

# **THE DESIGN OF A CODE OF ETHICS FOR TEXT EDITORS**

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# **THE DESIGN OF A CODE OF ETHICS FOR TEXT EDITORS**

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## SUMMARY

Language practitioners the world over have been struggling for professional recognition for many years. In many instances the emphasis has been on establishing measures like legislation to regulate the industry. However, many institutions have also realised that external regulation such as legislation is not enough and that language practitioners in general and text editors specifically needed an internal regulating mechanism. This mechanism was not just something internal to the industry but was more personal, and therefore internal to practitioners themselves. In this regard a properly designed code of ethics was regarded as an indispensable means of setting out to text editors what may be regarded as proper conduct in carrying out their work.

No code of ethics for text editors in South Africa exists and text editors who are members of the South African Translators' Association (SATI) subscribe to the code for translators. This is an undesirable state of affairs as it is important for practitioners to feel that a code is specific to them and "belongs" to them in order for them to subscribe to it. More than that, because a code is part of an internal value system it is important for practitioners to internalise such a code for it to be effective.

This study, aimed at the design of a code of ethics for text editors, therefore strove to achieve two aims. The first aim was to design a code of ethics for text editors with reference to existing codes in other related fields, gleaning common elements from them. The second aim was to involve a selection of practising text editors in the refinement of the draft code in order to finalise it, thus ensuring that the code would be acceptable to the people most affected by it.

The result of the project was the establishment of a code that was acceptable to all the practitioners involved up to the conclusion of the project. This code will be of value in filling the vacuum in this branch of language practice where no ethical guidelines existed before.

*Key words:* business ethics; code of ethics; development/design of code of ethics; ethics; language editor/editing; text editor/editing.

## OPSOMMING

Taalpraktisyns die wêreld oor worstel al baie jare lank om professionele erkenning te kry. In baie gevalle is die klem geplaas op die daarstelling van maatreëls soos wetgewing om die bedryf te reguleer. Baie instansies het egter ook beseft dat eksterne regulering soos wetgewing nie toereikend is nie en dat daar vir taalpraktisyns oor die algemeen en vir teksversorgers in die besonder 'n interne reguleringsmeganisme nodig was. In hierdie opsig is 'n behoorlik ontwerpte etiese kode as onontbeerlik beskou om aan teksversorgers uiteen te sit wat as behoorlike gedrag in die uitvoering van hul werk beskou kan word.

Geen etiese kode vir teksversorgers in Suid-Afrika bestaan nie en teksversorgers wat lede van die Suid-Afrikaanse Vertalersinstituut is, onderskryf die kode vir vertalers. Dit is 'n ongewenste toedrag van sake, aangesien dit belangrik is dat praktisyns moet voel 'n kode is spesifiek vir hulle bedoel en "behoort" aan hulle sodat hulle dit ten volle kan onderskryf. Wat nog belangriker is, is dat praktisyns so 'n kode, omdat dit deel van 'n interne waardestelsel is, moet internaliseer voordat dit werklik effektief kan wees.

Hierdie studie, gerig op die ontwerp van 'n etiese kode vir teksversorgers, het dus na twee doelwitte gestreef. Die eerste was die ontwerp van 'n etiese kode vir teksversorgers deur bestaande kodes in ander verwante velde te ondersoek en gemeenskaplike elemente daaruit te verkry. Die tweede doel was om 'n seleksie van praktiserende teksversorgers by die verfyning van die kode te betrek ten einde dit te finaliseer en sodoende te verseker dat die kode aanvaarbaar sal wees vir diegene wat die nouste daardeur geraak word.

Die resultaat van die projek was 'n kode wat aanvaarbaar was vir al die praktisyns wat tot by die afsluiting van die projek betrokke was. Hierdie kode sal van waarde wees om die gaping te vul in hierdie vertakking van taalpraktyk waar daar in die verlede geen etiese kode bestaan het nie.

*Sleutelwoorde:* besigheidsetiek; etiek; etiese kode; ontwikkeling/ontwerp van etiese kode; sake-etiek; teksversorger/teksversorging; taalversorger/taalversorging.

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## **CHAPTER 1 - BACKGROUND, CONTEXT AND RATIONALE**

In this chapter the background that gave rise to the investigation, namely the absence of a code of ethics for text editors and the indispensability of such a code for attempts at professionalisation, is set out. The broader context within which this investigation was done is also sketched, namely the South African constitutional context, recent attempts in South Africa at professionalisation of language practice and the context of the larger text editing project at the Potchefstroom University for Christian Higher Education. Furthermore, the problem statement, hypothesis, aims and method of investigation are set out, and lastly a framework of the mini-dissertation is given.

### **1.1 Introduction**

Language practitioners the world over have been struggling for professional recognition for quite a number of years. In this struggle, language practitioners have increasingly come to realise that certain public perceptions regarding their field of occupation exist, particularly in regard to untrained and unqualified persons working in the field. These latter aspects disadvantaged many people making use of the services of language practitioners (Bell 1999: 16) and contributed to the fact that even qualified practitioners also often did not receive the professional recognition they deserved.

As professional bodies representing language practitioners started participating in the above-mentioned struggle for recognition, practitioners through these bodies began to exert pressure on the authorities to achieve recognition of their occupations as professions. One such instance is that of the *Chambre Nationale des Entreprises de Traduction* (National Chamber of Translation Companies), referred to by the acronym CNET, which has been involved in efforts to regulate the translation industry in France (SATI 1995:1). With the opening up of the European borders, there had been an influx of unemployed persons into France. These persons, who were often not

qualified as translators, made themselves available as translators at very low rates and worked for agencies who exploited this cheap labour. Such agencies would sometimes disappear, but many more would spring up in their place.

CNET initiated negotiations with other role players in the industry, such as trade organisations, professional and alumni associations, schools of translation and language teaching centres, and with the Ministry of Labour, in attempts to rectify the situation by means of regulation. The object was not to interfere with the mechanisms of the free market, but rather to use regulation as "a basis for legal action against businesses whose unscrupulous behaviour jeopardises the interests of serious professionals" (SATI 1995:1).

The South African Translators' Institute (SATI) in this regard as early as the mid-1980s approached the government, and in particular the then Department of Trade and Industries, to establish legislation regulating the industry (Combrink & Blaauw, 1998:12). Practitioners thus started reflecting on how they could proactively do something to create some form of regulation by the industry itself to promote quality of service by regulating qualifications and registration of practitioners, thus protecting the public served by their members.

The twofold nature of this latter action has to be kept in mind, namely that on the one hand the aim was quality promotion in order to enhance the professional status of practitioners, and on the other hand the aim was to protect the public against unscrupulous practitioners. The major portions of some codes, like the Dubrovnik Translator's Charter published by the International Federation of Translators (FIT) (SATI 1997:5-6), appear to be concerned with the rights of translators, rather than with their duties, i.e. protection of the translator her-/himself, rather than the protection of the public. In the case of the Dubrovnik Translator's Charter, for example, 12 clauses deal with the duties of translators, while the other 28 clauses cover their rights and their organisations. It is obviously very easy for practitioners contributing to the drafting of a code to concentrate mostly on protecting their rights, rather than on protecting the rights of the public. Equally obvious, of course, is that this is extremely short-sighted, as for every right claimed, a duty is implied, such as

fair payment - but for fair work. No profession can afford to be so involved in promoting its own interests that it ignores the importance of the public interest, without sacrificing the credibility of the resulting code. Such a code will not be accepted without its taking cognisance of external stakeholders (Rossouw 1997:324).

The awareness which started developing among language practitioners was that they had to take action in two directions to achieve professionalisation of their occupations: outwards and inwards. In acting outwards, they had to start striving wherever possible to have authorities establish regulatory measures protecting their occupations, as referred to above. In looking inwards, they had to establish self-regulatory measures, not only, in a manner of speaking, to get the homes of the occupations in order, where relevant, but also to instil professionalism and occupational pride among language practitioners themselves. This latter "internalisation" is a very important aspect because it actually constitutes the essence of self-regulation (Rossouw 1997:324).

Language practitioners further came to realise that external regulation and self-regulation were but two sides of the same coin, and that in order for external regulation to be truly successful, self-regulation also had to be established (Combrink & Blaauw 1998:12). It became apparent that a code of ethics with which language practitioners in a specific occupation could really associate was an indispensable part of self-regulation. Professional bodies like FIT, SATI, the British Institute of Translators and Interpreters (ITI), the South African Institute of Chartered Accountants, etcetera all have codes of ethics or codes of conduct to which their members subscribe and which regulate ethical or moral behaviour of their members. The place and role of a code of ethics is dealt with more comprehensively in 1.2.3 below and again later.

Included in the occupations that form the field of language practice are practitioners such as translators, interpreters, proofreaders, terminologists and text editors. Text editors are also more commonly referred to as language editors, but the term *text editor* will be used throughout this study, because the work of the text editor involves much more than just editing language. Carstens (2000:4-17) and Kotzé (1998:2)

make it clear that the work of the text (or copy) editor involves not only correcting language, but deals with much wider textual issues. This aspect will be returned to and dealt with more comprehensively at a later stage.

Whereas translation and interpreting have been recognised language occupations literally for thousands of years (Kelly 1979; Delisle & Woodsworth 1995), text editing has only in recent times come into its own. Translators (being the generic occupation that for reference purposes includes interpreters too, on the basis of the same argument put forward by Gile (1995:2<sup>1</sup>)) in particular first attempted as long ago as 1963 to establish on international level a code of ethics or code of conduct (as it is also referred to), when FIT issued the so-called Dubrovnik Translator's Charter (SATI 1997:5-6). The stated aim was *inter alia* "to contribute to the *recognition* of translation as a distinct and autonomous profession" (SATI 1997:5-6). However, no code of ethics for text editors yet exists in South Africa, nor elsewhere in the world, at least not as far as a literature search could determine. Text editor members of the South African Translators' Institute (SATI) have thus far been subscribing to the SATI code for translators, which is not customised for text editors. It is against this background and with the need for an own code of ethics for text editors that this study to design such a code was initiated.

## 1.2 Contextualisation

The project to develop a code of ethics for language editors must be seen within a number of contexts. First, there is the South African constitutional context, second there is the context of recent attempts at professionalisation, with the two most important local role-players being SATI and PANSALB, and third there is the context of the broader text-editing project of which this project forms part.

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<sup>1</sup> "... interpretation and translation can be defined as performing essentially the same function, namely reexpressing in one language what has been expressed in another."

### 1.2.1 South African constitutional background

The matter of languages in South Africa was regarded as very important during the negotiations on the drafting of the Constitution of the Republic of South Africa (108/1996). This importance is proven by the fact that it was eventually included as one of the founding conditions in Chapter 1, specifically in section 6, of the Constitution (108/1996), which contains the following provisions that are relevant in this regard:

6. (1) The official languages of the Republic are Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu ...
- (5) A Pan South African Language Board, established by national legislation, must -
  - (a) promote, and create conditions for, the development and use of -
    - (i) all official languages;
    - (ii) the Khoi, Nama and San languages; and
    - (iii) sign language; and
  - (b) promote and ensure respect for -
    - (i) all languages commonly used by communities in South Africa, including German, Greek, Gujarati, Hindi, Portuguese, Tamil, Telugu and Urdu; and
    - (ii) Arabic, Hebrew, Sanskrit and other languages used for religious purposes in South Africa.

It is clear, if one bears in mind that we have eleven official languages, that this places an enormous obligation on every speaker of these languages and on all language workers, not just on PANSALB, to give effect to a wonderful ideal contained in a constitution which according to Venter (1999) embraces some of the most *avant garde* constitutional features in the world today. The point to be emphasised is that in terms of section 6(5) of the Constitution (108/1996) quoted above, PANSALB has to be established, specifically by way of national legislation, to act in, and take care of, the interests of all the languages used in the country.

For this very reason PANSALB is unique because, in contrast with other statutory boards, its establishment (although in terms of its own Act of Parliament) is provided for in the highest law of the country, namely the Constitution (108/1996), and not in

any other, subordinate, legislation. The actual Act in terms of which PANSALB was established is the Pan South African Language Board Act (59/1995), according to which (Section 8):

The Board, in addition to any powers and functions conferred or assigned to it by law -

- (a) shall make recommendations with regard to any proposed or existing legislation, practice and policy dealing directly or indirectly with language matters at any level of government ...
- (h) may in respect of equitable wide-spread language facilitation services, issue directives on and monitor -
  - (i) applicable standards determined by the Board for such services; and
  - (ii) the rendering of such services ...

The above-mentioned two provisions, (a) and (h), of the PANSALB Act (59/1995) create the possibility for PANSALB, in carrying out its mandate, to establish bodies to assist it in this task. It is for this purpose that a conference on the regulation of the language professions in South Africa was held in June 1998. The two best-established bodies playing a role there were PANSALB and SATI. SATI was founded in 1956 and is the largest professional body of language practitioners in South Africa, representing a total of more than 400 members. It is also an affiliated member of FIT.

### 1.2.2 *Recent attempts at professionalisation of language practice*

The need to professionalise language practice in South Africa enjoyed prominence at a number of local conferences in recent years, including the following:

- A Forum for Language Workers, entitled *Language Facilitation and Development in Southern Africa*, a joint effort by the *South African Translators' Institute* (SATI) and the *International Federation of Translators* (FIT) on 6-7 June 1997. This will be referred to below as the "FIT Forum".
- A symposium on Liaison Interpreting in the Community, arranged by the Unit for Language Facilitation and Empowerment of the Free State University in October 1997.

- A conference on the Regulation of the Translation and Interpreting Profession in South Africa arranged by PANSALB on 11-12 June 1998, referred to below as the PANSALB Conference.

All these conferences concerned not just the domains of language practice directly referred to in their titles, but also other domains, such as text editing. Florence Herbulot, President of FIT, in her keynote address at the FIT Forum, stated: "By the way, let me remind you that we use the term 'translator' in its broadest meaning: 'translators', for us, are all those who take care of the transmission of a message" (Herbulot 1998:3). Such a definition clearly also includes text editors.

In the draft document for discussion at the PANSALB Conference, submitted by the Steering Committee on Translation and Interpreting of PANSALB, the proposed accreditation examination includes a "language editing examination" and a reference to "other accreditations" (PANSALB 1999: Annexure C:vii). This makes it clear that the conference organisers included all related fields in the ambit of their deliberations, and that the need for professionalisation applied as much to text editors as it did to other persons working in language practice. In this sense references in this mini-dissertation to any of the other domains of language practice should be read to include text editing too.

It is not only in South Africa that the need for professionalisation has been realised (Blaauw 1999:292). As long ago as 1963 the FIT Congress at Dubrovnik approved the Translator's Charter (SATI 1997:5-6) referred to above. The two main thrusts regarding professionalisation, i.e. on the one hand the obligations and on the other the rights of language practitioners, are dealt with in Section I and Section II respectively of the FIT Charter, and various other very relevant translation-related issues are dealt with in Sections III, IV and V (SATI 1997:5-6). UNESCO in 1976 published a set of recommendations "on the legal protection of translators and translations and the practical means to improve the status of translators" (SATI 1997b:8-10). However, in addition to all of this, language practitioners in South Africa have themselves increasingly come to realise that a form of regulation of the industry is required. In this respect SATI over approximately the last decade and PANSALB

over the last three years have been the main role-players to take steps towards professionalisation.

What became apparent at the conferences referred to above was that language practitioners in South Africa have increasingly come to realise that professionalisation of the industry is a prerequisite for proper recognition of language workers. To this end, SATI has been investigating various options, including the establishment of a professional board with a charter recognised in legislation, as in the case of doctors, pharmacists, chartered accountants, lawyers, etc. All these professions have a charter, each in terms of their specific legislation, which regulates the profession and bars unqualified persons from entering into these professions. An aspect of the meaning of the word "charter" applying here is that of the sole right to carry on certain activities or provide certain services (Combrink & Blaauw 1998:12).

The most important consideration in the granting of a charter by legislation is whether unprofessional conduct in carrying out the relevant activities or services may pose a threat to the life or livelihood of a user of a service (Combrink & Blaauw 1998:12). It is clear, particularly in the case of certain categories of interpreters, such as court interpreters (as referred to above) or interpreters working in hospitals, that this consideration is satisfied and therefore justifies a charter. A similar yet more tenuous case could possibly be made out for all other domains of language practice. Be that as it may, SATI felt that it had to investigate the matters of regulation and protection by legislation.

When first attempted by SATI under the previous government, before the new Constitution (1996) with its language provisions and the PANSALB Act came into being, SATI's efforts failed. It consequently embarked on a different, non-statutory route to achieve the same purpose by creating various internal means to enhance the quality of members' services, and more particularly by "the institution of the accreditation examination, the establishment of a code of ethics subscribed to by its members, its involvement in a number of training initiatives, etc." (Combrink & Blaauw 1998:11).

Normally an institute is responsible for members' activities, such as training, conferences, information dissemination, promotion and protection of member interests, etc., things that SATI has indeed been involved in over the years. But a function like accreditation, particularly if accreditation takes place in terms of legislation, normally resorts under a professional board, established in terms of relevant legislation, like the Public Accountants' and Auditors' Board, the South African Medical and Dental Council, etc. Therefore, SATI always strongly supported the establishment of a national accreditation authority for language workers, whether in the form of a professional board, or as part of the activities of PANSALB, or in the form proposed in Section 6.7 of A Language Plan for South Africa (DACST 1997:27).

The translation and interpreting subcommittee of PANSALB during 1998 started taking steps to fulfil its constitutional obligations by appointing a steering committee (the Steering Committee) to investigate the possibility of establishing a body for the regulation of the translation and interpreting industry, which culminated in the PANSALB Conference. At the end of this conference the organiser, Ms Khethiwe Marais, summarised the consensus of the delegates as "seeking the endorsement of the idea or the concept of the establishment of this regulatory body." She concluded that "it would seem from all the discussions that have actually happened here [that] there is ... consensus that people do want to see the regulatory body set up" (PANSALB 1999:121). Delegates also agreed that the regulatory body had to provide for all the different domains of language practice, such as translation, interpreting, text editing, terminology work, lexicography, etc.

Flowing from the PANSALB Conference, the Steering Committee was reconvened in 1999 to continue with a series of meetings preparing for a workshop at which all the investigations and findings stemming from the PANSALB Conference could be discussed in depth with representatives of the various stakeholders. After the workshop, held on 14 and 15 October 1999, the Steering Committee report for submission to the next plenary PANSALB meeting in November 1999 was drafted, *inter alia* recommending to PANSALB the route to follow in establishing such a regulatory body. The most important decision taken during this workshop was the acceptance of the Steering Committee's recommendation, i.e. that PANSALB "helps

to devise a regulatory framework to be promulgated as an Act", thereby establishing "a separate but interrelated structure" (PANSALB 1999:9). This recommendation was subsequently submitted as the workshop's recommendation to the plenary PANSALB Board meeting.

It is against this background, and to a large degree running concurrently with the attempts at professionalisation described above, that researchers at the Potchefstroom University for Christian Higher Education and the University of Antwerp in Belgium decided to focus on the need for the professionalisation of a particular branch of language practice, i.e. text editing.

### 1.2.3 *The broader text-editing project*

Although from the times of Cicero and Horace there has been reflection on the activity of translation, and therefore on a theory of translation (Bassnett-McGuire 1984:40), the other domains of language practice have been provided with very little or no theoretical foundations whatsoever (Carstens *et al.* 1999:1). All domains of language practice are ultimately involved in a process of communication facilitation. The consumer orientation of modern society demands streamlining - also as far as the most effective communication at the first attempt is concerned - and for this reason the typical language practice activities have started offering increasing career opportunities, particularly in a multilingual South African society. This in turn has led to an increasing awareness of typical, related career issues, such as the demand for professionalisation and professional ethics. Obviously then, research interest in the phenomenon of language practice, and in this particular instance in text editing, was a logical consequence (Carstens *et al.* 1999:2).

However, research in this particular field in South Africa still has a long way to go. Whereas research in translation studies is fairly active, only a few articles on text editing have so far been published, with two master's studies (Du Plessis 1997; Kotzé 1998) generated by the Potchefstroom University for Christian Higher Education. A need clearly exists for systematic research in the sphere of language practice, specifically with regard to text editing. A similar shortcoming exists with

regard to language practice in Flanders - hence the involvement of the University of Antwerp as an international research partner in a broader text-editing project (Carstens *et al.* 1999:2).

It is envisaged that this project will involve different investigations of various aspects of language practice as an occupation (including text editing). The relationship between text editing and the following specific domains, some well-established, will be investigated in separate studies: norms, language mastery, text linguistics, text types, the use of multimedia, reference sources for the various languages involved, lexicography, grammar, techniques and requirements, spelling and punctuation, writing skills, language "purity", stylistic considerations, the development of a curriculum, and a survival guide for text editors. It is foreseen that a text-editing manual will be compiled from all the sub-projects for each of the languages involved, i.e. Afrikaans, Dutch, English and Tswana.

The aspirations of language practitioners for professional recognition, as set out above, were focused on ways of external regulation through various means of control, including legislation and accreditation. These are means that are all external to the language workers themselves. Legislation can be enforced, as can compulsory accreditation. Voluntary membership of a professional body and accreditation by such a body is something which depends more on a personal decision, yet it is still external to the individual, although some form of internal acceptance is implied because of the voluntary nature of submission to this kind of control.

External regulation through legislation is therefore but one side of the professionalisation coin and would establish an "external locus of control"<sup>2</sup> (as opposed to an "internal locus of control" (Rossouw, 1997:322)), and it is an aspect that language practitioners have come to accept as both inevitable and indispensable. Equally indispensable is self-regulation by members of the

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<sup>2</sup> The Afrikaans Dictionary of Psychology gives the following definition of "locus of control": "A personality dimension that concerns the extent to which a person feels that he himself (internal control) or factors in the situation (external control) determine his behaviour." [authors' translation] (*Psigologiese woordeboek* [Dictionary of Psychology - author's translation], 1993:277).

occupations themselves, through the various associations of language workers that have been established over the years, such as FIT, SATI, the American Translators' Association (ATA), the Australian National Accreditation Authority for Translators (NAATI) and other professional language worker bodies throughout the world. An integral part of such regulation in all professions is a code of ethics.

Most of the above-mentioned bodies have in the course of time established for themselves a variety of codes of ethics or codes of conduct to which their members subscribe. Examples are the Dubrovnik Translator's Charter (SATI 1997:5-6) and SATI's code of ethics for translators (SATI 1994:6). The latter is specifically for translators only, although SATI caters for much more than the interests of translators only. In fact, SATI has a highly regarded accreditation examination for language editors, yet it still does not have a code for text editors specifically. Currently text (language) editors also subscribe to the relevant aspects of the code of ethics for translators.

### **1.3 Problem statement, hypothesis, aims and method of investigation**

#### *1.3.1 Problem statement*

Perhaps an apt introduction to the problem statement is a quote from the FIT Forum:

"There is a widespread perception among users of language services that language practice is a profession that can be practised at will by persons of varying (or no) qualifications, varying levels of proficiency and some horrifying notions of ethical and professional behaviour. The results are a lack of professional status for language workers ..."  
(Kruger *et al.* 1998: viii).

The need therefore exists to professionalise language practice in general as a step towards obtaining the recognition for which practitioners in the industry are striving. Besides external regulation through legislation, registration and accreditation, practitioners realise that a form of internal regulation also has to be established (Blaauw 1999: 292) by means *inter alia* of a code of ethics.

Some related fields of specialisation in language practice, for example translators (SATI 1994:6), have well-established codes of ethics. In the case of liaison ("community") interpreters in the health services sector, some work has been done towards the establishment of a code of ethics for their field (Blaauw, 1996). However, text editors have no such code, whereas they are in serious need of a set of guiding principles that can be used in practice to assist them in making ethical decisions in their work.

### 1.3.2 *Hypothesis*

No code of ethics for text editors exists, although there is clearly a need for it as part of efforts to professionalise the occupation. Through a literature study and a comparison of a selection of other codes of ethics, it should be possible to determine a form for such a code, and it should be possible to draft a code for text editors, consisting of a number of clauses generic to most codes of ethics, and possibly clauses specific to text editors. It should also be possible to involve practising text editors to participate in refining the draft of the code to a final form and accept the code as relevant to them.

### 1.3.3 *Aims of investigation*

Stemming from the above hypothesis, the following research questions arise:

- What form should a code of ethics for text editors take?
- Which generic clauses should be contained in a code of ethics for text editors, and which profession-specific clauses, if any?
- How can practising text editors be involved in refining the draft of the code to a final form and be brought to accept this code as binding on themselves?

The aims of the investigation were therefore to answer the research questions by

- determining the form that a code of ethics for text editors should take,
- determining which clauses most ethical codes have in common,

- drafting of a code of ethics for text editors by
  - first establishing the generic components of such a code, shared with most other codes of ethics, and
  - secondly, establishing the profession-specific components of such a code, if any, and
- designing a strategy involving a core group of practising text editors to participate in refining the first draft of the code, thus ensuring that it will be relevant to and accepted by the profession.

#### 1.3.4 *Method of investigation*

The method that will be followed will consist of the following:

First, a literature study will be done to find general information on the rationale behind the design, drafting, form and content of codes of ethics.

Secondly, a relevant selection of codes of ethics will be studied to check which aspects they commonly cover.

Thirdly, the information gathered by the above means will be used as follows to prepare a draft code of ethics for text editors:

- a decision will be made on the form of the code;
- a core code for text editors containing generic elements common to most codes will be drafted;
- elements of ethics specific to text editing not covered by the generic code will be added, if necessary.

Fourthly, this draft code will be adapted to form a questionnaire, for purposes of gaining inputs (collecting data) from a selection of text editors regarding the code. It is envisioned through this involvement of a core of practising text editors firstly to refine the code and make it acceptable to the broader profession. However, **a second and equally important consideration** that cannot be over-emphasised is to

involve a group of practising text editors to co-operate in developing a code, thus becoming stakeholders in the code they will have helped create. This will make it more likely for the code to be accepted by the whole of this branch of language practice when informed of the process that was followed to establish the code.

The research component of the study centres on a qualitative approach, with descriptive statistics being used in analysing the results. It is realised that the use of a questionnaire for qualitative research purposes may appear to be a mixing of the quantitative and the qualitative paradigms, something against which Leininger (1994:101) (an expert in research methodology) in a discussion of issues in qualitative research methods warns in the strongest terms. It is thus important to state from the outset that the questionnaire as a means of data collection is not intended as a survey (a quantitative research method (Creswell, 1994:117) but will substitute for structured interviews (a qualitative research method (Creswell, 1994:148)) conducted on the basis of a questionnaire, for two main reasons:

**Firstly**, one of the aims is to involve as many of the text editors obtained from the SATI database of language editors (see 3.6 below) as possible. This is important for the reasons set out in 2.5 below and supported by a number of authors, like Rossouw (1997:323), Esterhuysen (1999:3) and Drummond and Bain (1994:56), who argue that the process of participative establishment of a code is of the utmost importance in getting people regulated by such a code to subscribe to it. They all, in the words of Esterhuysen (1999:3), regard the involvement of a focus group in the development of the code as a first step on the way towards establishing a dynamic ethical culture. It is only through a qualitative approach in any case that one can really capture the individual's point of view, or at least, can come much closer to it than through a quantitative approach (Denzin & Lincoln, 1998:10). **Secondly**, for cost and time reasons neither individual nor group interviews (two of the usual qualitative research techniques (Creswell 1994:150-151) could be conducted, as the selected persons are spread over the whole of the Republic of South Africa.

As a fifth step, the results of the questionnaire will be processed, the draft code amended, the second draft recirculated among respondents, further feedback

incorporated and a further version of the code again circulated. This process will continue until consensus on the code is reached.

#### **1.4 Framework of mini-dissertation**

Chapter 1 consists of: a general introduction to the problem; a contextualisation of the problem; the problem statement, the hypothesis, the aims and the method of investigation; and an explication of the framework of the mini-dissertation.

Chapter 2 sets out the role of a code of ethics in efforts to professionalise language practice. It deals with the rationale underlying codes of ethics and the various forms that codes of ethics can take, as well as with approaches to drafting a code of ethics. A specific form is selected and the reasoning behind the selection given. The chapter also deals with what typically constitutes common elements shared by most codes of ethics and sets out how a draft code was arrived at for use in the investigation phase.

Chapter 3 sets out the process of developing the draft code into a questionnaire, the research approach, the distribution of the questionnaire and the selection of the sample of text editors for the study.

Chapter 4 deals with the results of the first and further rounds of the circulation of the questionnaire, the processing of the results and the final version of the code of ethics arrived at in the process.

Chapter 5 consists of a summary of the research findings, a conclusion and a number of recommendations.

#### **1.5 Conclusion**

In this first chapter the background and context of the problem of professionalisation of text editing as a branch of language practice and the importance of a code of ethics in these efforts were set out. The problem statement was given, as well as the

hypothesis, aims and method of investigation, and the framework of the mini-dissertation.

## **CHAPTER 2 - UNDERLYING RATIONALE TO AND PREPARATION OF DRAFT CODE**

The aim of this chapter is to set out the role of a code of ethics in efforts to professionalise language practice. It deals with the rationale underlying codes of ethics and the various forms that codes of ethics can take, as well as with approaches to drafting a code of ethics. A specific form is selected and the reasoning behind the selection given. The chapter also deals with what typically constitutes common elements shared by most codes of ethics and sets out how a draft code was arrived at for use in the refinement phase, carried out in co-operation with text editors, covered in the next two chapters.

### **2.1 Introduction**

The aspirations of language practitioners for professional recognition, as set out in 1.2.2 and 1.2.3 above, have so far been focused on ways of external regulation through various means of control, including legislation and accreditation. SATI attempted in the early to middle eighties to establish a professional board and a charter, underpinned by legislation governing entry into and practising of professions in language practice. By a charter is understood a statutory framework which regulates the profession and bars unqualified persons from entering into the profession. An aspect of the meaning of the word "charter" applying here is that of a sole right granted by a sovereign power of a country (the state) (*Reader's Digest Universal Dictionary*, 1988:276) to a group of persons (such as accountants and auditors registered with the Public Accountants and Auditors' Board) conferring certain rights or privileges (to carry on certain activities or provide certain services, such as in the case of accountants and auditors, once again, to practise the profession of chartered accountant).

An important consideration in the granting of a charter by legislation is whether an unprofessional rendering of the relevant services may pose a threat to the life or livelihood of a member or members of the public (Rossouw 1997:321). Here one immediately thinks of doctors, lawyers, pharmacists, etc. But it should be clear,

particularly in the case of certain categories of interpreters, such as court interpreters (as referred to above) or interpreters working in hospitals, that the consideration of clients of the professional's lives or livelihoods being at stake is satisfied and therefore justifies a charter. This is the reason why SATI has felt that it should look into regulation and protection of the activities of its members by legislation (extensively covered in Chapter 1 above).

All these means are all external to the language workers themselves. Legislation can be enforced, as can compulsory accreditation. However, voluntary membership of a professional body and voluntary accreditation by such a body, as is the case with SATI, depend more on personal choice. Although this kind of control is still external to the individual, some form of internal acceptance is implied because of the voluntary nature of submission to this kind of control. Simply stated, a person joining SATI will *inter alia* do so because of an acceptance of what the organisation stands for, as set out in its code of ethics (see Addendum 1), and will probably do so in order to become accredited, as accreditation has increasingly come to be seen as a desirable qualification testifying to the practical ability of the acceditee.

External regulation through legislation is therefore but one side of the professionalisation coin and will establish an "external locus of control" (as opposed to an "internal locus of control" (Rossouw 1997:322)). External regulation is something that language practitioners have come to accept not only as inevitable but also as indispensable. As mentioned above, SATI started striving for external regulation as something highly desirable as long ago as the 1980s. This unfortunately was to little avail (for political, not professional reasons), as the Monopolies Board of the Department of Trade and Industry at the time refused to allow the granting of a charter through regulating legislation, the argument being that charters in principal counteracted market forces in a free-market system (Combrink & Blaauw, 1998:12).

Some general background regarding the concept of locus of control referred to above and used mostly in the field of psychology is perhaps apposite at this point. The construct of locus of control, first advanced by Rotter (1966), refers to the extent to

which persons feel that they themselves on the one hand or factors in their situation on the other hand determine their behaviour (Plug *et al.* 1993:277). According to Spector (1982) persons with an internal locus of control look towards themselves for direction, while persons with an external locus of control are dependent on outside factors such as supervisors or organisational policy and rules for direction. Persons with an internal locus of control will therefore feel that they can control the outcomes of their behaviour, while persons with an external locus of control will tend more to ascribe the outcomes of a situation to external factors.

Rahim and Psericka (1996) further find that persons with an external locus of control are not able to cope with the pressure, uncertainties and challenges of a demanding work situation. It is apparent from this that an internal locus of control can possibly be associated with job satisfaction, while an external locus of control could possibly be associated with job dissatisfaction. In a study among a group of senior police staff members Rothmann and Agathagelou (2000) for example find that a strong relationship exists between job satisfaction and an internal locus of control. These considerations are of the utmost importance when it comes to the approach that is followed in arriving at a code of ethics for text editors. In this regard one perhaps has to look at what specifically the purpose of a code of ethics entails.

Codes of ethics for professions have existed for many centuries, the Hippocratic oath (since approximately four centuries BC, according to the *Reader's Digest Universal Dictionary* (1988:730)) being a case in point. Codes of ethics basically set out standards of behaviour to serve as guidelines for the interaction of members of a profession among each other, as well as with members of the public served by the members of such a profession. In cases where the lives or livelihoods of members of the public are involved, a code of ethics constitutes part of a broader range of measures to protect not only the public but also the members of the profession (Rossouw 1997:321). Typical professions where this is an important consideration are for example medical doctors, lawyers, chartered accountants, pharmacists and, in the language practice category, sworn translators and court interpreters.

Codes of ethics can guide members of the professions concerned when they are confronted by difficult decisions in their work, particularly of a moral or ethical nature. In these cases the relevant codes of ethics must not only be acceptable to the members of the profession concerned, but also serve the purpose of communicating to society in general, whom they serve, the professionalism of those members involved in the occupation. This all contributes to enhance the professional status of the particular profession. It is therefore apparent that in order to achieve professionalisation of any occupation, a code of ethics can play a prominent part.

It is thus apparent that internal regulation by members of the language practice occupations is just as important as external regulation through legislation. Internal regulation has *inter alia* been achieved through the various associations of language workers that have been established over the years, such as FIT, SATI, the American Translators' Association (ATA), the Australian National Accreditation Authority for Translators and Interpreters (NAATI), the Institute of Linguists in Great Britain and other professional bodies of language workers throughout the world. In the light of the above argument, it is also clear that an integral part of such regulation in all professions is a code of ethics.

## **2.2 The rationale behind a code of ethics**

Most of the above-mentioned bodies have in the course of time established for themselves a variety of codes of ethics or codes of conduct to which their members subscribe. Examples are two publications of the International Federation of Translators (FIT), namely the Dubrovnik Translator's Charter (Addendum 5A (SATI 1997:5-6)), the "Best Practice in Court Interpreting" and the "Code of Conduct for Court Interpreters", adopted by the Committee for Legal Translators and Court Interpreters of FIT at its meeting in Mons, Belgium, during the XVth World Congress of FIT in August 1999 (Addendum 5B), and then SATI's Code of Ethics, Addendum 1 (SATI 1994:6). The latter is specifically aimed at translators, although SATI caters for much more than the interests of translators only.

In fact, SATI has a highly regarded accreditation examination for language (text) editors, yet it still does not have a code for text editors<sup>3</sup> specifically. Currently text editors also subscribe to the relevant aspects of SATI's general Code of Ethics, but they may well feel that they are not really catered for specifically, a perception that a code of ethics specifically for this branch of language practice and category of SATI membership may rectify. This is a consideration which, from the SATI point of view, can be very important, as SATI specifically strives to offer a home for more than just translators and interpreters. Even in the case of the latter, who belong under the generic concept of "translators", SATI does not have a specific code of ethics for the particular professional branch, and the drafting of a code for other branches of

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<sup>3</sup> Perhaps this is a suitable point to deviate briefly and explain in more detail than in Chapter 1 above why the term "text editor" is preferred to that of "language editor". Kotzé (1998) discusses this aspect comprehensively and states that the text editor acts as a co-writer, advisor and consultant, and not merely as a language editor - in fact, the text editor often acts as a ghost-writer for the original author in getting a manuscript ready for publication (Kotzé: 1998:2). In this regard Du Plessis (1997) also makes this distinction when she says that correcting the language in a text is only one aspect of what is traditionally known as language editing, which sometimes involves much more of the whole process of getting a text ready for publication. **The text editor is therefore the person responsible for anything and everything from little more than proofreading to correcting the language of the text, recommending restructuring of content, rewriting portions if necessary, recommending layout, even acting as a "ghost writer" (Kotzé, 1998) of the whole text, all depending on the requirements of the employer or client. In this there are two important things that guide the text editor in fulfilling the task: firstly, close liaison and co-operation with the client, and secondly an ethical approach that has as its primary purpose to render a finished text of high quality which nevertheless allows the original author's individuality to come into its own.** This is a tall order, and an own code of ethics to guide the above ethical approach will not only assist the text editor in her/his task, but is indeed indispensable.

Kotzé (1998), in discussing her choice of the term "text editor" for purposes of her dissertation, touches on another very relevant aspect as regards the matter of a code of ethics for this professional grouping when she says that, owing to the confusion concerning the name and therefore the role of the language editor, or then rather the text editor, both the author of a text and the text editor him-/herself are confused as to the extent to which the text editor may or should change a text. Both these parties are also uncertain of exactly what the task of the text editor involves, of what the text editor is allowed to do in the process, and of the recognition which the text editor should receive for his/her role in the process (Kotzé 1998:2). A code of ethics should act as a guideline to approaching this kind of problem too.

language practice encompassed by SATI may well be considered in the light of this research project. This point will be referred to again under the recommendations in Chapter 5.

Controls in the form of a code will serve to enhance the image of the profession. Bell (1999:103) states that "no individual can legitimately claim professional status until ... he or she ... is properly accountable ... [for] ... his or her professional conduct". A comprehensive code of ethics, which could take different forms (Rossouw 1997:324), will not only contribute towards professionalisation but will also serve as a guide to resolve numerous practical dilemmas regarding the text editor's duty. In this regard Guy (1990:20) states that "codes of ethics are intended to help people make ethical decisions when there are no clear-cut right or wrong answers to guide them".

### **2.3 Forms of codes of ethics**

According to Rossouw (1997:324) codes can take two basic forms. The first could be referred to as a "*standard of conduct* [authors' italics]" (Rossouw 1997:325). This type of code is brief and sets out the ethical values intended to determine the interaction between the external and the internal stakeholders of a particular grouping, i.e. the standard of conduct they should pursue in their interaction.

The greatest advantages of this type of code are:

- conciseness;
- the fact that it does not spell out exact details of conduct (thus not creating the impression that anything not spelt out in so many words is allowed); and
- the fact that it therefore leaves a great degree of discretion to the individual.

The disadvantages of this type of code are:

- it is too general and does not give adequate specific guidance;
- it does not set out exactly the consequences of non-adherence; and
- it may therefore become meaningless.

The second type of ethical code can take the form of *guidelines for conduct*, also referred to as a *code of conduct* (Rossouw 1997:325), where the code is a more

comprehensive document spelling out very clearly how people should behave, as well as the consequences of non-adherence to the code. Its greatest advantage is its comprehensiveness and specificity, yet it is exactly herein that its greatest disadvantage also lies - it is often too comprehensive to recall, something that is a precondition for proper application. It also leaves little room for discretion and may cultivate the mentality that anything that is not clearly forbidden is allowed (Rossouw 1997:325).

#### **2.4 Selecting a form for a code of ethics for text editors**

From the above, it appears as if the one way in which to retain the advantages offered by both forms of codes pointed out above, which would be the ideal, would be a combination of the two forms, i.e. a brief code that is easy to assimilate and remember, and a more comprehensive set of rules, to be developed by the professional body in due course as and when practical problems, complaints, etc. arise in the implementation of the code. This aspect will be referred to again under the recommendations in Chapter 5.

Rohr (1989:20) says that "Codes of Ethics should be more than a negative statement of how to stay out of trouble..." To this Guy (1990:20-21) adds that "Ethical statements should guide positive behavior ... When codes focus on the negative, they risk missing the big ethical issues. In other words, codes listing prohibited behaviors can 'strain out a gnat but swallow a camel' because manuals of dos and don'ts fail to appreciate that not all values are equal".

In the South African context an analogy can be found in the way legal statutes operate. An act of parliament serves as the general piece of legislation regulating for instance a university, for example the Potchefstroomse Universiteit vir Christelike Hoër Onderwys (Private) Act 80 of 1993 [Potchefstroom University for Christian Higher Education Private Act - author's translation] (1993). In terms of this act, the Potchefstroom University for Christian Higher Education has drafted its statute, which was approved by the national Minister of Education. The statute sets out the detailed rules governing the structures, forms and daily activities of the University.

In the same way a brief, easy to remember more general code of ethics for text editors can be designed, and a more specific set of rules can then be drafted in terms thereof. This would also make sense from the point of view that it should be avoided to constantly amend a code of ethics, which would have to be the case with a more comprehensive code. The reason for this is that the more comprehensive code attempts to cover every eventuality, something which in the opinion of the researcher is impossible, and as new eventualities arise, such a code will have to be constantly updated. In the case of the brief, general code, if well designed, it can remain unchanged probably for many years. The set of rules can then serve as the practical implementation instrument for the code, and the rules can be constantly updated as new eventualities arise and have to be accommodated.

To this end, the author of this study also submitted to the SATI executive committee the proposal that SATI's code of ethics *be supplemented with a set of rules*. Thus the *code* can remain focused on and promote the positive aspects of behaviour, while the *rules* can spell out expected behaviour in more specific terms and cover related more negative aspects, like non-adherence and its consequences. This proposal has been accepted and the author is currently involved in drafting such a set of rules. This exercise will not be covered in the limited scope of this study.

## **2.5 Approaches to drafting a code of ethics**

Something that is unfortunately very often neglected when it comes to the establishment of a code of ethics is the actual process itself. This is due to the fact that the institution drafting the code is usually more interested in the outcome of the process of establishing the code than in the process itself (Rossouw 1997:323). They want a code in order to implement and enforce it and sometimes lose sight of the fact that in order for a code to be fully accepted, a process should also be followed that is perceived by those persons affected as acceptable, which means participative and transparent. The code must be seen as essential and credible, fulfilling the needs of practitioners. This point is underscored by Esterhuysen (1999:3): "As is the case with many other matters today, the process that is followed in arriving at the product is

more important than the product itself. This is particularly true in the case of preparing codes of conduct. Broad participation is a precondition for acceptance and success" (author's translation).

Therefore research, participation and consultation are key ingredients in the process of establishing a code of ethics. Ethical values cannot be prescribed from outside only - before a value can really become a living value, it must be accepted and internalised by those concerned. Ethical values will have little impact if they are not an expression of a broad consensus among stakeholders. Values can therefore not be thought out by an individual or elite and then dictated to the rest of the persons involved (Rossouw 1997:324).

Drummond and Bain (1994:56) also make this point when they say that codes "should not be a set of restrictions drawn up by a select group ... In most cases these codes carry strong enforcement messages, but give little scope for empowerment ... The key to a successful and effective ethics process ... [is] ... a combination of compliance and commitment. Compliance or enforcement on its own is not enough. It is essential that commitment and empowerment are embodied in any ... ethics process" (Drummond & Bain 1994:56).

Thus relevant role-players have to be empowered by involvement in the process of drafting the code in order for them to "buy in" on the code and make it their own. Only when accepted by the individual member of the particular professional group does a code become internalised, part of the individual's way of life, and functioning as an internal locus of control. A code of ethics misses its point in an occupation such as that of the text editor if it is simply an external statement foisted upon members by some body, in this instance, SATI. This is also emphasised by Esterhuyse (1999:3): "It should as a rule be accepted that codes of ethics are not written down by a few people and then enforced from the top. ... Participation by focus groups in the development of the code is already a first step on the way towards establishing a dynamic ethical culture. ... In the end it is not the codes on their own that turn ethics into flesh and blood. People turn ethics into flesh and blood" (author's translation).

The code has to be internalised by members, has to become something they really believe in, can associate with and feel to be part of their lives. The approach that is followed in establishing a code of ethics is therefore of the utmost importance in determining the acceptance or rejection of such a code as a set of rules or guidelines or standards for the profession. This was the guiding principle that determined the approach to the method of designing a code of ethics for text editors.

## **2.6 Arriving at a draft code of ethics for text editors**

The literature offered very little by way of how to go about drafting a code of ethics, save to point out in general terms the matters set out above. The literature also points out that the professional codes of ethics referred to above share certain common denominators (as *inter alia* identified by Visser (1995:88-98) in her discussion of the code of ethics of management accountants) that are relevant to all professionals and aspiring professionals. Some of these shared elements concern matters such as competence, confidentiality, impartiality, integrity, pursuit of excellence, self-improvement, honesty, responsibility, etc. (Filipovitch 1994; Guy 1990:14-19; Okombo 1999; Visser 1995:88-98).

### *2.6.1 Generic elements of codes of ethics*

Visser (1995:88-98) specifically mentions four of these elements that constitute the key ethical standards for management accountants, as promulgated by the South African Institute of Management Accountants. These are competence, confidentiality, integrity and objectivity. Visser (1995:88-98) then defines and discusses each of these. Competence, she says, "means professional competence, which includes technical and social skills, and the responsibility to act with integrity – to be uncompromising in ... following professional guidelines and to constantly remain au fait with developments in one's field". From this it is apparent that the aspects of pursuit of excellence and self-improvement are included under this single concept.

*Confidentiality* is a self-explanatory term and involves treating as confidential information encountered in the course of one's work, "and to refrain from using such

information to [one's] own advantage or from revealing it to any individual or organization without the requisite permission" (Visser 1995:88-98). To 'confide' means "to entrust (something) to another", and "confidence" is *inter alia* defined as a "trusting relationship in which secrets may be imparted" (*Reader's Digest Universal Dictionary*, 1988:334). It is clear that two elements are central to confidentiality – trust and secrecy. A client must be able to trust a professional to keep secret any information that is imparted in confidence.

*Integrity* is defined by Visser (1995:88-98) with reference to Longman (1991:546) as "honesty, trustworthiness and strength and firmness of character." The *Reader's Digest Universal Dictionary* (1988:799) defines integrity as "Strict adherence to a code of moral values, artistic principles or other standards; complete sincerity or honesty." To Visser integrity implies always "acting honestly, fairly and objectively, without prejudice."

Esterhuysen (2000:2) illustrates integrity by citing the 1982 example of the poisoned capsules of Tylenol, a leading analgesic, and how the firm Johnson and Johnson had dealt with it. Tylenol at the time contributed approximately 18% to the firm's income. The news of the deaths due to cyanide contained in Tylenol capsules purchased over the counter in Chicago was a severe blow to Johnson and Johnson and within a month their share price dropped by 15%. The firm took what they saw as the only ethical decision to protect the public - they withdrew Tylenol from the market, at a cost of US\$100 million! They put the interests of the public first, as their credo stated. Furthermore, they were totally transparent and honest and kept the public fully informed of their whole investigation into the matter, appointing a full-time senior spokesperson for this purpose.

The rest is history, because through its honesty and transparency the integrity of the firm was so well re-affirmed that within 18 months they had regained 96% of their market share. Esterhuysen (2000:2) further makes the point that this case proves that ethical behaviour is actually a competitive advantage, and that although a dishonest person may in the short run beat opponents, he will not succeed in the long term.

Esterhuysen (2000:2) states unequivocally: "A person without integrity is doomed to failure" (author's translation).

From the above definitions and discussion of integrity, it is therefore clear that honesty is implicit in integrity, but that it is a term with a very wide meaning, encompassing numerous aspects of professional ethical behaviour.

With regard to the meaning of the fourth common element, objectivity: the root of objectivity, "objective", is defined as "not influenced by emotion, surmise, or personal prejudice" (*Reader's Digest Universal Dictionary*, 1988:1066), and to Visser (1995:88-98) objectivity means communicating "openly ... about information, as well as to proclaim all relevant information where expected ... without being influenced by personal feelings or opinions". The aspect of impartiality referred to above is therefore included here.

One element mentioned under 2.6 apparently not covered by the four common above-mentioned elements that seem to encompass all the other elements mentioned under 2.6 is that of "responsibility" (although it could be included under the catch-all of "integrity"), and this will therefore be dealt with separately to determine whether a specific clause covering the assuming of responsibility that is implicit in all professional behaviour should be included in the code for text editors.

The author thus decided to use as a point of departure for arriving at a draft code of ethics for text editors the existing SATI code of ethics for translators (Addendum 1), compare the clauses against the above-mentioned common denominators (as generic elements) to ensure they are covered, and then to make adjustments and additions where necessary to the code so as to cover text editors specifically, thus arriving at a draft code to be submitted to practising text editors for refinement. This was the same approach that was followed in compiling a draft code of ethics (Addendum 2) for interpreters working in the health services in the Free State, which was submitted to these interpreters during a short course presented at the Free State University (Blaauw 1996).

This latter draft was workshopped during the above course and refined to the point where the interpreters unanimously accepted the final version (Addendum 3). The basic assumption was that the initial draft code for the health services interpreters did not have to be highly scientific or letter perfect, as the real refinement would take place in co-operation with practising interpreters. This would result in a final version that was acceptable to all concerned, and would also achieve credibility and acceptability of the code because the stakeholders would have been involved and allowed the opportunity to make inputs. This was exactly the same approach followed to arrive at a code for text editors. The draft code that was used as the basis for the preparation of the questionnaire sent out to text editors appears as Addendum 4.

In the sections that follow, each of the above-mentioned four generic elements of codes of ethics and the element of responsibility for work are taken and compared to the following random selection of existing codes in the field of language practice that could be obtained to see how they are covered:

- The SATI code of ethics for translators (Addendum 1)
- The final version of the code of ethics for interpreters in the health services (Addendum 3)
- The professional code of the Belgian Chamber of Translators, Interpreters and Philologists (BCTIP) (1999: membership brochure obtained through a Belgian contact and in possession of author) (all references are the author's translation from the original Dutch)
- The FIT Translator's Charter (also referred to as the Dubrovnik Translator's Charter) (SATI 1997:5-6) (Addendum 5A)
- The Code of professional conduct (individual members) of the (UK) Institute of Translators and Interpreters (ITI) (1997)
- FIT's "Code of Conduct for Court Interpreters" (Addendum 5B)

As a next step, a clause or clauses to the same effect are then formulated for inclusion in the draft code of ethics for text editors (these clauses were numbered for purposes of restructuring the code as a questionnaire). Once again, the point made before has to be emphasised, namely that this was not a highly scientific process of

analysis and drafting that was followed, as the product aimed for was merely a draft to serve as a discussion document for refinement by means of inputs obtained from practising text editors. It also needs to be reiterated that the type of code striven for is not a comprehensive, detailed code covering every imaginable eventuality but rather a very brief code. An envisioned set of rules will be established in due course to supplement the code.

#### 2.6.1.1 Competence

The clauses in the **SATI code for translators** covering the aspect of competence read as follows: "To endeavour constantly to achieve the highest possible quality in respect of accuracy of rendering, terminological correctness, language and style" and "Constantly to pursue self-improvement in order to improve the quality of their work". The final version of the **code of ethics for interpreters in the health services** states in this regard: "To endeavour to achieve the highest possible quality in respect of accuracy of rendering, terminological correctness and language" and "Constantly to pursue self-improvement in order to enhance the quality of my work" (the similarities that exist are due to obvious reasons, as the latter code was based on the former).

The **BCTIP code** states that the members of the Chamber should "refuse to accept, carry out or have carried out translation for which they are not competent". The **FIT Charter** in this regard states: "The translator shall possess a sound knowledge of the language from which he translates and should, in particular, be a master of that into which he translates" and "He must likewise have a broad general knowledge and know sufficiently well the subject matter of the translation and refrain from undertaking a translation in a field beyond his competence".

The **ITI code of professional conduct** (which is a very specific code for translators and interpreters but which can nevertheless be applied to text editors in a number of respects) in this regard states under "Standards of work" (only relevant sections quoted): "... a Member shall translate only into a language in which he has a mother-tongue or equivalent competence, or interpret only between languages in one of

which he has mother-tongue or equivalent competence", "... a Member shall refuse work which he knows to be beyond his competence, either linguistically or because of lack of specialised knowledge, unless the work is to be sub-contracted to another translator or interpreter having the necessary competence", "He must likewise have a broad general knowledge and know sufficiently well the subject matter of the translation and refrain from undertaking a translation in a field beyond his competence" and "... a Member shall at all times maintain standards of work at least equal to the level required for admission to the Institute as a Full or Associate Member, as appropriate".

The **FIT Code of Conduct for Court Interpreters** states as follows in its Article 5, dealing with competence: "The court interpreter shall only accept assignments for which he/she has the requisite knowledge and ability and which he/she can perform to a high standard. The interpreter shall be responsible for the correctness of his/her interpretation and shall correct any mistakes he/she makes."

From the above it is clearly essential to include in the code for text editors a clause or clauses covering the aspect of competence. After considering the clauses from the various codes quoted above, it was decided to include two clauses, as in the case of the SATI code for translators, in order to cover all aspects relating to competence yet be as brief as possible. The two clauses were worded as follows:

2. Continuously to endeavour to render work of only the highest possible quality and with a view hereto constantly to strive for constant self-improvement by keeping abreast of developments in my subject field.
3. Only to accept work for which I am competent as regards the language, subject matter and time limitations, and should this not be the case, only to accept such work with the knowledge of the client or to refer it to another competent person.

#### 2.6.1.2 Confidentiality

The **SATI code** covers confidentiality as follows: "To share their professional knowledge with other members, but to maintain a relationship of trust with their

clients/employers and to treat all information that comes to their attention in the course of their work as confidential" and, less directly, "To respect all rights of the author and the client/employer, and specifically copyright". The final version of the **code of ethics for interpreters in the health services** states in this regard: " To share my professional knowledge with my fellow practitioners but to maintain a relationship of trust with my clients or employers and to treat all information that comes to my attention in the course of my work as confidential".

The **BCTIP code** states that the members of the Chamber are compelled to keep secret all information gained in the practising of their profession, and that they may not personally profit from any confidential or secret information they gain in the practising of their profession. The **FIT Charter** in this regard states: "The translator shall respect the legitimate interests of the user by treating as a professional secret any information which may come into his possession as a result of the translation entrusted to him."

The **ITI code of professional conduct** deals with this matter as follows, under the heading of "Exploitation of Knowledge Acquired" (3.4.1-3.4.4) and "Secrecy" (3.5):

**3.4.1** No Member shall derive any gain from confidential information acquired in the course of his work.

**3.4.2** No Member shall accept remuneration from any party in respect of work, other than as contractually agreed.

**3.4.3** Before a Member accepts work, he shall disclose any business, financial or other interest which he may have in the matter to be handled, other than a purely linguistic one.

### **3.5 Secrecy**

A Member shall treat any information which may come to him in the course of his work as a professional secret not to be communicated to any third party without his Principal's authority.

The **FIT Code of Conduct for Court Interpreters** states as follows in its Article 2: "The court interpreter shall not disclose any confidential matters to either party or to any third party" and under Article 3 (Misuse of Information) states: "The court

interpreter shall not make personal use of any information obtained in the course of his/her duties nor assist any third party to do so."

From the above the amount of emphasis placed on this matter is quite apparent and it is clearly essential to include in the code for text editors a clause or clauses covering the aspect of competence. After considering the clauses of the various codes quoted above, it was decided to word the draft clause as follows:

5. To respect the rights of my client and to regard all work which I undertake as confidential, not to disclose anything in respect thereof to any person and not to gain any advantage therefrom, except in accordance with the agreement with my client.

#### 2.6.1.3 Integrity

Perhaps, by way of introduction to the numerous aspects of integrity contained in the various codes, it may assist if one were again to list briefly the qualities referred to in the discussion of integrity under 6.2.1 above: honesty, trustworthiness, strength and firmness of character, strict adherence to a code of moral values, artistic principles or other standards, complete sincerity or honesty, acting fairly and objectively, without prejudice.

Some of the codes investigated have extensive references to these matters, and all aspects relating to integrity in all codes are therefore not quoted, but rather just some examples. As a matter of fact, a case can be made out for virtually every clause of every code in some way or another to be encompassed by integrity – even those dealing with competence and confidentiality quoted above.

The **SATI code** covers various aspects of integrity in the following clauses:

- To accept no work that is beyond them (with regard to deadline and knowledge of source language, target language and subject), except with the knowledge of their clients/employers, and to keep to agreed deadlines and forms of delivery
- Not to accept any work that, in their opinion, is intended for unlawful or dishonest purposes or is contrary to the public interest

- To be guided in negotiating remuneration by the principle of equitability, and in particular to refrain from charging excessive rates
- Always to uphold the highest ethical and moral standards in their dealings with their clients/employers and in the practice of their occupation as translator
- To take part in the activities of the Institute and always to conduct themselves in such a way that their conduct and the quality of their work will be to the credit of the Institute and translation as an occupation

The final version of the **code of ethics for interpreters in the health services** states in this regard:

- To uphold the highest ethical and moral standards in all dealings with my clients or employers, as well as in the practice of my occupation as interpreter
- To accept no work that is beyond me (in respect of knowledge of source language, target language and subject), except with the knowledge of my client or employer
- To be guided in negotiating remuneration by the principle of equitability
- Always to conduct myself in such a way that my conduct and the quality of my work will be to the credit of interpreting as a profession

The **BCTIP code** deals with integrity as follows: "Members should refrain from any act that may be detrimental to the image of the profession."

The **FIT Charter** in this regard states: "The translator shall refuse to give to a text an interpretation of which he does not approve, or which would be contrary to the obligations of his profession"; "every translation shall be faithful and render exactly the idea and form of the original – this fidelity constituting both a moral and legal obligation for the translator"; "a faithful translation, however, should not be confused with a literal translation, the fidelity of a translation not excluding an adaptation to make the form, the atmosphere and deeper meaning of the work felt in another language and country"; "the translator shall possess a sound knowledge of the language from which he translates and should, in particular, be a master of that into which he translates"; "he must likewise have a broad general knowledge and know sufficiently well the subject matter of the translation and refrain from undertaking a translation in a field beyond his competence"; "the translator shall refrain from any

unfair competition in carrying out his profession; in particular, he shall not accept any fee below that which is fixed by law, regulations, custom or his professional organisation"; and "in general, he shall neither seek nor accept work under conditions humiliating to himself or his profession."

The **ITI code of professional conduct** deals with this matter very sketchily as part of two of its clauses, as follows:

- "Members ... shall conduct themselves loyally towards their fellow members and the Institute" and
- "... a member ... may advertise, provided the statements made are, in substance and presentation, factual, relevant, and neither misleading nor discreditable to the profession."

However, matters such as adhering to deadlines, only accepting work which the member is not fully competent to do with the knowledge of the principal and not subcontracting any work without the principal's having been fully informed and having agreed thereto in actual fact all relate to honesty and transparency, and therefore to integrity. The matters relating to fair negotiating of remuneration in the codes also resort under integrity.

The **FIT Code of Conduct for Court Interpreters** states as follows in regard to integrity-related aspects: "In the practice of his/her profession, the court interpreter shall contribute actively to upholding fundamental rights and, in particular, the right to equality before the law" and "the interpreter shall conscientiously perform his/her duties to the best of his/her ability and knowledge and shall accordingly make any reasonable effort to prepare an assignment."

From the above it is, once again, clearly essential to include in the code for text editors a clause or clauses covering the aspect of competence. After considering the clauses from the various codes referred to above, it was decided to add the following clauses:

1. In fulfilling my duties at all times to maintain the highest ethical and moral standards and to refrain from any action or omission which may harm the profession.
6. To negotiate remuneration for the work that I undertake on a fair and equitable basis.
7. Wherever practicable through my own knowledge to assist my fellow professionals out of loyalty towards and for the advancement of the profession.
8. To accept no work which is apparently intended for illegal or dishonest purposes or which is not in the public interest.
9. In the execution of my duties at all times to strive for a product which meets not only the requirements of my client but also those of the reader of the text.

#### 2.6.1.4 Objectivity

The **SATI code** does not cover the matter of objectivity, except perhaps in the integrity clause that states, "Not to accept any work that, in their opinion, is intended for unlawful or dishonest purposes or is contrary to the public interest". The words "in their opinion" imply a subjective judgement, and by implication therefore a job towards which the translator cannot stand objectively. But an unequivocal statement that the translator shall remain objective is not included in the SATI code. However, it is implied and incorporated in the clause covering integrity and throughout the discussion below, it will become clear that integrity and objectivity are very closely related and difficult to separate in some of the clauses of the various codes dealt with. If, in the light of other codes studied, it appears that this is a standard clause, a recommendation stemming from this study should then be that SATI should consider revising its code to make provision for a clause specifically requiring objectivity.

The final version of the **code of ethics for interpreters in the health services** states in this regard: "To accept no work where I am subjectively involved or prejudiced." Objectivity is thus a strong requirement and health care interpreters are so acutely aware of it that it is to be expected that they would have included this clause.

The **BCTIP code** includes the clause already quoted earlier, namely that members may not personally profit from any confidential or secret information they gain in the practising of their profession. This clearly relates to the aspect of remaining objective and not benefiting subjectively from client information, but does not explicitly cover subjective involvement or partiality, as is the case with the interpreters above.

The **FIT Charter** in this regard states: "The translator shall refuse to give to a text an interpretation of which he does not approve, or which would be contrary to the obligations of his profession" and "every translation shall be faithful and render exactly the idea and form of the original - this fidelity constituting both a moral and legal obligation for the translator." These are such basic translation principles, covered in the SATI accreditation exam, that they need not really be incorporated in a separate clause in the code. However, in as far as SATI does not have a separate code for interpreters or other groupings, a clause covering objectivity and impartiality may have to be introduced when separate codes for these disciplines are adopted (see recommendations later).

The **ITI code of professional conduct** deals with this matter in regard to interpreters as follows: "A Member shall interpret impartially between the various parties and, with due regard to the circumstances prevailing at the time, take all reasonable steps to ensure complete and effective communication between the parties."

The **FIT Code of Conduct for Court Interpreters** states as follows in its Articles 3 (Misuse of information) and 4 (Impartiality and neutrality) respectively with regard to the matter of objectivity and impartiality: "The court interpreter shall not make personal use of any information obtained in the course of his/her duties nor assist any third party to do so" and "the court interpreter shall at all times be neutral and impartial and shall not allow his/her personal attitudes or opinions to impinge upon the performance of his/her duties".

The inclusion of a clause on objectivity seems to be not all that common in codes of ethics. This leads to a question as to whether such a clause should be included in the proposed code for text editors. Another question to the contrary that arises is whether

any harm could be done by including a clause covering objectivity in a draft that is still going to be refined. In the end the communication-facilitating role of the text editor in making the product meet the requirements of both the principal and the reader was regarded as a safeguard against subjectivity, thus clause 9 below was included. The last portion of clause 5 (in bold only to emphasise the relevant portion) also covers an objectivity-related aspect and is similar to the clauses in the codes for translators dealt with above:

5. To respect the rights of my client and to regard all work which I undertake as confidential, not to disclose anything in respect thereof to any person **and not to gain any advantage therefrom, except in accordance with the agreement with my client.**
  
9. In the execution of my duties at all times to strive for a product which meets not only the requirements of my client but also those of the reader of the text.

This latter clause is also included to cover a theoretical approach to translation specifically but to language practice in general which has been developed and is currently being taught at the Potchefstroom University for Christian Higher Education, the so-called partnership approach (Rodrigues 2000). The relevant aspect of this theory involves that the language practitioner as a communication facilitator cannot primarily be loyal to either the originator of the communication alone or the recipients of the communication alone, but that the ultimate loyalty (objectivity) lies in striking a balance between the needs of both parties, and in the process empowering both. This is regarded as the objectivity towards which the text editor should also strive, and thus the clause as worded above was included, partially also to subject it to the test of scrutiny by a group of practising text editors to see whether they agreed with it. The author's view has always been that any good language practitioner would have instinctively followed the so-called partnership approach, and therefore little resistance was expected to the retention of this clause.

#### 2.6.1.5 Responsibility

The **SATI code** covers this aspect as follows: "To accept full responsibility for their translations and to bring unresolved problems to the attention of their clients/employers."

The final version of the **code of ethics for interpreters in the health services** does not cover this matter specifically, but this can perhaps be explained because interpreters render their service, i.e. do their work, in a very immediate and intimate situation – and in such a situation they alone can be held responsible for their work, not anybody else. Inclusion of a clause of this nature would not make sense in a code for interpreters.

The **BCTIP code** does not explicitly cover the matter of accepting responsibility for ones work.

The **FIT Charter** covers responsibility as follows: "A translation shall always be made on the sole responsibility of the translator, whatever the character of the relationship of contract which binds him to the user."

The **ITI code of professional conduct** does not deal with responsibility specifically, probably as the matter is covered by implication, as in the case of the interpreters in the health services. Any professional with integrity by implication accepts responsibility for his work.

Contrary to the health-care interpreters' code covered above, the **FIT Code of Conduct for Court Interpreters** states as follows in its Article 5: "The court interpreter shall only accept assignments for which he/she has the requisite knowledge and ability and which he/she can perform to a high standard. The interpreter shall be responsible for the correctness of his/her interpretation and shall correct any mistakes he/she makes."

The way in which this aspect is either covered or not covered in the various codes is quite interesting. One could but speculate on the reasons for not including a clause covering this aspect, as was done above in discussing the code of the interpreters in the health services and the ITI code. It is also true that most of the codes do expressly state that members of the relevant body should not accept work which they are not competent to do, and that where for this reason they pass on work to other

translators or where they act as agents, the client should be fully informed. This implies that the client is fully informed of exactly who assumes responsibility for the work done for the client, and it may therefore not have been deemed necessary to include a specific clause to the effect of assuming responsibility for work. Again this is a matter where the inclusion of such a clause can do no harm; on the contrary, it may just cover any uncertainty that may arise in this regard. It was therefore decided to include the following clause in the proposed code for text editors:

4. To accept full responsibility for all work which I undertake.

#### 2.6.2 *Specific elements for a code for text editors*

The nine clauses contained in the proposed code of ethics for text editors were arrived at by the above means. After careful scrutiny of the various codes investigated for the study, it was decided not to add any additional specific elements, as there were no such elements to be gleaned or that could be thought of. Also, should any specific matter be raised in the feedback to the questionnaire that could indicate that a clause had to be added, this would be done in consultation with the responding practitioners.

#### 2.6.3 *The introductory sentence*

One further aspect needs to be discussed, namely the introductory sentence to the code. During the refinement of the code of ethics for community interpreters in the health services, the introduction to the SATI code for translators, namely: "All members of the Institute shall undertake" was used as point of departure and reformulated as "All interpreters shall undertake". The course participants did not find this a satisfactory introduction. They felt that it had a legalistic tone and seemed to be aimed at compelling rather than at persuading interpreters to subscribe to the code. Also, it was expressed in the third person, and they wanted a much more personal commitment. For this reason they decided to change the introduction to read as follows: "As community interpreter I undertake".

In the light of argument set out above concerning an internal as opposed to an external locus of control and the desirability of achieving the former instead of the latter, it was decided to use the introduction to the code as refined by the community interpreters in the health services rather than the introduction to the SATI code for translators, thus introducing the code with the words "As text editor I undertake". This would probably make the commitment by respondents more personal, strengthening the feeling of buying in on and accepting the code.

## **2.7 Conclusion**

This chapter explicated how the draft code was arrived at. It described the role played by a code of ethics in efforts to professionalise language practice, dealt with the rationale underlying codes of ethics and the various forms that codes of ethics can take, as well as with approaches to drafting a code of ethics. It outlined how a specific form of code was selected and gave the reasoning behind the selection. The chapter also covered what typically constitutes common elements shared by most codes of ethics and described how a draft code was arrived at for use in the refinement phase, which would be carried out in co-operation with text editors and will be covered in Chapters 3 and 4.

The next chapter, Chapter 3, will then deal with the following aspects: the process of developing the draft code into a questionnaire; the selection of a research approach and the reasoning behind the selected approach; the distribution of the questionnaire; and the selection of the study population.

## **CHAPTER 3 - PREPARATION AND DISTRIBUTION OF QUESTIONNAIRE**

### **3.1 Introduction**

This chapter covers the following aspects: how the questionnaire was prepared from the draft code, the research approach that was selected and the underlying rationale, the means of distribution of the questionnaire, and the selection of the study population.

### **3.2 From code to questionnaire**

The draft code containing nine clauses, the design of which was discussed in the previous chapter, was used as the basis of the questionnaire sent out to the respondents (the selection of whom will be discussed below). This aspect of the research was carried out in co-operation with Ms Els Boets, a postgraduate student of Antwerp University as part of the broader text editing project outlined in Chapter 1.

One option that was considered in the preparation of the questionnaire was simply to distribute the draft code as it stood among a number of text editors with the request that they study it as a whole. They could then have been asked further to give feedback regarding changes they would recommend. In conclusion, respondents could have been asked to respond with regard to the code as a whole and state whether they found the code acceptable, provided that changes they recommended were incorporated. The advantage of such an approach would have been a very open-ended response.

A perceived disadvantage of this approach was that the wider and more unstructured (thus the more open-ended) the question(naire), the more problematic the processing of the information would be. Also, if potential respondents were to perceive that they were expected to write a longish, general and undefined answer, the researchers felt that chances were greater that they would not respond.

This wider, unstructured approach was followed in the case of the short course for community interpreters in the health services presented at the Free State University referred to above (Blaauw 1997), but there direct contact with the "respondents" existed, their numbers were limited and they were all involved in the course - a "captive audience", in a manner of speaking. In that course the open-ended and much more interactive approach (more closely approximating the group interview option in qualitative research (Creswell, 1994:150-151)) could therefore be implemented successfully. Another consideration making this approach ideal for the course was that the module on ethics was presented fairly early on in the course, and stimulation of interaction was important to facilitate participants' getting to know each other.

In the latter regard, the approach in the short course worked perfectly, but the amount of enthusiasm engendered for ethics generally and the code drafted by the group specifically far surpassed even the wildest expectations of the presenters. The participants actually insisted on reducing "their" code further to a motto consisting of the "Three C's", as they chose to refer to the three key aspects they had identified as central to their professionalism, namely "Compassion, Competence, Confidence" (the latter cryptically referring to both confidence in themselves and to keeping confidences shared with them by clients to themselves, i.e. observing confidentiality). This motto became the central theme of the rest of the course, a touchstone against which many problems encountered during discussions and role-plays were tested.

There is little doubt that this would have been the ideal working method for arriving at the result desired in the case of a code of ethics for text editors too, namely a code with which everybody involved in drafting and finalising it, and hopefully everybody else in the profession, is satisfied and which everybody embraces with enthusiasm. However, with a questionnaire substituting for an interview and distributed to volunteer respondents who could either react or else simply ignore an e-mail request, a format that would result in the highest possible number of responses had to be found. To achieve this end, it was decided to break up the code into its introductory sentence and its separate clauses and then to attempt to elicit responses to each of these individually. In essence then, respondents were asked a number of repetitive,

specific, short questions to each component of the code rather than a few general questions on the code as a whole.

In the case of the introductory sentence and of each clause, four questions (quoted in italics in brackets in the discussion below) were asked (see (3) of Addendum 6), the guidelines to completing the questionnaire as given to respondents). First, respondents were requested to state whether or not they agreed with the particular clause (*'In the first question regarding each section or clause of the code, please indicate "yes" or "no" to indicate whether or not you agree with the inclusion of the clause'*). Next, respondents were asked to comment on each clause, first regarding content (*'In the second question regarding each section or clause of the code, please insert, in the block provided, any general comment you may have on the clause itself'*), and secondly regarding the practical value of the clause as a guiding principle (*'In the third question regarding each section or clause of the code, please insert, in the block provided, any comment you have on the value of the clause as a practical guiding principle'*).

These latter two questions focused on the quality of the clauses. Therefore, besides determining (in the first question) whether the code would be accepted by the persons who would eventually have to subscribe to it, the study (as stated earlier) by means of the next two questions involved respondents in shaping the code, making it possible to improve the quality of both the clauses individually and the code as a whole. Obviously, this was also the aspect that would contribute most towards making the practitioners accept the final product as something which they had helped establish.

Finally, respondents were requested to add other related aspects that they felt should be covered in a set of rules to be drafted in terms of the code (*'In the fourth question regarding each clause, please add any rule you would like to see included in the proposed set of rules to be prepared in terms of the code. Kindly keep your additions as brief and to the point as possible'*). This latter aspect was not intended to be further explored in the study but was included to obtain inputs that could be used later to draft such a set of rules. The opportunity was therefore created for respondents to raise items they considered important enough to be covered, yet which were not contained in the code itself.

The purpose of the proposed set of rules would be to give practical effect to the broader guidelines set by the code, as discussed in Chapter 2. The idea set out there was that the code can remain focused on and promote the positive aspects of behaviour, while the rules can spell out expected behaviour in more specific terms and cover related more negative aspects, like non-adherence and its consequences. Thus the code itself would not be "a negative statement of how to stay out of trouble..." (Rohr 1990:20); the more negative matters would be relegated to the rules.

The above method followed in the project was determined by the research approach, which was based mainly on the thinking of two persons, as set out below.

### 3.3 Research approach

Van der Merwe (1996:293) in Garbers<sup>4</sup> 1996, with reference to making a decision on the research approach to be adopted in an investigation, says: "The consideration of a suitable research approach ... depends on the problem to be addressed. This in turn relates to matters such as the interests to be served by the research ..." (author's translation). In her earlier discussion leading to the aforementioned conclusion Van der Merwe (1996:292) deals with a qualitative research<sup>5</sup> approach and mentions that one of the characteristics of this kind of research is that the researcher becomes "an active member of the community being studied, while the research subject becomes an active member of the research team. The overarching philosophy of such an approach is that research '... should lead to (political) emancipation, to the liberation of especially the disadvantaged, the poor, the oppressed, the alienated, etcetera'"

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<sup>4</sup> This publication by Garbers, entitled *Doeltreffende geesteswetenskaplike navorsing (Effective research in the human sciences - author's translation)* was used as a source in planning the research approach, with the references to Van der Merwe encapsulating the gist of the guiding principles followed. The selected approach also fitted in with the views of Cresswell (1994) and Leininger (1994) on quantitative and qualitative research procedures (see 1.3.4 above).

<sup>5</sup> According to Van der Merwe (1996:292) one of the characteristics of qualitative research is that it involves the conducting of unstructured, open-ended interviews, with researchers generally following a developing, flexible design. Although in this investigation interviews were not used for cost- and time-saving considerations and in the attempt to involve as many text editors from the SATI database as possible (see 1.3.4 above), questions regarding every clause of the proposed code in the questionnaire were posed as open-ended questions. Thus an *indirect* method of data collection (a questionnaire) rather than a *direct* method (an interview) (Du Plessis, 1988:39) was used, but the questionnaire was structured in such a flexible manner that some of the ends, like free responses, normally achieved through an interview could be obtained by means of the open-ended questions included in the questionnaire.

(Mouton, 1986:15)" (author's translation) (the quote from Mouton is from a paper on the topic of *Participative socio-scientific research: A new paradigm?* delivered in Afrikaans at the 19th annual congress of the South African Sociology Association on 15 January 1986). Van der Merwe then argues that if researchers wish to take account of the current situation in South Africa where political rhetoric is characterised by expressions such as involvement, participative decision-making, collaboration, consensus, grassroots level, etc. it will have implications for their research designs.

This is perhaps a rather narrow view of an aspect that forms only part of an approach on a wider front than just the political rhetoric of modern South Africa, namely a broader post-modern international trend which in business management philosophy finds expression in an emphasis of shared values, as pointed out by Rossouw (1997:322), who says that modern (as opposed to post-modern) business enterprises were characterised by uniformity, mass production and bureaucracy, and cared little for a deliberate reflection on values. This approach led to business successes based on standard processes and procedures, but the latter made businesses clumsy and unadaptable. Furthermore, the strong hierarchical management structures of these businesses robbed employees of their freedom of critical and creative thinking. The post-modern approach on the other hand replaces standard procedures and processes with adaptability and initiative, and hierarchical structures with open and fluid networks and project teams. However, this lack of central, top-down control may cause businesses to lose focus, which also cannot be afforded.

Rossouw (1997:322) further states that the solution to this dilemma of the business, in terms of post-modern business philosophy, lies in creating shared values; he states that when "... the values of a business are known to employees and they endorse them from an inner conviction, discipline, accountability and dedication are cultivated ..." (author's translation). Codes of ethics are increasingly regarded in post-modern enterprises as an instrument by means of which at least a common commitment to moral values can be established among employees.

In the light therefore of the arguments set out above regarding on the one hand the research approach and on the other hand the post-modern emphasis on shared values, it was decided to follow a qualitative research approach that would take account of both sets of arguments. A research approach where "the research subject becomes an active member of the research team" (Van der Merwe, 1996:292) was exactly what was being striven for in the investigation, because that fitted in perfectly with the objectives of getting text editors involved in the refining of the proposed code, thereby making them participants in the establishment of their own code and gaining their commitment to the end product through their having become stakeholders therein.

The proposed code of ethics, adapted clause by clause to form a questionnaire as set out under 3.1 above, allowing in the case of each clause ample opportunity for inputs to be made to an open-ended question, was submitted to respondents (selected as set out in 3.4 below) with the two main aims set out above in mind. Thus the data collection method used was not only sound from the qualitative-research methodological point of view, mainly in that it elicited free response, but would also serve the additional purpose that the investigation strove to achieve from the business-philosophical point of view.

### **3.4 Distribution of the questionnaire**

It was initially envisioned that questionnaires would be completed during interviews with respondents. However, from a cost-saving point of view as well as to expedite responses, it was decided to use e-mail as the medium of distribution and communication. The obvious advantage would then be quick return times, while the major disadvantage would be greater difficulty in resolving problems experienced by either the respondents or the researchers with regard to clarification of misunderstandings. Another important disadvantage would be that it would not be as easy via e-mail to elicit responses to all items as it would be during an interview, where one could make sure that all questions were answered. The reservation regarding this disadvantage was confirmed in that very few responses were elicited to the fourth question, namely suggestions of rules to be added in terms of the

particular clause. In most instances, this question was simply not answered. This matter will be further dealt with in Chapter 4 under the discussion of the results.

The following approach was then used: An e-mail message was drafted, as well as a fairly comprehensive introduction to the questionnaire, partly with the aim, in addition merely to informing participants of what was expected of them, of promoting involvement by persons receiving the questionnaire (see Addendum 6 for the e-mail message, background to the questionnaire, instructions on completing it, and the questionnaire itself). Respondents were provided with both an English and an Afrikaans version of the proposed code and given the option of completing the questionnaire in English or in Afrikaans, or of requesting an Afrikaans translation of the questionnaire if they felt strongly that they were only prepared to respond in Afrikaans. No request to this effect was received.

### **3.5 The respondents**

The basic point of departure in the selection of the respondents was that set out by Creswell (1994:148), namely that the "idea of qualitative research is to **purposefully** select informants ... that will best answer the research questions. No attempt is made to randomly select informants". Therefore the researchers went about selecting the respondents as follows:

SATI has a database of members, which includes all branches of language practice, such as translators, interpreters, language editors, proofreaders, terminologists, etc. Although SATI is primarily, as its name indicates, an institute for translators, membership is open to persons working in related professions as well. The SATI constitution defines "translator" as follows: "*translator* shall mean a person in the translation profession or a related profession" (SATI 1988:1).

Part of SATI's objectives, also as set out in its constitution, is to "... introduce examinations with a view to admission to membership of the Institute" (SATI 1988:1). In order to fulfil this objective, SATI first introduced in the late 1980's an accreditation examination for translators, followed a few years later by an accreditation examination for language editors. This latter examination was established due to a

relatively large demand for it by members, which indicates how important a component language editing is among members of SATI.

Part of the information contained in SATI's database of members indicates what branch of language practice members are involved in, and as such the database can offer access to a group of people already identified as persons working in the field of language editing. Permission was therefore obtained from SATI to use their database of members to select the sample used for the study. The first determining factor was logically that not all language practitioners would be involved, but only persons who specifically indicated that they were *inter alia* "language editors" (SATI does not use the term "text editor" in its database).

To return then to the matter of selecting the sample for purposes of this investigation: Owing to the distribution medium of e-mail that was decided on, all persons without e-mail were eliminated. The list of persons indicated as "language editors" in the SATI database was worked through and only those with e-mail addresses selected. The resulting number of text editors totalled 75, and these were the persons to whom the questionnaire was distributed. One questionnaire was mailed to and returned by a person who had heard of the research project and requested to participate. This brought the total number of the sample to 76. No deadline was given but a follow-up message reminding people of the questionnaire was sent out two weeks later. A number of questionnaires had already been returned at that stage, and over the next few weeks more were received, up to the date that the researchers had set for themselves as the cut-off date (approximately four weeks after the questionnaires had been distributed). In the end 31 responses were received, i.e. a response rate of 41%, which is quite high, considering the voluntary nature of the study. After that the processing of the data obtained by means of the questionnaires commenced.

### **3.6 Conclusion**

In this chapter the method and rationale followed to prepare the questionnaire from the draft code established in Chapter 2 were set out. The research approach that was selected and the reasons for this selection were also described. Finally, the

means of distribution of the questionnaire and the selection of the study population were outlined.

In Chapter 4, the results obtained from the questionnaire and how these were processed will be discussed and presented. Amendments made to the first draft of the code on the basis of the feedback will be outlined, as will be the rest of the process through the second draft to the final version.

## CHAPTER 4 - RESPONSES TO QUESTIONNAIRES AND REFINING OF CODE

### 4.1 Introduction

This chapter sets out and discusses the results of the first and later rounds of inputs in reaction to the questionnaire. It further deals with how the code of ethics was changed on the basis of the results and gives the second draft and the final version of the code which were arrived at.

### 4.2 Results of responses to the questionnaire

The results of the responses obtained to the questionnaire are dealt with as follows:

- The first question in every instance was whether the respondent agreed to the introduction or the particular clause. The responses to this set of questions are discussed below under the heading of "Acceptance".
- The second question asked for comments on the introduction or the particular clause in general and responses are discussed below under the heading of "General comments".
- The third question requested a response regarding the practical value of the introduction or the particular clause and responses are discussed below under the heading of "Practical value".
- The fourth question applied to the clauses only and requested respondents to add specific rules in terms of the particular clause that they would like to see included in the set of rules to be drafted in terms of the code. Responses in this regard are discussed below under the heading of "Rules added".

#### 4.2.1 *Acceptance*

In Table 1 the quantitative results are given for the first question as to whether respondents accepted each clause. This question only offered two possible answers: "Yes, I agree", or "No, I don't agree". The category "Other" in Table 1 refers to those persons who did not answer with a "yes" or a "no". They either

answered both "yes" and "no", thus in effect spoiling the response, or left the question open. If this occurred, they always gave an explanation. They agreed with one part of the clause, but not with another part, or they agreed with the theory, but had doubts about the practicability of the idea, or they agreed with the message behind the clause, but not with the way the message was formulated.

The introductory sentence in the first person singular ("As a professional text editor I undertake ...") was regarded as important because it sets the tone of personal commitment to the code (as discussed in Chapter 2), and therefore it was treated as if it were a separate clause of the code. In this way confirmation could also be obtained that this was a better introduction to use than that of the SATI code for translators.

	Yes	No	Other	Row totals
Introduction	28	2	1	31
Clause 1	30	0	1	31
Clause 2	30	0	1	31
Clause 3	30	0	1	31
Clause 4	30	0	1	31
Clause 5	30	0	1	31
Clause 6	29	1	1	31
Clause 7	27	3	1	31
Clause 8	28	1	2	31
Clause 9	27	3	1	31
Total	289	10	11	310
Percentages	93,2	3,2	3,5	

**Table 1: Do you agree with the inclusion of this clause?**

As can be seen from Table 1, the overall response to the code was positive. The majority of the target population (93,2%) agreed with the clauses as stated. Of the respondents 3,2% expressed some doubt about some or other aspect of the clause in question. Only 3,5% explicitly rejected some of the clauses as they were phrased in the first draft (see Addendum 4). From Table 1 we can conclude that the majority of the respondents in principle accepted the first draft of the code.

#### 4.2.2 General comments

Table 2 shows the numbers of the questions and the kinds of comments that were made. The comments listed under "accepted" were comments that stated that respondents fully agreed with every aspect of the clause or affirmed it, for example by giving the following responses: "Brief and to the point", "Adequate for the purpose", "It is concise, yet communicates our intention very clearly", "Very important", etc.

	Accepted	Amendments	Other	Row totals
Introduction	12	3	1	16
Clause 1	4	11	2	17
Clause 2	2	11	2	15
Clause 3	7	7	1	15
Clause 4	4	10	2	16
Clause 5	6	5	1	12
Clause 6	3	5	3	11
Clause 7	3	6	2	11
Clause 8	4	7	6	17
Clause 9	6	3	6	15
Total	51	68	26	145
Percentages	35	46,9	17,9	

**Table 2: Number of comments given on each clause**

The comments under "amendments" requested or suggested some kind of adaptation of the clause. As could be expected from text editors, the respondents had numerous comments on the wording of the clauses. Comments like "I would use 'subscribe to' instead of 'adhere to'", or "Clumsy, legalese and pleonasm" were the rule rather than the exception. This section also covers the comments on the contents of the clauses. Sometimes respondents wanted to add or omit a few words, for example: "'or the client' could be included", "I would like to see 'professional' inserted before 'standards'", "The clause should stop at '... and time limitations'". Although these comments might seem insignificant, they could not be ignored. A different wording could give a different nuance to a phrase, which could be rather important in a code that persons could be expected to subscribe to. Therefore attention was paid to all comments in preparing the second draft of the code.

The category "Other" contains general comments or questions in connection with each clause, without expressing either agreement or disagreement. Examples of this category are: "It might be difficult to decide what is 'fair and equitable'", "There is a question of where to draw the line", etc. Altogether 17,9% of respondents reacted in this manner to one or more of the clauses.

At first sight these results appear to contradict the figures in Table 1. This is not really the case, though. Most respondents accepted the clauses as they were, but since they had the opportunity to improve them, and being text editors, they used it.

From Tables 1 and 2 we can conclude that the respondents did not wish to do a complete redraft of the code, nor did they wish to include any new clause(s) or do away totally with any clause(s), but they rather wanted to refine or reformulate aspects of the clauses of the draft code. Since many constructive and useful comments were received, the first draft of the code (see Addendum 4) was adapted accordingly. The second draft (see 4.3.1 below) and the amendments made in arriving at it are discussed below.

#### 4.2.3 *Practical value*

Table 3 summarises the kind of comments given to the question regarding the practical value of the clauses. Most respondents (55,6%) affirmed the practical value of the clauses to enhance a sense of responsibility in the editor, improve the quality of the work and promote a sense of professionalism in the profession.

	Affirmation	Doubt	Denial	Row totals
Introduction	7	2	2	11
Clause 1	9	2	2	13
Clause 2	9	3	1	13
Clause 3	8	4	2	14
Clause 4	4	9	2	15
Clause 5	7	0	1	8
Clause 6	7	5	2	14
Clause 7	6	3	2	11
Clause 8	3	5	1	9
Clause 9	5	2	2	9
Total	65	35	17	117
Percentage s	55,6	29,9	14,5	

**Table 3: Comment on the practical value of the clauses**

The respondents who had doubts about the practicability of the code (29,9%) had mainly two reasons for this doubt. Many questioned the enforceability of the code: "Will this code be legally actionable ...?"; "It confirms the professional status ... but does not imply disciplinary measures." They agreed with the code, but they could only see the code as having practical value if it were to be enforced in some way. The other reason for doubt was the fact that this code might appear rather broad and a bit vague, owing to the wide ambit of some of the clauses. There was a demand for specific rules and standards to make the code more concrete and clearer, and therefore more practicable. However, this led the author to think that respondents raising these matters had not thoroughly read the covering correspondence, as it sets out clearly that the code is to remain brief, while specific rules and standards will be included in the set of rules to be drafted in terms of code. This may also explain why these respondents did not add general rules in terms of the clauses, as they may simply not have understood what had been required of them.

There were also a few negative comments (14,5%). This percentage appears relatively high, but this is due to the fact that one respondent in ten instances had made the comment "minimal". His/her argument was that "there are many people offering their services as editors who are unprofessional and unqualified, but

because they undercut prices, many budget-conscious clients are prepared to use them, at least once". This is true of course, but this point of view implies then that there should be no rules or laws or norms at all because there are always people who do not live according to the rules. This is clearly an absurd argument.

One of the purposes of this code is to help distinguish professional, qualified practitioners from unprofessional, unqualified persons. In this regard Rossouw (1994:7) says that "we often encounter sceptics who question the motives of those who think and act morally. This scepticism is not unfounded, but neither is it the whole story. ... individuals or a group of individuals ... do not come into the world as fully developed moral agents but are capable of moral development."

It can be concluded that the majority of the respondents (55,6%) are of the opinion that the code does have practical value.

#### 4.2.4 *Rules added*

Table 4 shows how many rules the respondents added to each clause of the code. Unfortunately very few suggestions were received in this regard. There are two probable explanations for this. First, it was perhaps not totally clear what had been required of respondents (see 4.2.3 above). It is more likely, though, that formulating rules in terms of an ethical code is too time-consuming and requires intensive thinking and insight into the matter, so that respondents simply did not bother to do so.

	Number of rules added
Clause 1	4
Clause 2	3
Clause 3	3
Clause 4	7
Clause 5	2
Clause 6	3
Clause 7	3
Clause 8	2
Clause 9	3

**Table 4: Number of rules added**

The suggestions made can be grouped into three broad categories, namely the demand for

- practical examples (e.g. of ethical norms, of responsibility, etc.),
- disciplinary measures in case of transgression of the code, and
- concrete rules, standards or guidelines concerning the vague terms in the code (e.g. "fair and equitable fees").

### **4.3 Steps taken on the basis of the responses to the questionnaire**

From the descriptive statistics summarised in the tables above, a number of conclusions were drawn, on the basis whereof certain steps were taken. There had been relatively good feedback, which means there must be some interest in and a need for the development of a code of ethics for text editors. A relatively high proportion of 93,2% of the respondents agreed with the inclusion of all the clauses, albeit with proposed changes to the wording. The majority contributed useful comments, based on their experience, to refine the code, so that they could subscribe to it with very few, if any, reservations. The recommended changes were considered and a second draft of the code developed.

#### *4.3.1 Amendments made on the basis of the responses*

Since all the clauses were in principle accepted by the greater majority of the respondents, the second draft contains basically the same clauses as the first, yet in amended form based on the inputs made by the respondents (see 4.3.1 below). It would probably be impossible though, except by way of consensus in a meeting or a course, as in the case with the community interpreters in the health services referred to in Chapter 2 above, to get a group of text editors to agree on the exact wording of a text. Yet, in the second draft an attempt was made to achieve a degree of unanimity, guided by the following principles:

- Where quite a few respondents (not necessarily a majority) recommended the same or similar changes to the content or the wording of the clause, such changes were incorporated.
- Where changes were recommended by a minority of respondents, they were nevertheless considered on merit for incorporation, and indeed quite a number of these changes were also incorporated.
- Where proposed changes were extensive and concerned matters that could rather be covered in a set of rules, drafted in terms of the code, these changes were added to the collection of recommended rules.

The changes made in arriving at the second draft thus mainly consisted of the reformulation of the clauses, although some small changes to the content were also made, which are apparent from a cursory comparison of the two versions (Addendum 4 and Addendum 7 respectively). No clauses were deleted, and no new clauses added. The approach (and basic assumption) was once more that there was a degree of trial and error in this method, but that responses could again be elicited during the second round, which responses would indicate whether the resulting code, but more likely some individual clauses, were completely wide of the mark.

#### 4.3.2 *Feedback received on second (amended) draft*

The second draft of the code was returned to the 31 text editors who had responded to the first draft. A somewhat disappointingly small number of nineteen persons responded to this second draft during the next round of feedback. However, they were all very positive about the refined version of the code, and no negative response was received, so it was assumed that the lack of response from the remaining twelve persons had to be accepted as tacit consent. The persons who did respond gave comments like "Spot on", "Yes, this is 100% better" or "Sounds good to me".

Two respondents pointed out the same grammatical error that had occurred in the second draft: The beginning of clause 2 in the first draft reading "Continuously to endeavour to render work of only the highest possible quality ..." had been amended

in the second draft to "Continuously to endeavour rendering work of only the highest possible quality ...". On the basis of the second round of feedback pointing out the ungrammatical nature of this phrase, it was then changed back to the original version and the respondents informed accordingly. This was done by sending out the amended second version as a third and final draft. This change is annotated by means of a footnote to the third and final version of the code below. No further feedback was received and the final draft therefore became the final version of the code for text editors, as accepted by the group of text editors who had participated. As this version of the code is the primary objective of the study, it is included below as part of the text, as well as in the addenda to the study (as Addendum 8), this being the case to facilitate comparison of the versions by grouping them together.

### **Third and final draft of code for text editors**

As a professional text editor I undertake to adhere to the following code:

1. In fulfilling my obligations at all times to maintain the highest professional standards and to refrain from any action which may harm the profession, the client or the reader.
2. Continuously to endeavour rendering work of the highest quality and to strive for self-improvement by keeping up to date with developments in my field.<sup>6</sup>
3. Only to accept work for which I am competent regarding the language, subject matter and time limitations, and should this not be possible, to accept such work only after communicating constraints to my client, or to refer it to another competent person after consultation with my client.
4. To accept responsibility for all work which I undertake, subject to such terms as agreed with my client.
5. To respect the rights of my client and to regard all work I undertake as confidential, not to disclose anything in respect of it to any person and not to use knowledge acquired through it for my personal advantage, except as agreed with my client.
6. To negotiate remuneration beforehand for the work that I undertake, on a fair and equitable basis, taking into account prevailing market trends.

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<sup>6</sup> Based on the final round of feedback received on the second draft of the code, clause 2 was amended from "Continuously to endeavour rendering work..." to read: "Continuously to endeavour to render work..."

7. Wherever reasonable, to share professional knowledge with other members of the profession, without prejudicing confidentiality.
8. To accept no work which appears to be or is clearly intended for illegal or dishonest purposes.
9. In the execution of my duties always to strive, in consultation with the parties involved, for a product which meets the communicative requirements not only of my client but also of the reader of the text.

#### **4.4 Conclusion**

This chapter gave and discussed the results of the various rounds of inputs in reaction to the questionnaire, deals with how the code of ethics was changed on the basis of the results and gives the second and virtually final draft version of the code.

The final version of the code arrived at by means of this research appears to be well-constructed and well-received, judging by the feedback from respondents. Measured against the elements of codes of ethics covered in chapter 2, it covers all the necessary aspects that a code should cover. The obvious questions then are what conclusions can be drawn from this research, what should be done with the code resulting from it, and what recommendations stem from it. These aspects are covered in the next and final chapter.

## CHAPTER 5 - SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

### 5.1 Introduction

The aim of this mini-dissertation was to develop a way of establishing a code of ethics for text editors with the involvement of a group of these practitioners, to explicate the rationale behind every step taken, to give and discuss the results of the study, most notably the code that resulted, and to draw conclusions from and make recommendations based on the study. All these aspects are dealt with in overview in the summary and conclusions, and in greater depth in the discussion of the road ahead with the code, the recommendations and suggested further research contained in this final chapter.

### 5.2 Summary

In the hypothesis in 1.3.2. above it was stated that "no code of ethics for text editors exists, although there is clearly a need for it as part of efforts to professionalise the occupation", and the assumption was stated that it would be possible to establish such a code through a scientific approach making use of a form of qualitative research.

It was further set out under the aims that the purpose of the study was therefore to rectify the situation of a lack of a code for text editors by taking various actions in the course of the project to establish such a code. The two main purposes emphasised from the beginning and which determined the whole approach to the research were on the one hand *to design a code of ethics for text editors*, and on the other hand to do so by *involving text editors themselves in the process*, thus gaining greater acceptance of the code. This process was approached as follows in the various chapters of this study:

In the first chapter the general problem was introduced and placed within the context of the broader South African constitutional situation, the recent attempts at regulation of the language industry and the broader text editing project of which the study forms

part. The problem statement, hypothesis, aims and the method of investigation were given and the framework of the mini-dissertation set out.

Chapter 2 set out the role of a code of ethics in efforts to professionalise language practice, the rationale underlying codes of ethics, the various forms that codes of ethics can take, and approaches that can be followed to drafting a code of ethics. A specific form of code was selected and the reasoning behind the selection given. The chapter covered generic elements shared by most codes of ethics and set out how the draft code, on which the questionnaire used for data collection was based, was arrived at by comparing a selection of codes.

Chapter 3 set out how the draft code was used to prepare the questionnaire and it sets out the research approach. Furthermore, it described how the questionnaires were distributed and the considerations for using the method selected, and it also set out how the respondents for the study were selected.

Chapter 4 summarised and discussed the data collected by means of the questionnaires. It set out the changes made to the proposed code after the first and further rounds of the circulation of the questionnaire, and it gives the final version of the code of ethics arrived at in the process.

### **5.3 Conclusions**

It is apparent that the final version of the code arrived at by means of this research is well-constructed and has been well-received, judging by the feedback from respondents, as quoted in 4.3.2 above. Measured against the elements of codes of ethics covered in chapter 2, and compared to other codes, this code covers all the necessary aspects that a code of the more concise kind should cover. It is also apparent from the first round of feedback that the respondents considered the various clauses very thoroughly and should there have been any serious problem, one could expect it to have been raised. No such serious problem was pointed out by any of the respondents. A total of 31 responses were received in the first round,

giving a response rate of 41%, which is quite high, considering the voluntary nature of the study, and this makes it likely that a good product resulted.

One important thing that transpired from the responses and that was referred to in the discussion of the results in Chapter 4 is that *an extended set of rules* in terms of, and that can be implemented in tandem with, the code will be indispensable. With the exception of a small number of respondents (who appear not to have thoroughly read the background material to the questionnaire and wanted to include rules in the code itself), the respondents generally were satisfied with the brief format of the code, but they suggested relatively few specific rules to add to the set of rules to be prepared.

The **advantages** of this brief kind of code, as pointed out by Rossouw (1997:325), have therefore been achieved, namely *conciseness* (making the principles easier to remember), *not spelling out exact details of conduct* (thus not creating the impression that anything not spelt out in so many words is allowed) and *leaving a great degree of discretion to the individual*. This latter point links up with the requirement stated by Guy (1990:20), namely that codes should assist people in making ethical decisions when there are no clear-cut right or wrong answers to guide them. Simultaneously, the **disadvantages** of this kind of code, namely its *being too general* and *not giving specific guidance*, its *not setting out the exact consequences of non-adherence* and *its running the risk of becoming meaningless*, will be eliminated by the preparation of the set of rules to be operationalised together with the code (Rossouw, 1997:325).

#### **5.4 The road ahead with the code**

The fact that the research project was done in close interaction with SATI and because SATI does not have a code of ethics specifically for text editors means that there is a ready-made "market" for the code. It can therefore logically be expected that SATI will accept the code for text editors, to function in parallel with the code for translators. The author intends taking up the matter of acceptance of the code with the SATI Executive as soon as the mini-dissertation has been submitted.

Furthermore, the theme for translation activities identified by FIT for 2001 is ethics, and the annual SATI seminar, held with the AGM in June 2001, will also have ethics as its theme. The author has been instructed by the SATI Executive to proceed with the drafting of a set of rules in terms of the SATI code of ethics for translators (which would co-incidentally be quite easy to make applicable to interpreters as well, interpreting generically forming part of the activity of translation, albeit through a different communicative mode, and this aspect will be kept in mind in the drafting process). A first draft of the rules for translators will be submitted to members attending SATI's 2001 AGM seminar for refinement, this effort forming part of the seminar activities, and the resulting second draft will then be distributed among the wider corps of all members for further comment and inputs.

Once the set of rules for translators has been established and approved by SATI, the author proposes to adapt it for text editors and then to distribute it among text editor members of SATI for refinement. Once accepted by the text editors themselves, it will have to be officially approved by the SATI Executive, as with the code and the other set(s) of rules.

It is foreseen that when the various codes and sets of rules have been established and officially approved, a formal occasion will be arranged for their promulgation and official coming into effect, probably on International Translation Day, or St Jerome's Day, on 30 September 2001. This could be regarded as the final step of involving all stakeholders in the process of regulating the industry *inter alia* by ethical means by bringing another stakeholder community into the picture, because up to that point, it will have been internal stakeholders within language practice who will have been involved. By official acceptance and publication, external stakeholders, i.e. the community that makes use of the services of language practitioners, will be made aware of the efforts among language practitioners to regulate relationships with their clients.

## **5.5 Recommendations**

A number of recommendations can be made on the basis of the research. These are given below.

### *5.5.1 Formal acceptance of the code*

As no research on the development of a code of ethics for any branch of language practice had previously been done, the findings are of value to the industry. Rather than haphazardly taking over and attempting to adapt a code from another industry or another branch of the language industry, it is therefore recommended that the code resulting from the above research be adopted, as a first step, by SATI.

However, should any other professional body be established in future to regulate the industry, it is recommended that such a body be informed of this research and that it be proposed to it that the code be accepted for the text editors regulated by such a body. It could logically be expected that text editors under such a regulating body will be more prepared to subscribe to and abide by a code designed in co-operation with members of the profession concerned than to a code designed in bureaucratic fashion and enforced by the same means.

### *5.5.2 Rules in terms of the code*

It is furthermore recommended that the proposed course as set out under 5.3 above be pursued to establish and implement a set of rules. The rules to be added, as suggested by the respondents, should be incorporated in the draft set of rules. Once a regulating body has been established, it will also be in need of such a set of rules, and a well-founded and comprehensive set of rules will be of value to the regulating body, which will not have to "re-invent the wheel" but could rather take over the SATI rules.

### 5.5.3 Codes of ethics for other branches of language practice

After accepting the code of ethics arrived at via this research, SATI will have a code for *translators* and a code for *language editors*. It is recommended that the code for liaison (community) interpreters in the health services (Addendum 4) be submitted to SATI for acceptance as a code for this branch of the profession. Two more important branches exist within SATI for which no codes have been accepted yet - *simultaneous interpreters* and *terminologists*. There are a number of existing codes for interpreters that can be used to draft a code, and this code can be put through the same process set out in the research to refine and finalise it. It is recommended that SATI be approached by the author with a view to doing this. As far as terminologists are concerned, it is recommended that SATI establish a subcommittee of terminologists to undertake the process set out in the research to establish a code for themselves.

In this manner SATI will then cover from an ethics point of view the various interest groups represented by it. The sets of rules to operate in tandem with each of the codes will also be established, as set out under 5.3 above. In this manner ethical issues in SATI will be quite comprehensively covered, strengthening SATI's drive for professionalisation of the industry.

### 5.5.4 Amendment to SATI code for translators

In the light of the fact that many codes include a clause on objectivity, and also in the light of the fact that the clauses relating to objectivity<sup>7</sup> in the text editor's code were retained by the respondents, it is recommended that SATI consider revising its code for translators to incorporate such a clause. However, and even more importantly, an

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<sup>7</sup> The following two clauses relate to objectivity (the words in bold of clause 5 being the relevant portion, and the whole of clause 9):

5. To respect the rights of my client and to regard all work I undertake as confidential, not to disclose anything in respect of it to any person **and not to use knowledge acquired through it for my personal advantage, except as agreed with my client.**
9. In the execution of my duties always to strive, in consultation with the parties involved, for a product which meets the communicative requirements not only of my client but also of the reader of the text.

objectivity clause is indispensable in a code for interpreters, and when SATI prepares its code for interpreters, it is strongly recommended that such a clause be included.

## **5.6 Future research**

From the above recommendations, it is clear that the most obvious area of further research involves the establishment of the codes that are still lacking and the proposed rules. The processes established in the course of this study can actually be quite usefully applied in tackling these tasks. If structured correctly, each of the occasions where codes or rules are established or refined can be used to confirm the approach established by this study, possibly refining it, and to research further aspects such as the generic rules that are normally included in broader sets of rules, specific rules that need to be included for the specific branch of the profession, etcetera.

The field of ethics, and particularly ethics in language practice, is still relatively unexplored from a scientific point of view. Many institutions, for a variety of reasons, attempt to develop and enforce their own codes of ethics. This study sets some broad parameters within which this kind of effort can be undertaken more methodically. But the real value of this work, its contribution to the practical enhancement of ethics in the profession and thereby of professionalisation of language practice, is something that one will only be able to determine in the long term. As Esterhuysen (1999:3) says, the establishment of a code, as important as it may be, is but the first step. The second and third steps have to do with the implementation and monitoring of the code. In the end it is not the code on its own, but rather human beings, that give flesh and blood to ethics.

## **ADDENDUM 1**

### **THE SOUTH AFRICAN TRANSLATORS' INSTITUTE**

#### **Code of Ethics for Translators**

All members of the Institute shall undertake:

- To endeavour constantly to achieve the highest possible quality in respect of accuracy of rendering, terminological correctness, language and style
- To accept full responsibility for their translations and to bring unresolved problems to the attention of their clients/employers
- To accept no work that is beyond them (with regard to deadline and knowledge of source language, target language and subject), except with the knowledge of their clients/employers, and to keep to agreed deadlines and forms of delivery
- Constantly to pursue self-improvement in order to improve the quality of their work
- To share their professional knowledge with other members, but to maintain a relationship of trust with their clients/employers and to treat all information that comes to their attention in the course of their work as confidential
- Not to accept any work that, in their opinion, is intended for unlawful or dishonest purposes or is contrary to the public interest
- To be guided in negotiating remuneration by the principle of equitability, and in particular to refrain from charging excessive rates
- To respect all rights of the author and the client/employer, and specifically copyright
- Always to uphold the highest ethical and moral standards in their dealings with their clients/employers and in the practice of their occupation as translator
- To take part in the activities of the Institute and always to conduct themselves in such a way that their conduct and the quality of their work will be to the credit of the Institute and translation as an occupation

## **ADDENDUM 2**

### **FIRST DRAFT: A SUGGESTED CODE OF ETHICS FOR COMMUNITY INTERPRETERS**

All interpreters shall undertake:

- To uphold the highest ethical and moral standards in their dealings with their clients/employers and in the practice of their occupation as interpreters
- To endeavour to achieve the highest possible quality i.r.o. accuracy of rendering, terminological correctness and language
- To share their professional knowledge with their fellow practitioners but to maintain a relationship of trust with their clients/employers and to treat all information that comes to their attention in the course of their work as confidential
- To accept no work that is beyond them (i.r.o. knowledge of source language, target language and subject), except with the knowledge of their clients/employers
- To accept no work where they are subjectively involved or prejudiced or where an interpreter of the opposite gender might better serve the interests of the client
- Constantly to pursue self-improvement in order to improve the quality of their work
- To be guided in negotiating remuneration by the principle of equitability, and in particular to refrain from charging excessive rates
- Always to conduct themselves in such a way that their conduct and the quality of their work will be to the credit of interpreting as an occupation
- Always to put the interests of the client first and to bear in mind the principle of not harming the client

## **ADDENDUM 3**

### **FINAL VERSION: A SUGGESTED CODE OF ETHICS FOR COMMUNITY INTERPRETERS**

As community interpreter I undertake:

- To uphold the highest ethical and moral standards in all dealings with my clients or employers, as well as in the practice of my occupation as interpreter
- To endeavour to achieve the highest possible quality in respect of accuracy of rendering, terminological correctness and language
- To be compassionate and to strive for empowerment through equal access to services of all parties involved when interpreting
- To share my professional knowledge with my fellow practitioners but to maintain a relationship of trust with my clients or employers and to treat all information that comes to my attention in the course of my work as confidential
- To accept no work that is beyond me (in respect of knowledge of source language, target language and subject), except with the knowledge of my client or employer
- To accept no work where I am subjectively involved or prejudiced
- Constantly to pursue self-improvement in order to enhance the quality of my work
- To be guided in negotiating remuneration by the principle of equitability
- Always to observe and respect the cultures of all parties involved and to act as culture broker in the interpreting situation
- Always to conduct myself in such a way that my conduct and the quality of my work will be to the credit of interpreting as a profession

## **ADDENDUM 4**

### **DRAFT CODE USED AS BASIS FOR QUESTIONNAIRE SENT TO TEXT EDITORS**

As a professional text editor I undertake to adhere to the following code:

1. In fulfilling my duties at all times to maintain the highest ethical and moral standards and to refrain from any action or omission which may harm the profession.
2. Continuously to endeavour to render work of only the highest possible quality and with a view hereto constantly to strive for constant self-improvement by keeping abreast of developments in my subject field.
3. Only to accept work for which I am competent as regards the language, subject matter and time limitations, and should this not be the case, only to accept such work with the knowledge of the client or to refer it to another competent person.
4. To accept full responsibility for all work which I undertake.
5. To respect the rights of my client and to regard all work which I undertake as confidential, not to disclose anything in respect thereof to any person and not to gain any advantage therefrom, except in accordance with the agreement with my client.
6. To negotiate remuneration for the work that I undertake on a fair and equitable basis.
7. Wherever practicable through my own knowledge to assist my fellow professionals out of loyalty towards and for the advancement of the profession.
8. To accept no work which is apparently intended for illegal or dishonest purposes or which is not in the public interest.
9. In the execution of my duties at all times to strive for a product which meets not only the requirements of my client but also those of the reader of the text.

## **ADDENDUM 5A**

### **The Translator's Charter**

**Approved by the FIT Congress at Dubrovnik in 1963**

#### **The International Federation of Translators**

*noting* that translation has established itself as a permanent, universal and necessary activity in the world of today;

*noting* that by making intellectual and material exchanges possible among nations it enriches their life and contributes to a better understanding amongst men;

*noting* that in spite of the various circumstances under which it is practised translation must now be recognised as a distinct and autonomous profession; and

*desiring* to lay down, as a formal document, certain general principles inseparably connected with the profession of translating, particularly for the purpose of

- stressing the social function of translation,
- laying down the rights and duties of translators,
- laying the basis of a translator's code of ethics,
- improving the economic conditions and social climate in which the translator carries out his activity, and
- recommending certain lines of conduct for translators and their professional organisations,

and to contribute in this way to the *recognition of* translation as a distinct and autonomous profession,

announces the text of a charter proposed to serve as guiding principles for the exercise of the profession of translator.

#### **Section1: General obligations of the translator**

1. Translation, being an intellectual activity, the object of which is the transfer of literary, scientific and technical texts from one language into another, imposes on those who practise it specific obligations inherent in its very nature.
2. A translation shall always be made on the sole responsibility of the translator, whatever the character of the relationship of contract which binds him to the user.
3. The translator shall refuse to give to a text an interpretation of which he does not approve, or which would be contrary to the obligations of his profession.
4. Every translation shall be faithful and render exactly the idea and form of the original - this fidelity constituting both a moral and legal obligation for the translator.

5. A faithful translation, however, should not be confused with a literal translation, the fidelity of a translation not excluding an adaptation to make the form, the atmosphere and deeper meaning of the work felt in another language and country.
6. The translator shall possess a sound knowledge of the language from which he translates and should, in particular, be a master of that into which he translates.
7. He must likewise have a broad general knowledge and know sufficiently well the subject matter of the translation and refrain from undertaking a translation in a field beyond his competence.
8. The translator shall refrain from any unfair competition in carrying out his profession; in particular, he shall not accept any fee below that which is fixed by law, regulations, custom or his professional organisation.
9. In general, he shall neither seek nor accept work under conditions humiliating to himself or his profession.
10. The translator shall respect the legitimate interests of the user by treating as a professional secret any information which may come into his possession as a result of the translation entrusted to him.
11. Being a "secondary" author, the translator is required to accept special obligations with respect to the author of the original work.
12. He must obtain from the author of the original work or from the user authorisation to translate a work, and must therefore respect all other rights vested in the author.

## **Section II: Rights of the translator**

13. Every translator shall enjoy all the rights with respect to the translation he has made, which the country where he exercises his activities grants to other intellectual workers.
14. A translation, being a creation of the intellect, shall enjoy the legal protection accorded to such works.
15. The translator is therefore the holder of copyright in his translation and consequently has the same privileges as the author of the original work.
16. The translator shall thus enjoy, with respect to his translation, all the moral rights of succession conferred by his authorship.
17. He shall consequently enjoy during his lifetime the right to recognition of his authorship of the translation, from which it follows, *inter alia*, that

- (a) his name shall be mentioned clearly and unambiguously whenever his translation is used publicly;
  - (b) he shall be entitled to oppose any distortion, mutilation or other modification of his translation;
  - (c) publishers and other users of his translation shall not make changes therein without the translator's prior consent;
  - (d) he shall be entitled to prohibit any improper use of his translation and, in general, to resist any attack upon it that is prejudicial to his honour or reputation.
18. Furthermore, the exclusive right to authorise the publication, presentation, broadcasting, re-translation, adaptation, modification or other rendering of his translation, and, in general, the right to use his translation in any form shall remain with the translator.
19. For every public use of his translation the translator shall be entitled to remuneration at a rate fixed by contract or law.

### **Section III: Economic and social position of the translator**

20. The translator must be assured of living conditions enabling him to carry out with efficiency and dignity the social task conferred on him.
21. The translator shall have a share in the success of his work and shall, in particular, be entitled to remuneration proportional to the commercial proceeds from the work he has translated.
22. It must be recognised that translations can also arise in the form of commissioned work and acquire as such rights to remuneration independent of commercial profits accruing from the work translated.
23. The translation profession, like other professions, shall enjoy in every country a protection equal to that afforded to other professions in that country, by the control of rates, collective agreements, standard contracts, etc.
24. Translators in every country shall enjoy all the advantages guaranteed to intellectual workers, and particularly of all social insurance schemes, such as old-age pensions, health insurance, unemployment benefits and family allowances.

### **Section IV**

#### **Section IV: Translators' societies and unions**

25. In common with members of other professions, translators shall enjoy the right to form professional societies or unions.
26. In addition to defending the moral and material interests of translators, these organisations shall have the task of ensuring improvements in standards of translation and of dealing with all other matters concerning translation.

27. They shall exert their influence on public authorities in the preparation and introduction of legal measures and regulations concerning the profession.
28. They shall strive to maintain permanent relations with organisations which are users of translations (publisher's associations, industrial and commercial enterprises, public and private authorities, the press, etc.) for the purpose of studying and finding solutions to their common problems.
29. In watching over the quality of all works translated in their countries, they shall keep in touch with cultural organisations, societies of authors, national sections of the Pen Club, literary critics, learned societies, universities, and technical and scientific research institutes.
30. They shall be competent to act as arbiters and experts in all disputes arising between translators and users of translations.
31. They shall have the right to give advice on the training and recruitment of translators, and to co-operate with specialised organisations and universities in the pursuit of these aims.
32. They shall endeavour to collect information of interest to the profession from all sources and to place it at the disposal of translators in the form of libraries, files, journals and bulletins, for which purpose they shall establish theoretical and practical information services, and organise seminars and meetings.

#### **Section V: National organisations and FIT**

33. Where several groups of translators exist in a country, organised either on a regional basis or into different categories, it will be desirable for these groups to co-ordinate their activities in a central national organisation, at the same time preserving their identity.
34. In countries where societies or unions of translators are not yet in existence, it is suggested that translators should join forces to bring about the necessary establishment of such an organisation, in accordance with the relevant legal requirements of their country.
35. To ensure the attainment of their aims at the world level by common effort, national translators' organisations are called upon to unite in the *Fédération Internationale des Traducteurs* (International Federation of Translators [FIT]).
36. Translators shall join their national organisation of their own free will and the same must apply to the societies with respect to their association with the International Federation of Translators.
37. FIT shall defend the material and moral rights of translators at the international level, keep in touch with progress in theoretical and practical matters relating

to translation, and endeavour to contribute to the spread of civilisation throughout the world.

38. The International Federation of Translators shall attain these objectives by representing translators at the international level, particularly through relations with governmental, non-governmental and supranational organisations, by taking part in meetings likely to be of interest to translators and translation at the international level, by publishing works, and by organising or arranging for the organisation of congresses at which questions concerning translation or translators may be examined.
39. In general the International Federation of Translators shall extend the activities of the societies of every country to the international level, co-ordinate their efforts and define its common policy.
40. The national societies and the International Federation of Translators, their central organisations, derive the strength necessary for the pursuit of their professional objectives from the feeling of solidarity existing among translators and from the dignity of translation, which contributes to better understanding among nations and to the spread of culture throughout the world.

## **ADDENDUM 5B**

**Best Practice in Court Interpreting** (not quoted below)

and

**Code of Conduct for Court Interpreters**

The Committee for Legal Translators and Court Interpreters of the International Federation of Translators (FIT) adopted the "Best Practice in Court Interpreting" and the "Code of Conduct for Court Interpreters" at its meeting in Mons, Belgium, during the XVth World Congress of FIT in August 1999. A first draft of the texts had been presented at the Fourth International Forum and First European Congress on Court Interpreting and Legal Translation "Language is a Human Right", held in Graz, Austria, from 6 to 8 November 1998, and was discussed on a broader scale in the course of the year.

The "Best Practice in Court Interpreting" and the "Code of Conduct for Court Interpreters" are the contribution of the FIT Committee for Legal Translators and Court Interpreters to the "Code of Best Practice" of the European Translation Platform, EU Commission, Directorate XIII.

The two documents should serve as the "smallest common denominator" that can be applied throughout the world. Court interpreters and legal translators in different countries should feel free to translate the texts into their respective languages (Please send a copy of the translation to the FIT Committee Chairperson!), add clauses in line with their national practice and distribute the documents among colleagues and other interested parties (for example, judges, lawyers, police and other authorities).

Please contact the Chairperson of the FIT Committee for Legal Translators and Court Interpreters for any further information that you might need:

Liese Katschinka – P.O. Box 21, A-1184 Vienna, Austria

Phone: ++ 43 1 470 98 19, Fax: ++ 43 1 470 98 194;

E-mail: <liese-katschinka@eunet.at>

## **Code of Conduct for Court Interpreters**

### **Introduction**

The interpreter has a particular function in the court session. He/she shall render the proceedings both accurately and reliably.

Having regard to the fact that the court interpreter plays a key role in the search for the truth and that his/her work may affect the life and rights of others, the court interpreter accepts the following rights and obligations:

### **Article 1**

#### **Rights and obligations**

- 1.1 In the practice of his/her profession, the court interpreter shall contribute actively to upholding fundamental rights and, in particular, the right to equality before the law.
- 1.2 The interpreter shall conscientiously perform his/her duties to the best of his/her ability and knowledge and shall accordingly make any reasonable effort to prepare an assignment.
- 1.3 The interpreter shall consult with the parties and/or the chairman of the court to ensure that the working conditions are appropriate.

### **Article 2**

#### **Confidentiality**

The court interpreter shall not disclose any confidential matters to either party or to any third party.

### **Article 3**

#### **Misuse of information**

The court interpreter shall not make personal use of any information obtained in the course of his/her duties nor assist any third party to do so.

#### **Article 4**

##### **Impartiality and neutrality**

The court interpreter shall at all times be neutral and impartial and shall not allow his/her personal attitudes or opinions to impinge upon the performance of his/her duties.

#### **Article 5**

##### **Competence**

The court interpreter shall only accept assignments for which he/she has the requisite knowledge and ability and which he/she can perform to a high standard. The interpreter shall be responsible for the correctness of his/her interpretation and shall correct any mistakes he/she makes.

#### **Article 6**

##### **Co-operation with colleagues**

The court interpreter shall at all times endeavour to co-operate with colleagues.

Status: 15/10/1999

## **ADDENDUM 6**

### **E-MAIL MESSAGE SENT OUT WITH QUESTIONNAIRE, BACKGROUND TO THE QUESTIONNAIRE, GUIDELINES TO ITS COMPLETION AND QUESTIONNAIRE**

#### **1. E-MAIL MESSAGE SENT OUT WITH QUESTIONNAIRE**

Attached please find as an MS Word file (ETHQUES5.DOC) a questionnaire forming part of a joint research project by the Potchefstroom University and the Antwerp University, Belgium, on the development of a code of ethics for language editors. We request that you kindly complete this questionnaire and return it as an attachment to the e-mail address of the sender.

The study is being done in English and therefore the questionnaire was initially prepared in English only. However, the proposed code on which the questionnaire is based is already available in Afrikaans and is attached as a file named ETKODE.DOC. You are also free to complete the questionnaire in Afrikaans, should you prefer to do so. Should you feel strongly that you would only be prepared to complete an Afrikaans questionnaire, please send a return e-mail to this effect to the senders. If a large enough number of requests for Afrikaans are received, a translation will be done and sent to those persons preferring it.

Also included as a separate attachment is more information on the specific project of which this questionnaire forms part (file name RESPROP7.DOC). More information on the larger overarching set of projects on text editing of which this research forms part appears in the latest issue of the SATI Bulletin, no. 4 of 1999, which should reach you soon.

Your participation in the project will be sincerely appreciated, as you can contribute to a matter that is important to the profession, not only in South Africa but also internationally.

Kind regards  
Johan Blaauw, Potchefstroom University  
Els Boets, Antwerp University

#### **2. BACKGROUND TO QUESTIONNAIRE ON CODE OF ETHICS FOR TEXT EDITORS**

We would like your inputs on a proposed code of ethics for language or text<sup>8</sup> editors. For this reason we have prepared, on the basis of a number of ethical codes studied,

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<sup>8</sup> The term "text editor" is being used increasingly, as people have come to realise that so-called language editors do not correct language only but that their inputs involve improvement of texts in the wider sense, inter alia in respect of typography, lay-out, etc.

a draft code for text editors that we would like to submit to you in the form of a questionnaire to obtain your inputs, with a view to refining the code. The code has deliberately been kept brief and is stated in broad terms because, instead of cluttering the code itself with a large number of dos and don'ts, we felt that as a next step after finalising the code, a comprehensive set of rules should rather be drafted in terms of the code to cover more specific aspects of behaviour, and sanctions in cases of transgressions.

You are requested in the case of each clause of the code to state whether or not you agree with the particular clause, and then to comment, should you wish to, first on the content of the clause itself, and secondly on its practical value as a guiding principle. A last question in the case of each proposed clause of the code has been included, where you are requested to add further related aspects that you feel should be covered in the set of rules to be drafted in terms of the code.

Your inputs are important for two main reasons:

1. This affords you an opportunity to assist in preparing a code of ethics for text editors to which you will be prepared to subscribe, and also in the drafting of a more comprehensive set of rules.
2. Once finalised, it is highly probable that this code will be accepted not only by SATI but also by any other future professional body established to regulate the industry. It will then also most likely be expected of text editors nationally in future to subscribe to and abide by this code in practising their profession.

You are therefore an important stakeholder in this matter and your contribution will be appreciated.

### **3. GUIDELINES FOR COMPLETING THE QUESTIONNAIRE**

- 3.1 In the first question regarding each section or clause of the code, please indicate "yes" or "no" to indicate whether or not you agree with the inclusion of the clause.
- 3.2 In the second question regarding each section or clause of the code, please insert, in the block provided, any general comment you may have on the clause itself.

- 3.3 In the third question regarding each section or clause of the code, please insert, in the block provided, any comment you have on the value of the clause as a practical guiding principle.
- 3.4 In the fourth question regarding each clause, please add any rule you would like to see included in the proposed set of rules to be prepared in terms of the code. Kindly keep your additions as brief and to the point as possible.

#### 4. QUESTIONNAIRE

##### A. INTRODUCTION

The introduction to the code reads as follows (the first-person form was used to enhance the sense of personal commitment):

**As a professional text editor I undertake to adhere to the following code:**

1. Do you agree with the introduction?

Yes	No
-----	----

2. Please comment on the introduction itself.

--

3. Please comment on the practical value of the introduction.

--

##### B. CLAUSES

The individual clauses of the proposed code are set out below in bold print and numbered from 1 through to 9, with the relevant questions following each clause:

1. **In fulfilling my duties at all times to maintain the highest ethical and moral standards and to refrain from any action or omission which may harm the profession.**

- 1.1 Do you agree with the inclusion of this clause?

Yes	No
-----	----

1.2 Please comment below on the clause in general.

1.3 Please comment below on the practical value of the clause.

1.4 Please add any rule in terms of this clause of the code that you would like to see included in the proposed set of rules.

**2. Continuously to endeavour to render work of only the highest possible quality and with a view hereto constantly to strive for constant self-improvement by keeping abreast of developments in my subject field.**

2.1 Do you agree with the inclusion of this clause?

Yes	No
-----	----

2.2 Please comment below on the clause in general.

2.3 Please comment below on the practical value of the clause.

2.4 Please add any rule in terms of this clause of the code that you would like to see included in the proposed set of rules.

**3. Only to accept work for which I am competent as regards the language, subject matter and time limitations, and should this not be the case, only to accept such work with the knowledge of the client or to refer it to another competent person.**

3.1 Do you agree with the inclusion of this clause?

Yes	No
-----	----

3.2 Please comment below on the clause in general.

--

3.3 Please comment below on the practical value of the clause.

--

3.4 Please add any rule in terms of this clause of the code that you would like to see included in the proposed set of rules.

--

**4. To accept full responsibility for all work which I undertake.**

4.1 Do you agree with the inclusion of this clause?

Yes	No
-----	----

4.2 Please comment below on the clause in general.

--

4.3 Please comment below on the practical value of the clause.

--

4.4 Please add any rule in terms of this clause of the code that you would like to see included in the proposed set of rules.

--

**5. To respect the rights of my client and to regard all work which I undertake as confidential, not to disclose anything in respect thereof to any person and not to gain any advantage therefrom, except in accordance with the agreement with my client.**

5.1 Do you agree with the inclusion of this clause?

Yes	No
-----	----

5.2 Please comment below on the clause in general.

--

5.3 Please comment below on the practical value of the clause.

--

5.4 Please add any rule in terms of this clause of the code that you would like to see included in the proposed set of rules.

--

**6. To negotiate remuneration for the work that I undertake on a fair and equitable basis.**

6.1 Do you agree with the inclusion of this clause?

Yes	No
-----	----

6.2 Please comment below on the clause in general.

--

6.3 Please comment below on the practical value of the clause.

--

6.4 Please add any rule in terms of this clause of the code that you would like to see included in the proposed set of rules.

--

**7. Wherever practicable through my own knowledge to assist my fellow professionals out of loyalty towards and for the advancement of the profession.**

7.1 Do you agree with the inclusion of this clause?

Yes	No
-----	----

7.2 Please comment below on the clause in general.

7.3 Please comment below on the practical value of the clause.

7.4 Please add any rule in terms of this clause of the code that you would like to see included in the proposed set of rules.

**8. To accept no work which is apparently intended for illegal or dishonest purposes or which is not in the public interest.**

8.1 Do you agree with the inclusion of this clause?

Yes	No
-----	----

8.2 Please comment below on the clause in general.

8.3 Please comment below on the practical value of the clause.

8.4 Please add any rule in terms of this clause of the code that you would like to see included in the proposed set of rules.

**9. In the execution of my duties at all times to strive for a product which meets not only the requirements of my client but also those of the reader of the text.**

9.1 Do you agree with the inclusion of this clause?

Yes	No
-----	----

9.2 Please comment below on the clause in general.

9.3 Please comment below on the practical value of the clause.

9.4 Please add any rule in terms of this clause of the code that you would like to see included in the proposed set of rules.

## **ADDENDUM 7**

### **SECOND DRAFT OF PROPOSED CODE OF ETHICS FOR TEXT EDITORS**

As a professional text editor I undertake to adhere to the following code:

1. In fulfilling my duties at all times to maintain the highest ethical and moral standards and to refrain from any action or omission which may harm the profession.
2. Continuously to endeavour to render work of only the highest possible quality and with a view hereto constantly to strive for constant self-improvement by keeping abreast of developments in my subject field.
3. Only to accept work for which I am competent as regards the language, subject matter and time limitations, and should this not be the case, only to accept such work with the knowledge of the client or to refer it to another competent person.
4. To accept full responsibility for all work which I undertake.
5. To respect the rights of my client and to regard all work which I undertake as confidential, not to disclose anything in respect thereof to any person and not to gain any advantage therefrom, except in accordance with the agreement with my client.
6. To negotiate remuneration for the work that I undertake on a fair and equitable basis.
7. Wherever practicable through my own knowledge to assist my fellow professionals out of loyalty towards and for the advancement of the profession.
8. To accept no work which is apparently intended for illegal or dishonest purposes or which is not in the public interest.
9. In the execution of my duties at all times to strive for a product which meets not only the requirements of my client but also those of the reader of the text.

## **ADDENDUM 8**

### **THIRD DRAFT (FINAL VERSION) OF PROPOSED CODE OF ETHICS FOR TEXT EDITORS**

As a professional text editor I undertake to adhere to the following code:

1. In fulfilling my obligations at all times to maintain the highest professional standards and to refrain from any action which may harm the profession, the client or the reader.
2. Continuously to endeavour rendering work of the highest quality and to strive for self-improvement by keeping up to date with developments in my field.<sup>9</sup>
3. Only to accept work for which I am competent regarding the language, subject matter and time limitations, and should this not be possible, to accept such work only after communicating constraints to my client, or to refer it to another competent person after consultation with my client.
4. To accept responsibility for all work which I undertake, subject to such terms as agreed with my client.
5. To respect the rights of my client and to regard all work I undertake as confidential, not to disclose anything in respect of it to any person and not to use knowledge acquired through it for my personal advantage, except as agreed with my client.
6. To negotiate remuneration beforehand for the work that I undertake, on a fair and equitable basis, taking into account prevailing market trends.
7. Wherever reasonable, to share professional knowledge with other members of the profession, without prejudicing confidentiality.
8. To accept no work which appears to be or is clearly intended for illegal or dishonest purposes.
9. In the execution of my duties always to strive, in consultation with the parties involved, for a product which meets the communicative requirements not only of my client but also of the reader of the text.

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<sup>9</sup> Based on the final round of feedback received on the second draft of the code, clause 2 was amended from "Continuously to endeavour rendering work..." to read: "Continuously to endeavour to render work..."

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