses. Although the differences between the disciplinary fields of Translation and Interpreting must be kept in mind, this course encompasses both fields due to the limitation of hours in the curriculum. The Translation Program at the university referred above has a focus on written translation, but there is at least one course on Interpreting, to give students the opportunity to acquire basic notions on the field. Once no separate course on interpreting ethics will be included in the curriculum, at least for the next few years, both written and oral modes of translation needed to be managed in the course presented here. The good news is that the course ends up emphasizing the similarities between these two disciplinary fields rather than their differences.

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7   *Mais especificamente, convém que os professores alertem aos alunos das implicações éticas de comportamentos que podem considerar rotineiros ou não problemáticos, e que por isso não causam, em princípio, um desafio desde um ponto de vista moral. Todas as decisões que eles tomem como profissionais terão potencialmente implicações éticas. A reflexão crítica sobre uma conduta significa examinar os próprios valores, se tornando mais consciente, seja reafirmando-os criticamente, seja submetendo-os a revisão periódica.* (SILVESTRE MIRALLES, 2015, p. 366)

In 2021/2022, the course, which had the participation of 12 students, was taught in 16 weeks, with 9 class hours per week divided between synchronous and asynchronous activities, mainly because of its remote nature, due to the need for social distancing caused by Covid-19.

The teaching platform chosen to offer the course was Moodle, the official system of the Federal University of Uberlândia. The resources for collaboration between the teacher, the author of this study, and the students, such as the discussion forum, glossaries, note-board or shared comments, were used with the goal of achieving the greatest possible participation of all.

I used the file repository resources to hold the theoretical texts that aimed to expand the students' theoretical and meta-theoretical repertoire. These resources were also used to provide the materials related to cases arising from real situations and expressing ethical problems involving the fields of Translation and Interpreting, which will better detailed below.

Thus, both for individual or group study related to asynchronous activities, as well as for synchronous (online) meetings via the Web Conference Platform of the Federal University of Uberlândia, I used a humanistic and socio-constructivist teaching approach, together with the case method.

But what does it mean to use a humanistic, socio-constructivist teaching approach operationalized through the case method?

By way of a brief contextualization, when examining the discussions coming from the field of Education, we can affirm that the realist pedagogy was established, in the 17th century, in the transition between Renaissance and Enlightenment pedagogies, with the mission of transforming the conventional classroom, crystallized in the transmission of knowledge and passivity of the students, into a grasping of the world as our consciousness understands it. In contrast to transmissionist pedagogy, realist pedagogy focuses on individuality within social and moral spheres, and strives for tolerance, fraternity, and respect amongst people, thus humanizing teaching and learning processes (See VYGOTSKY, 2000; FREIRE, 1970).

Sharing the fruitful experiences of realist pedagogy, approaches to teaching and learning Translation have also been undergoing changes. If, in the 1960s and 1970s, the teaching of Translation was centered on the similarities and differences between languages involved in the translation process (CATFORD, 1965; ANDERMAN, 2007), and on the teacher as the sole holder of knowledge, in later decades Translation Studies installed other ways of thinking, teaching and learning how to translate, giving rise to the methodological or goal-oriented approach (DELISLE, 2013), the functionalist models of textual analysis (NORD, 2016), the process-oriented approach (GILE, 2009), the autonomous learning or self-learning (ROBINSON, 2002), the cognitivist approach (ERICSSOM, 2000), the competence-based training (HURTADO ALBIR, 2008, 2015, 2017), the situational approach (RISKU, 2016), besides humanistic and socio-constructivist approaches, which I selected for the course Professional Ethics for Translators and Interpreters.[8]

I use a humanistic approach because I intend to put into action the individuality and subjectivity, as well as the experiences of everyone involved in the teaching and learning processes. In Arrojo's words (1993, p. 143, my translation[9]), "to teach means, basically, to be able to awaken in the other, in the student, the desire for knowledge, the passion for knowledge, a passion that can only be triggered in a dialogical situation".

Additionally, I value the socio-constructivist approach since I assume that the teaching and learning processes need to encourage critical thinking and problem-solving skills. Moreover, this approach promotes a better understanding of the translation process itself, once students realize we are always embedded within complex social contexts and dealing with people and institutions that compete with each other. This approach may enable students to deal with the uncertainties of texts and to make more responsible and informed decisions together with their peers (See KIRALY, 2000, 2016; GONZÁLEZ-DAVIES, 2017/2023).

The argument which identifies the translator's ethics focuses primarily on human translators and interpreters, rather than other elements in the scenario of a translation or an interpreting session, such as languages, cultures,

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8   Some of the authors mentioned in this paragraph did not necessarily focus their contributions on teaching, but they have established bases that were followed implicitly or explicitly in several educational contexts. Based on the attempts of adoption, or didactic transposition, of these approaches, the teaching and learning of Translation start to value a set of specificities that guide any act of Translation as an authorial activity and conditioned to a series of historical and contextual influences, besides those related to the idiosyncrasies of its actors: students and teachers.

9   [...] *ensinar é, em princípio, poder despertar no outro, no aluno, o desejo de saber, a paixão pelo conhecimento, uma paixão que somente pode ser deflagrada numa situação dialógica* (ARROJO, 1993, p. 143).

texts, and external causes involving those things, "all of which are considered of lesser priority", as claimed by Pym (2021, p. 147). As the name of the described course goes, Professional Ethics for Translators and Interpreters, its approach thus seeks an ethics not of translations or interpretations as things, but of the people who make decisions concerning translations and interpretations, bearing in mind that the lone translator or interpreter is rarely the only person involved. In addition, the dilemmas or difficulties during a translation task mostly derive from interpersonal relations in the scene of translation and interpretation themselves. Even when we think about the difficulties of translating or interpreting a determined linguistic object, we think about how readers or delegates would receive it if we choose this or that translation or interpretation.

Based on the above, such approach, in line with a realist pedagogy, seems to be useful for the teaching, in this case, of ethics for Translation students, mainly due to the consolidation of democratic spaces in societies, which are directly touched by a culture of respect and conducts guided at the same time by freedom and responsibility. For Vásquez (2012 apud ALMEIDA, 2019, p. 223, my translation[10]): "it is only by admitting that the agent has a certain freedom of choice and decision that he or she can be held responsible for his or her actions".

2. TEACHING AND LEARNING EXPERIENCES USING THE CASE METHOD

To carry out the didactic transposition of contents related to ethical problems for the course in hand, I used the case method. This method is also known as the Harvard method, since its rise occurred, as far as I am concerned, at Harvard University Law School, revolutionizing the way of teaching lawyers, jurists, and business administrators. According to Menezes (2009), the case method was a revolution in the form of teaching, since it aimed at the practical study of the law. It was the study of a living law. From the judges' arguments, the students would come up with their own conclusions about the legislation. It was a way of giving students the chance to confront their own understanding of the law with theoretical knowledge. Pure theory was not the focus, but a way to understand the Law as experienced by professionals in the field.

The case method, although resembling the case study method used in qualitative research in Social Sciences, especially in terms of case selection and adherence to theories, it is intended for didactic purposes. While the case study method seeks to analyze the data from a given case for scientific conclusions, the case method seeks to develop critical thinking in students for decision-making purposes, in this case regarding ethical problems arising in the fields of Translation and Interpreting.

Defined as a unit of analysis, the case may involve an individual, a group, an organization, or it may even be expanded to other spheres, such as governmental institutions. The case method uses, as the name goes, cases, i.e., phenomena that occur in a given social reality. Cesar's definition helps us understand what a case is for its use in the classroom:

> [...] the case developed for didactic purposes should involve real situations, together with existing facts, opinions and prejudices about the case that is being conveyed by different sources or published in the media. In other words, a complex case can be constructed so as to present real situations that enable students to develop analysis, discussions, and to propose final decisions for the kind of actions that should be developed if they were acting in that situation [...]. (CESAR, 2005, p. 11, my translation[11])

Associated with a humanistic and socio-constructivist approach, the case method brings students closer to social reality and its demands, enabling the establishment of connections with their personal lives and professional experiences.

In Zhou's (2022), and Lambert (2023)'s perspectives, for instance, the case study-based approach applies to practical or real-life scenarios, and exposes the travails of the translator and interpreter in terms of individual decision-making and in the wider context of industry workflows, drawing attention to the complex networks and power relations at work. According to Zhou (2022, p. 392), "there is a rising consensus that translation ethics should be explicitly taught through flexible pedagogical activities (e.g., ethical case studies) to sensitise students

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10 [...] "apenas admitindo que o agente tem certa liberdade de opção e de decisão é que se pode responsabilizá-lo pelos seus atos".
11 [...] o caso desenvolvido para uso didático deve envolver situações de realidade, junto com fatos, opiniões e preconceitos existentes sobre o caso, que estejam sendo veiculados por diferentes fontes ou publicados na mídia. Em outras palavras, um caso complexo pode ser construído de modo a apresentar situações reais que possibilitem que os alunos desenvolvam análise, discussões e que tomem decisões finais quanto ao tipo de ações que deveriam ser desenvolvidas se estivessem atuando sobre a situação [...]. (CESAR, 2005, p. 11)

to ethical issues in translation". The idea behind using case studies to teach translation ethics is to sharpen the critical judgment within students, and provide them with a repertoire of moral problem-solving strategies for varied ethical cases. In Lambert's (2023) words:

> The cases studied in the course Professional Ethics for Translators and Interpreters involved ethical problems, i.e., dilemmas of linguistic and cultural nature, as in the case illustrated in the Introduction of this paper, of the use of translation technologies, or conflicts related to the rights and duties of Translation professionals, and those of the contractors or buyers of their services, amongst others. Students could also analyze cases chosen by themselves, individually or in groups, as explained in Section 3 below.

> The beauty of ethics is that it touches upon a vast range of key themes: through the lens of ethics, students can become acquainted with linguistic debates around fidelity and equivalence, explore differing degrees of agency, consider the impact of technological developments, and critique current and emerging issues with prevalent industry workflows. (LAMBERT, 2023, p. 9)

Although, for reasons of space, it is difficult to explain the daily pedagogical routine of the course in the present paper, it is worth pointing out that, as a teacher, I tried to play a neutral role as possible, so that there would be a chance for the students to recognize the forces operating on translations and interpretations, to express their ideas, and make their own decisions. On the other hand, as argued by Arrojo (1993), and Baker and Maier (2011), teachers can have and state a point of view, but should not impose their opinion on students.

2.1 The cases

Let's take as an example a case used in the course: the case of the interpreter Marina Gross.

In 2018, in Helsinki (Finland), a meeting between former US President Donald Trump and Russian President Vladimir Putin took place. The meeting, held in a secret session, was accompanied only by the interpreter, Marina Gross, who was born in Russia but worked for the US government. After the meeting, Democratic congressmen asked Marina Gross to hand them the notes she had made on a notepad, which served as background material during her interpretation. The Democratic congressmen wanted to know the content of the conversation between Donald Trump and Vladimir Putin. Despite the controversial issues related to the two leaders, the ethical problem presented to the course students revolved around the question: should Marina Gross hand her notes to the Democratic congressmen or not? Even though professional interpreters use symbols to write down how they wish to orally reproduce the content of the original dialogue in the target language, which would be of little use to the Democratic congressmen, what are Gross' rights and duties? What are the rights and duties of the clients of her services?

To better contextualize the case, in addition to the news article published by the American broadcasting network ABC News, with the title "Who is interpreter Marina Gross and will her notes of Trump's Putin meeting be useful?"[12], the students were given the news article published in Brazil by the newspaper O Globo, of the O Globo Group, with the title "Deputados vão atrás da única que ouviu Trump e Putin… a intérprete" (Congressmen go after the only person who listened to Trump and Putin.... the interpreter)[13].

Thus, after reading the news articles, the students described the data from the materials, summarized the case, synthesized the ethical problem, and included possible solutions to the case using theoretical contributions. One of these theoretical contributions widely discussed in class and used in Gross' case was that of Oliveira (2015), in particular when the author explains that:

> [...] to the exact extent that they are given concrete conditions to make decisions, translation professionals will have to make choices taking into account often conflicting interests, activating their loyalty to the various instances involved in the process. (OLIVEIRA, 2015, p. 87, my translation[14])

In addition to other theoretical texts suggested and made available for reading in the Moodle educational system, such as those by Gehring (1996), Esqueda (1999), Castellões de Oliveira (2007), Andrade (2007), Kalina

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12 https://abcnews.go.com/Politics/interpreter-marina-gross-notes-trumps-putin-meeting/story?id=60374126. Latest access: 8 April 2024.
13 https://oglobo.globo.com/mundo/deputados-vao-atras-da-unica-que-ouviu-trump-putina-interprete-22905484. Latest access: 8 April 2024.
14 [...] *na medida exata em que lhe forem dadas condições concretas de tomar decisões, o profissional da tradução terá de fazer escolhas levando em conta interesses não raro conflitantes, mobilizando sua lealdade (*loyalty*) às diversas instâncias envolvidas no processo.* (OLIVEIRA, 2015, p. 87)

(2015), Oliveira (2015), Alves (2021), and Pym (2021b), once they specifically deal with wider concerns on the topic, or, as Lambert (2023) and Chesterman (2016/2022) put it, with macro-ethical matters, the students also consulted the ethical precepts conveyed by the codes of ethics published in the electronic pages of the Brazilian Professional Association of Conference Interpreters, of the Brazilian Translators Union, of the International Association of Conference Interpreters, and the International Federation of Translators. They were not left alone reading them. Instead, there were some content-driven sessions during the course, mainly because some of the laws in these codes required certain research in the Brazilian Civil Code.

As the Gross' case and the subsequent cases were studied separately, in small groups, and then in class, the students developed their skills of analysis and synthesis, negotiated in groups, and then with everyone in the class, discussed the possible solutions to the cases, prospecting decisions, using the theoretical texts, and recalling what they learned about each case.

2.2 The Case Method and its pedagogical technique: a protocol for case analysis

Taking into consideration that case studies, as methodological tools for both research and training, have gained importance in discussing ethical issues, mainly because they are grounded in the real world, Floros (2021) argues that they are easily integrated into courses and provide opportunities to test different approaches by promoting ethical reasoning, i.e., a systematic contemplation of what is involved in each situation and the consequences of various choices. The author also claims that:

> Case studies bring the profession's everyday issues and problems to the fore, and they become not only an object of study *per se* but also one of the best tools to simulate real professional life within the "protected" educational environment. Importantly, case studies dethroned the notion of neutrality. Real-life situations and circumstances help prove that neutrality is not a sustainable ethical injunction, no matter how alluring it sounds in theory. (FLOROS, 2021, p. 341)

In response to the above, the course Professional Ethics for Translators and Interpreters has been conducted, in the context of the Translation Program at the Federal University of Uberlândia, based on a protocol that I developed and called "Protocol for Analysis and Writing of Cases", as explained in Chart 1.

Chart 1: Protocol for Analysis and Writing of Cases

Course: Professional Ethics for Translators and Interpreters
Holistic pedagogical approach: Humanistic and socio-constructivist approaches
Teaching and Learning methodology: Case method
Pedagogical technique: Protocol for Analysis and Writing of Cases
Documentation, description, and discussion of a case:
1. Material
2. Case overview
3. Summary of the ethical problem
4. Possible solutions to the ethical problem
5. Scientific and theoretical contributions (subsidies of different inputs - moral, social, literature review, and scientific ideas)
6. (Personal) Learning outcomes
7. (Consulted) References

Source: the author

In addition to writing in the protocol what the students learned from a given case and the ethical problem related to it, prior planning of the teaching and learning objectives of the course is crucial. In the case of the academic course in hand, our teaching and learning objectives are the ones which students, by the end of the course, should have the chance:

– to identify the founding concepts, definitions, and precepts related to professional ethics in the fields of Translation and Interpreting;

– to distinguish the ethical precepts that provide Translation professionals with better performance in different sectors of their work;

– to apply categories of possible solutions to ethical problems; and

– to estimate how the ethics to be adopted by professionals can contribute to optimizing the social condition of the translators themselves.

Figure 5 outlines the learning cycle planned for the course from a humanistic, socio-constructivist approach operationalized through the case method.
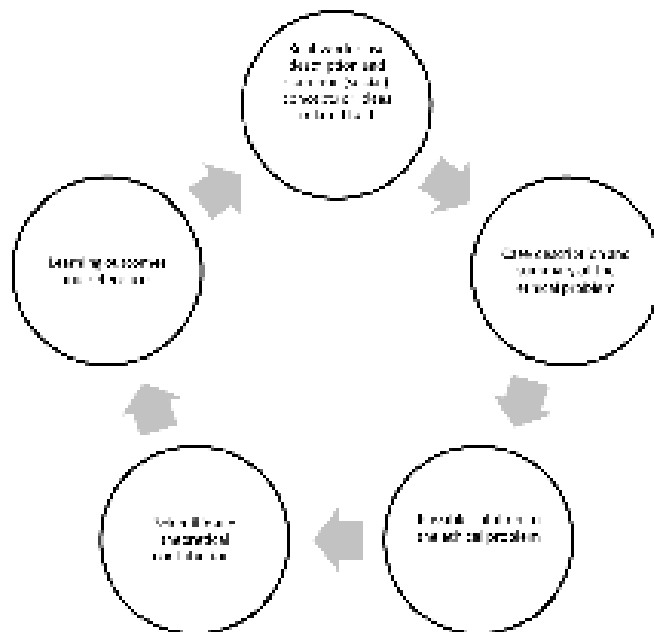

Figure 5. Learning cycle of the course
Professional Ethics for Translators and Interpreters
Source: the author

In the first stages of the cycle, the real-world case description and common social concepts or ideas related to it, followed by the syntheses of the ethical problems involving the case are identified. In the subsequent stages, the possible solutions to the ethical problems are defined, the scientific and theoretical contributions are studied and eventually used to support the solution, the learning outcomes are identified, the references used are listed, and, as this learning circle suggests, students reinterpret the real-world case, this time empowered with more arguments.

As mentioned before, there seems to be a widespread consensus in research nowadays that the best pedagogical method to teach translation ethics is the case study-based approach, as claimed by Koskinen and Pokorn (2021), Floros (2021), Zhou (2022), and Lambert (2023), to name but the ones here studied, and also by myself. But, as far as I am concerned, the learning cycle I previously proposed has social relations as a departure and arrival point. When analyzing cases, the purpose is not to start by scientific concepts, or *pure theory* (MENEZES, 2009), once we can consider that this is the approach scientists usually follow in their research methods. When teaching, should we use the same method as the one used by researchers and start by scientific definitions already found in literature reviews?

In my view, the case study-based approach should provide, at first, descriptions of *real* cases that probably show chaotic, conflicting or uncertain concepts and perspectives (OLIVEIRA, 2015), followed by either chaotic, conflicting or uncertain forms of solution, and only after these descriptions students should be provided with scientific concepts and theoretical contributions coming from researchers and presented in the texts they are supposed to read and study.

Needless to say, when reinterpreting or reformulating the case, the reality (society) will not necessarily and instantly be changed by the students. Nevertheless, he or she may better understand this *reality*, which also

includes the educational goals in class, as affirmed by Aguilar and Dizdar (2021). According to the authors, even the educational goals and their traditions cannot be out of the discussion on teaching and learning translation ethics, once teachers, institutions, and governmental and educational authorities have their counterparts in this matter, diffusing, and sometimes "imposing", social perspectives, policies, etc.

It is worth mentioning that, with this learning cycle in mind, I encourage students, in the dialogical teaching and learning approach highlighted by Arrojo (1993), to become aware of the similarities and differences between the cases, to establish criteria for analysis and solution to the ethical problems, as well as to reflect on how a given problem could go from its current state to a desired state that is fair to societies as a whole. From the analyses may emerge solutions to ethical problems that are easy or difficult to implement, of low or high cost, amongst others, which will show the influence of the various agents involved in the acts of translation. As I have claimed before, social relations are a departure and arrival point.

In view of the above, I disagree with Cormier (1998, p. 4) when she states that the case method is a traditional way to teach translation because it simply evaluates both the amount of knowledge acquired by students and their ability to apply it to practical cases. Far from such conjectures, through the case method future translators become aware of ethical issues and more responsible for the productions and justifications of the meanings and actions they wish to share with the societies they are addressing their works.

3. STUDENTS' PERCEPTIONS

Notwithstanding the description of how the course has been offered in this context, I think it is important to show below some of the perceptions of the students who took the course, in order to illustrate the positive and negative aspects of the case method. Although offered through Moodle as alternative readings, the amount of theoretical texts to support the solution to the cases was a negative aspect pointed out by the students. This is probably the result of the transmissionist teaching legacy, in which teachers talk for hours about theoretical texts and the student's role is limited to memorizing the theories taught (ESQUEDA, 2018; 2020). To preserve their identities, I use the designations Student A, Student B, and so on:

– I think everything was very well planned. We can better perceive the link between theory and practice. The methodology for this class was very good. (Student A);
– About the case method, I thought it was great. And it should be even better in person (instead of in remote mode due to Covid-19), where students can feel more comfortable to expand the conversation, because it opens a lot of room for discussion. (Student B);
– About the cases, I found their variety very pleasant. And freely choosing a case to present at the end of the course was also quite productive. (Student C);
– I really liked the methodology. It was possible to learn the theory and then better understand it through practice with the analysis of the cases. (Student D);
– I liked the analysis of the cases. I think they served to illustrate in a more concrete way the issues of ethics, and the problems of Translation. I liked the different genres of the cases as well. (Student E);
– About the quantity of theoretical texts, I did not think there were too many, once some of them were optional; they helped a lot in the production of the final text of the course. However, if lots of readings were mandatory throughout the course, I believe that it would be tiring. I also liked the time available between cases, because it left room for debates in class. (Student F).

As reported by Student C, the students also analyzed cases chosen by themselves, individually or in groups. Coming from media reports or any other sources, the cases revealed the most diverse ethical problems, such as the case of the American novelist Tessa Dare, who posted on her X platform profile (old Twitter) a series of complaints about the translation into Brazilian Portuguese of her book *Romancing the Duke* (2014) (entitled in Brazilian Portuguese *Romance com o duque* (2016). The complaints of the novelist, and also of Brazilian readers, revolve around the translations concerning the appearances of the characters in the book, which, in their view, convey a racist image that was not intended by the novelist in her work originally written in English. Another ethical case also brought by one of the students involved the article "Traduttore, traditore: a crença ingênua do

TRF-3 no Google Tradutor" ("Traduttore, traditore: the naive belief of The Federal Regional Court - 3 in Google Translate".[15]). The article deals with the repercussions of the use of Google's machine translation technology, Google Translate, on the sentencing of an Ethiopian defendant convicted in Brazil. (Regarding the impact of translation technologies and the questioning of ethics, please refer to Pym's works [2021b; 2004]).

In both cases, the ethical dilemmas, whether in relation to the original appearances of the characters of the book, or to the use of Google Translate on the sentencing of an Ethiopian defendant, inspire the need for ethical translations that are not only relevant and fair to languages and cultures, but to all the players involved.

Regarding the statement of Student F, it is important to mention that I proposed, as instruments of formative assessment, in addition to the Protocol for Analysis and Writing of Cases, the production of a final text, which could vary between 1,000 and 1,500 words in length concerning ethical problems involving the fields of Translation and Interpreting. The text could contain an introduction to the theme, theoretical contributions from the texts available on Moodle educational system, such as those mentioned in the previous section, or other scientific and theoretical contributions chosen by the students.

TO SUMMARIZE

In this study, I described how a course entitled Professional Ethics for Translators and Interpreters has been offered, on an elective basis, to students from the Translation Program at the Federal University of Uberlândia.

In this course, as a complement to the humanistic and socio-constructivist approaches, I have adopted the case method, aiming at providing, in an interactive and dialogical mode, between the students and the teacher, ways of reflection and possible solutions to ethical problems expressed by different types of cases arising from real situations involving professionals in the fields of Translation and Interpreting.

In addition to the objectives, the course learning cycle (Figure 5), and the Protocol for Analysis and Writing of Cases (Chart 1), the discussions amongst students and the teacher were intended to seek answers to some of the questions I outlined in the Introduction of this paper: is it fair to keep similar cultural references in translated texts? Will we be able to take responsibility and bear the consequences of using this or that reference? What are the ethical implications of our translation decisions? What would we do if we were in the situation of translator x or interpreter y?

Finally, it is important to mention that the case method is not applicable to every Translation course. Teachers need to analyze whether the method meets the needs of the content they teach. Moreover, in this method, one should keep in mind that there will not be a single solution or answer to guide the discussion about ethical problems. In fact, the most important thing in the case method is to identify what is the social problem.

CONFLICT OF INTEREST STATEMENT
The author declares that she has no affiliation or involvement with institutions that may have financial or non-financial interests with the subject discussed in the article.

STATEMENT OF AVAILABILITY OF RESEARCH DATA
The public data that supports the conclusions of this study is presented in the article itself.

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