

English-Arabic Translation of COVID-19 Prevention and Control Terminology: A Domesticating Approach

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Abstract

The outbreak of COVID-19 in 2020 brought a crucial need for clear instructions to control and prevent the virus's spread. In the context of the Arabic language, the demand for medical translators soared and the public needed clear health guidance more than ever before. This study aims to investigate the challenges of the English-Arabic translation of COVID-19 prevention and control terminology using a domesticating approach (Venuti, 1995) to overcome any challenges. A set of criteria, "conciseness, precision and appropriateness" (Giaber and Sharkas, 2021) is used for the assessment of the quality of the translation. Additionally, a questionnaire of English-Arabic translation samples is answered by 32 participants (26 males and 6 females), to evaluate the quality of these translations based on "clarity and naturalness" (Halimah, 2015). The results indicate that linguistic and cultural challenges are found in the English-Arabic translation of COVID-19 prevention and control terminology. They also indicate that the application of a domesticating approach improves their quality and helps to overcome linguistic and cultural challenges in translation.

Keywords: translation, COVID-19 prevention, control, COVID-19 prevention and control terminology, domestication, approach

1. Introduction

The origins of the COVID-19 pandemic go back to 31st December 2019 when the first recorded cases of the virus were found in the Chinese city of Wuhan. These cases were characterised by the World Health Organization (WHO) as 'pneumonia (an illness affecting lungs) of unknown cause' (Jaber, 2020).

Linguistically, COVID-19 brought with it new terms and concepts. With the outbreak of the pandemic, WHO and other official health organisations all over the world aimed at spreading information that could help to slow the virus's spread. A number of linguistic structures were familiar, such as 'hand washing', while others were new, such as 'self-isolate' and 'flatten the curve' (Bowker, 2020:1). It is fair to say that the pandemic has led to "a rapid influx of a significant group of new terms into everyday vocabulary" which is rarely the case when it comes to how languages evolve (Ibid 2020:2).

The linguistic aspect of COVID-19 is evident in the Arabic context. Haddad and Montero-Martínez (2020) question whether the metaphor-based neologism "coronavirus disease 19" (COVID-19) fulfils its communicative and cognitive functions in English language and across other languages, specifically Arabic (كوفيد 19). The study concludes that the term (كورونا فيروس) 'kuruna vayrus' [virus of corona], which is a loan from English, neither conveys nor preserves the image metaphor originally created in English. It is suggested that an Arabic term be formed for the purpose of conceptual comprehension of the virus and (الفيروس الشوكي) 'al vayrus alshawky' [the spinous virus] is presented as an alternative.

Medical translation must fill the knowledge gap between the source text and the target text. This study investigates the challenges of the English-Arabic translation of COVID-19 prevention and control terminology, using a domesticating approach (Venuti, 1995) to overcome challenges that may arise in translation. To achieve these ends, an analysis and discussion of a number of English-Arabic translation samples from three official websites: the World Health Organization (WHO), the Saudi Ministry of Health (SMOH) and the Public Health Authority (PHA) were taken. These samples are English-Arabic translations of COVID-19 prevention and control procedures available for the public to raise awareness about COVID-19. A questionnaire of English-Arabic translation samples was conducted to evaluate the quality of these translations based on "clarity and naturalness" (Halimah, 2015).

Research Questions:

The following questions were formed to investigate the challenges that may arise in the English-Arabic translation of COVID-19 pandemic prevention and control terminology.

- 1- What are the challenges that may arise in the English-Arabic translation of COVID-19 prevention and control terminology?

2- How could these challenges be overcome?

2. Theoretical Considerations

With regard to the translation of Medical Texts in general, Montalt and González Davies (2007) argue that the sub-field of medical translation deals with a wide range of texts that are used to educate and publicise medical information, such as, "*Newspaper reports, advertisements, pharmaceutical and informative leaflets*" (Montalt and González Davies, 2007:2). Therefore, medical translators should consider the different target readers of their translation.

Based on the communicative situation and its participants, medical language is divided into expert-expert and expert-lay communication, with each context having its features (Karwacka, 2015). For the expert-lay communication, medical language aims at assisting laypeople to comprehend medical information so medical language must be clear and easily understood, with simple syntax and uncomplex terms (Ibid 2015). Medical translators essentially must make their translation as close as possible to the local language of the target readers.

Montalt, Zethsen, and Karwacka (2018) discuss the current status of medical translation and establish that it is not only limited to the context of medical specialists and specialised texts, but also encompasses "*the education of health professionals, patients' education, popularization, and the media*" (Montalt, Zethsen and Karwacka, 2018:29). The researchers emphasise the importance of the standardisation of medical terminology because mapping between terminology will happen in more than one system, so "*consistent, clear and monoreferential terminologies*" are "*critical quality factor*" (Ibid 2018:32).

Badziński (2019) aims at revealing some linguistic features that may cause translation challenges, across English and Polish, to professional and non-professional medical translators (physicians) with considerable focus on collocations. His study proves that even the most common linguistic feature in one language could cause translation problems.

Regarding the methods and approaches used in translation, Newmark (1988) classifies translation methods into two categories: methods that emphasise source language and methods that emphasise the target language (Newmark, 1988:45/46/47). Communicative translation belongs to the latter and aims at creating a text that sounds linguistically, stylistically, and culturally appropriate in the target culture (Ibid 1988:47). As a result, it seeks to conceal the act of translation as much as possible. This classification of Newmark is utilised in this research as this study adopts an emphasis of the target language.

According to Venuti (1995), the invisibility of the translator is connected to two translation approaches: domestication and foreignisation. These two approaches are concerned, not only with the translation method, but also with the selection of the text to be translated (Ibid 1995). According to Venuti (1995), domestication is a translation approach achieved when "*translating in a transparent, fluent, 'invisible' style in order to minimize the foreignness of the TT*" (Ibid 1995). Therefore, Venuti (1995) connects the domestication approach with Schleiermacher's naturalising who describes it as leaving the reader in peace as much as possible and moves the author towards him (Munday 2008). Venuti's domesticating approach is used in this study as a suggestive solution to any translation challenges that may emerge.

Giaber and Sharkas (2021), launch an analytical investigation of English-Arabic equivalents in the translation of seven English works, in the field of Translation Studies, to identify the techniques used to render Translation Studies terms. The criteria used; 'conciseness, precision and appropriateness', may have applications in further studies concerned with the translation of terminology in other fields, such as medical translation.

Igorevna (2020) pays considerable attention to the formation process and translation of COVID-19 terminology to avoid misinterpretation of fundamental concepts about the virus. The translation of medical terms, such as any lexical units of any science, depends on features such as 'clarity, agreement on the phenomena these terms denote, and coining their definitions' (Igorevna, 2020). When translating COVID-19 terms, a number of concepts may cause problems due to their synonymy and connectivity. These are such as 'quarantine', 'voluntary quarantine', 'self-isolation', 'isolation', 'lockdown', 'social distancing', 'sheltering in place', 'infectious', 'contagious', and 'communicable' (Ibid 2020). This study attempts to clarify the ambiguity among these concepts and terms.

Chen (2020) in his research addresses the issue of using only one language for public health communication on COVID-19 by the Taiwanese government in a multilingual society. Although Mandarin Chinese is the dominant language in Taiwan, there are 16 other indigenous languages recognised by the government. Despite this, the only language used to advise people to take preventive actions about COVID-19 was Mandarin. The results of his study show that there is a large exclusion of indigenous languages from the public health communication about COVID-19. His research sheds a light on the importance of the inclusion of minoritised people in any multilingual society to achieve public immunity.

Bowker, L. (2020) has attempted to determine whether the same French-language of COVID-19-related terms is used in Canada and Europe, or whether there is regional variation. Bowker compared French COVID-19-related resources produced in both countries and found that there are regional linguistic varieties. It was conclusively recommended that a domesticating approach be used in translation to avoid any ambiguity and misunderstanding.

Ma, H., Shen, L., Sun, H., Xu, Z., Hou, L., Wu, S., Fang, A., Li, J. and Qian, Q. (2021) created a bilingual database for COVID-19 terms as a searching tool for medical researchers and medical practitioners to quickly access information. The database is a bilingual open-access website in which terms and concepts about COVID-19 are classified under ten categories: disease, anatomic site, clinical manifestation, demographic and socioeconomic characteristics living organism, qualifiers, psychological assistance, medical equipment,

instruments and materials, epidemic prevention and control, diagnosis and treatment technique. The category of epidemic prevention and control is the focus of this research.

3. Methodology

The aim of this study was to investigate the English-Arabic translations of COVID-19 prevention and control terminology. There was a focus on the linguistic and cultural challenges that arise in translation and a domesticating approach was suggested to address such issues.

To achieve this aim, a set of 20 English-Arabic translation samples of general guidance about COVID-19 prevention and control precautions, measures, and protocols were collected from thirty documents (fifteen English documents and fifteen Arabic documents) belonging to three official health organisations. These were an international health organisation, World Health Organization (WHO), and two domestic organisations: the Saudi Ministry of Health (SMOH) and the Public Health Authority (PHA). However, due to lack of space and as a matter of convenience, only six samples were used in this study.

A questionnaire was given to the participants consisting of a number of short English-Arabic translation samples from WHO, SMOH and PHA. The quality of these translations was judged based on their ‘clarity’ and ‘naturalness’ to the target reader. These two criteria were chosen to help in finding out about the ability of native Arabic speakers to judge if these translations were different from each other. The criteria were taken from Halimah’s (2015) set of five criteria; ‘accuracy, clarity, naturalness, communicative effects, and stylistic features.’

The study participants were thirty-two non-native speakers of English but native speakers of Arabic (males and females). They all had a degree in English language studies and were divided into three groups based on their line of work: 20 English language teachers in public schools, 9 MA students in an English Language program and 3 English language professors.

To see how and why the translators of the COVID-19 guidance, made linguistic and cultural inaccuracies in a Saudi context, three investigation instruments were implemented. The study used Venuti’s (1995) domesticating approach of translation, Giaber and Sharkas (2021) set of three criteria: ‘conciseness, precision and appropriateness’, and Halimah’s (2015) set of five criteria; ‘accuracy, clarity, naturalness, communicative effects, and stylistic features.’ Two English-Arabic dictionaries were also used as references for terminology accuracy: the Unified Medical Dictionary (2006) and Al-Mawrid (1973).

Findings showed that translators used inappropriate translation strategies: [transliteration, borrowing and literal translation] which negatively affected the quality and accuracy of the target message and, consequently, the target message.

4. Data Analysis and Discussion

The data analysis of the current study is conducted in two phases. The first phase is a qualitative analysis of the English-Arabic translation samples of COVID-19 prevention and control terminology. The second phase then involves a questionnaire survey. The questionnaire prompted reactions from readers of the English-Arabic translation samples to recognise the translations from the different health organisations identified in phase one.

All throughout the data analysis, it has been assumed that the target audience of these COVID-19 precautions are Arabic-speaking readers living in Saudi Arabia. Thus, it is expected that the translators of the English text take into consideration the linguistic variations between the two languages and the cultural context of the target readers. At a micro level, ‘conciseness, precision and appropriateness’ of Giaber and Sharkas (2021) are implemented in the analysis of the translation samples. At a macro level, Venuti’s (1995) domesticating approach of translation is used as a suggestive approach to overcome the challenges that arise in the translation.

TRANSLATION SAMPLES OF LINGUISTIC CHALLENGES

In this study, a linguistic challenge means any linguistic problem in the target text that distorts the meaning of the source text. Linguistic problems may be grammatical or lexical.

Challenge (1): The Term “Direct or Close Contact”

The following examples (A) and (B) were taken from a document published by Public Health Authority (PHA) in 2020 as part of its COVID-19 preventive guidance for home care.

Table 1. The Term “Direct or Close Contact”

Sample No.	Source Text	Target Text
A.	Avoid “direct or close contact” with people having respiratory infection. (PHA 2020:1) ⁱ	تجنب “الاتصال المباشر” مع الأشخاص المصابين بأي عدوى تنفسية. (PHA 2020:1) ⁱⁱ
B.	Isolation by not having “direct or close contact” with other people living in the same house. (PHA 2020:2)	العزل وذلك بعدم “مخالطة” الأشخاص الآخرين الذين يعيشون في نفس المنزل. (PHA 2020:2)

Against Giaber and Sharkas’s (2021) set of three criteria; ‘conciseness, precision and appropriateness’, the translations above lack precision. The same phrase “direct or close contact” is translated inconsistently and neither “الاتصال المباشر” nor “مخالطة” render the meaning “or close contact”. It is also found that the phrase “الاتصال المباشر” has a narrow meaning while the term “مخالطة” has a broad one. “مخالطة” does not render the distance factor by itself, it needs extra terms to determine the distance among the attendees. In other words, “مخالطة” may mean in a very close proximity to the person, in the same room or in the same building so it is too general if it is not bounded by some physical limitations. The phrase “الاتصال المباشر” may also have some connotations of sexual intercourse. Essentially, neither “الاتصال المباشر” nor “مخالطة” appropriately render the source phrase. It is thus suggested that the above translation be domesticated:

Table 1, example (A):

Avoid *“direct or close contact”* with people having respiratory infection. (PHA 2020:1)

- The original translation:
 - تجنب “الاتصال المباشر” مع الأشخاص المصابين بأي عدوى تنفسية. (PHA 2020:1)
- The alternative translation:
 - تجنب “المخالطة المباشرة أو اللصيقة” مع الأشخاص المصابين بأي عدوى تنفسية.

Table 1, example (B):

Isolation by not having *“direct or close contact”* with other people living in the same house. (PHA 2020:2)

- The original translation:
 - العزل وذلك بعدم “مخالطة” الأشخاص الآخرين الذين يعيشون في نفس المنزل. (PHA 2020:2)
- The alternative translation:
 - العزل وذلك بتجنب “المخالطة المباشرة أو اللصيقة” مع الأشخاص الآخرين الذين يعيشون في نفس المنزل.

Challenge (2): The Concept of “Isolation”

The following example (A) was taken from the World Health Organization (WHO)’s 2020 guidance for mask use and example (B) was taken from a COVID-19 comprehensive guide published by the Saudi Ministry of Health (SMOH) in 2020.

Table 2. The Concept of “Isolation”

Sample No.	Source Text	Target Text
A.	Other infection prevention and control (IPC) measures include hand hygiene, physical distancing of at least 1 meter, avoidance of touching one’s face, respiratory etiquette, adequate ventilation in indoor settings, testing, contact tracing, quarantine, and <i>“isolation”</i> . (WHO 2020:1) ⁱⁱⁱ	وهناك تدابير أخرى للوقاية من العدوى ومكافحتها، وتشمل تنظيف اليدين، والتباعد البدني بمسافة لا تقل عن متر واحد، وتجنب لمس الوجه، والأداب التنفسية، والتهوية الكافية في الأماكن المغلقة، والاختبار، وتُتبع المخالطين، والحجر الصحي، و <u>“العزل”</u> . (WHO 2020:1) ^{iv}
B.	Symptoms appeared during <i>“isolation”</i> ? (SMOH 2020:2) ^v	ظهر أعراض خلال <u>“الحجر”</u> ? (SMOH 2020:2) ^{vi}

In example (A), the term *“isolation”* is accurately translated as “العزل”. However, in example (B), *“isolation”* is translated as “الحجر” which fails to render the exact contextual meaning of the source text. The Unified Medical Dictionary (2006) translates *“isolation”* as “العزل” (UMD 2006: 754) and the UMD translates *“quarantine”* as “الحجر” (UMD 2006: 1253). By applying Giaber and Sharkas’s (2021) set of three criteria; *‘conciseness, precision and appropriateness’*, the translation of the term *“isolation”* as “الحجر” in example (B) clearly lacks precision.

There is a difference between *“isolation”* “العزل” and *“quarantine”* “الحجر” as precautionary medical procedures against COVID-19. Example (B) above is taken from SMOH, and the same organisation provides clear definitions of *“home isolation”* and *“home quarantine”* as preventive actions against COVID-19. According to SMOH, *“home isolation”*, which is translated by SMOH as “العزل المنزلي” (SMOH 2020:7), is *“Staying at home under observation for those who have symptoms regardless of the laboratory test”* (ibid 2020:7). On the other hand, *“home quarantine”*, translated by SMOH as “الحجر المنزلي” (ibid 2020:7), is *“Staying at home under observation for those who had been in contact with a confirmed case and have no symptoms regardless of the laboratory test”* (ibid 2020:7). Clearly, *“isolation”* “العزل” is connected to the appearance of COVID-19 symptoms on a suspected case. Its main purpose is to prevent a suspected case that exhibits COVID-19 symptoms from infecting others whereas *“quarantine”* “الحجر”, is a precautionary measure to prevent a suspected case that doesn’t show any symptoms.

In example (B), the Arabic translation of the source text is completely foreignised and strange to the grammatical construction of Arabic. The target text is in a declarative form in Arabic rather than in an interrogative form “ظهر أعراض خلال الحجر؟”. Here, finishing the translation with a question mark does not turn the target text into a question. This problematic translation is due to a literal translation of the source text which causes a translation that is inappropriate to the Arabic language conventions (ibid, 2021). To domesticate (Venuti 1995) the translation, the following alternative is suggested:

Table 2, example (B) above:

Symptoms appeared during *“isolation”*? (SMOH 2020:2)

- The original translation:
 - ظهر أعراض خلال “الحجر”? (SMOH 2020:2)
- The alternative translation:
 - هل ظهرت أي أعراض خلال “العزل”؟

Challenge (3): The Concept of “Quarantine”

Here, example (A) was taken from the World Health Organization (WHO)’s 2020 guidance for the management of health worker infection. Example (B) was found in a COVID-19 quarantine guide published by the Saudi Ministry of Health (SMOH) in 2020.

Table 3. The Concept of “Quarantine”

Sample No.	Source Text	Target Text
A.	Staff to “ <i>quarantine</i> ” for 14 days after last exposure. (WHO 2020:7) ^{vii}	خضوع العاملين “للحجر الصحي” لمدة 14 يوماً بعد آخر تعرض للعدوى. (WHO 2020:11) ^{viii}
B.	Stay connected to society through social media even when you are in “ <i>quarantine</i> ”. (SMOH 2020:13) ^{ix}	أن تبقى على تواصلك بالمجتمع من خلال الشبكات الاجتماعية الخاصة بك حتى عندما تكون “مغزول”. (SMOH 2020:13). ^x

In example (A), WHO translates “*quarantine*” as “الحَجْر الصَّحِّي” which is a precise translation however, example (B) from SMOH translates it as “مَغزُول” which fails to render the contextual meaning of the source text.

The two terms “*quarantine*” and “*isolation*” are connected. Both terms mean sitting in a confined space as a precautionary medical measure because of a suspected case of COVID-19. Respected health organisations must be aware of the importance of the standardised translation of the two terms so no confusion occurs. “*Home isolation*” “العزْل المنزلي” is for suspected cases that exhibit COVID-19 symptoms regardless of the results of laboratory tests (SMOH 2020:7) ^{xi} while “*home quarantine*” “الحَجْر المنزلي”, is for suspected cases that don’t exhibit any COVID-19 symptoms but were in contact with a confirmed case of COVID-19, regardless of the laboratory tests (ibid 2020:7) ^{xii}.

Based on Giaber and Sharkas’s (2021) set of three criteria; ‘*conciseness, precision and appropriateness*’, the translation of the term “*quarantine*” in example (B) should be “الحَجْر” not “مَغزُول”. This is because “مَغزُول” is the translation of the term “*isolated*”, and “مَغزُول” means forced to be in isolation, not willingly, and neither “العزْل” nor “مَغزُول” is the precise and appropriate (Giaber & Sharkas, 2021) Arabic translation of the term “*quarantine*”. So as to domesticate (Venuti 1995) the translation, the following alternative is suggested:

Table 3, example (B) above:

Stay connected to society through social media even when you are in “*quarantine*”. (SMOH 2020:13)

- The original Translation:
(SMOH 2020:13). “مَغزُول”. أن تبقى على تواصلك بالمجتمع من خلال الشبكات الاجتماعية الخاصة بك حتى عندما تكون
- The alternative translation:
ابق متصلاً بالمجتمع من خلال شبكات التواصل الاجتماعي حتى وأنت في “الحَجْر”.

TRANSLATION SAMPLES OF CULTURAL CHALLENGES

In this study, a cultural challenge means the target text fails to abide by the norms of the target culture. This is because the emphasis of the translation is the source text and its culture rather than the target culture. In translation, cultural challenges mostly arise from the terms’ connotations.

Challenge (4): The Term “Intense Outbreaks”

The following example was taken from a document published by World Health Organization (WHO) in 2020 as part of its COVID-19 management of health worker infection.

Table 4. The Term “Intense Outbreaks”

Source Text	Target Text
Routine testing of health workers for COVID-19 surveillance. The following factors should be taken into account: The intensity of transmission in the setting of the health facility(ies), for example in the presence of community transmission or “ <i>intense outbreaks</i> ” of COVID-19. (WHO 2020:5) ^{xiii}	الاختبار الروتيني للعاملين الصحيين بهدف ترصد مرض كوفيد-19. وينبغي الأخذ في الاعتبار العوامل التالية: كثافة انتقال العدوى في أماكن الرعاية الصحية، مثلًا في حالة الانتقال المجتمعي لعدوى كوفيد-19 أو “ <u>الفاشيات المستفحلة</u> ”. (WHO 2020:9) ^{xiv}

Beginning with the translation of the term “*outbreaks*”, in the example above, WHO translates it as “الفاشيات” and this translation is imprecise and inappropriate linguistically and culturally. Linguistically, the UMD translates “*outbreak*” as “فاشِيَّة” and “*outbreaks*” as “فاشِيَّات” (UMD 2006:1061). This translation of the UMD is not used in the Arabic language to describe ‘the *outbreak* of a disease’.

According to Lisan Al-Arab (1968) ^{xv}, the Arabic term “فاشِيَّة” has different denotations. One of the denotations of “فاشِيَّة” is that it refers to ‘one of the widespread cattle and camels’ (Lisan Al-Arab, 1968:15,156). Another denotation of “فاشِيَّة” is that it refers to ‘sleeping for a part of the night and then waking up the same night’ (ibid, 1968:15,156). Yet, when it comes to the action of ‘*outbreak* of a disease’, Lisan Al-Arab uses the term “تَفَسَّى (المرض)” as a verb in the past tense (ibid, 1968:15,155&156). Al-Mawrid translates the term “*outbreak*” as “تَفَسَّى (المرض)” (noun) (Al-Mawrid 1973:641). Al-Mu’jamul Waseet ^{xvi}, describes the action of “*outbreak*” as “تَفَسَّى (المرض)” (verb) (Al-Mu’jamul Waseet 2004:690).

The reason behind mentioning old and contemporary, monolingual (Arabic) and bilingual (English-Arabic), dictionaries is to identify the precise equivalent of the term “outbreak” in Arabic. If the term “outbreak” is translated as a verb, the precise translation is “تَفَشَّى” but if it is translated as a noun, the precise translation is “تَفَشِّيَّات”. For this reason, the translation of the term “outbreak” as “فَاشِيَّة” by the UMD is an imprecise and inappropriate translation (Giaber & Sharkas, 2021). The plural of “فَاشِيَّات” is also found to be problematic as the derivation process of plural forms in Arabic depends on the root of the term itself. Consequently, as the precise equivalent of the singular form of “outbreak” in Arabic is “تَفَشِّيَّات”, to turn the term “تَفَشِّيَّات” into plural, it only needs to be ended with Arabic suffix “-ات”. This then makes “تَفَشِّيَّات” the precise equivalent of the plural form of “outbreaks”.

Culturally, the Arabic translation “فَاشِيَّات” of the term “outbreaks” in the example above has different connotations in the Arabic language. One of the connotations of the term “فَاشِيَّات” is that it refers to women who believe in fascism^{xvii} (Al-Mo’jam Al-Waseet 2004:690). Another denotation is a reference to a woman who can’t keep a secret. The connotations of translating “intense outbreaks” as “فَاشِيَّات” then makes for a culturally inappropriate Arabic equivalent. In the context of the example above, the Arabic term “مُسْتَفْجَلَةٌ” means ‘a female creature who adopts male qualities’ (Lisan Al-Arab, 1968:11,517). Thus, the literal translation of the phrase “فَاشِيَّات المُسْتَفْجَلَةُ” is “fascist women who act like men”. Consequently, adding to the imprecise translation of “outbreaks” as “فَاشِيَّات”, the translation of the phrase “intense outbreaks” “فَاشِيَّات المُسْتَفْجَلَةُ” creates culturally inappropriate connotations in the target text. To create a domesticated translation (Venuti, 1995), the following alternative is suggested:

Table 4, the example above:

Routine testing of health workers for COVID-19 surveillance.

The following factors should be taken into account:

The intensity of transmission in the setting of the health facility(ies), for example in the presence of community transmission or “intense outbreaks” of COVID-19. (WHO 2020:5)

- The original translation:

- الاختبار الروتيني للعاملين الصحيين بهدف ترصد مرض كوفيد-19. وينبغي الأخذ في الاعتبار العوامل التالية:

كثافة انتقال العدوى في أماكن الرعاية الصحية، مثلًا في حالة الانتقال المجتمعي لعدوى كوفيد-19 أو “فَاشِيَّات المُسْتَفْجَلَةُ”. (WHO 2020:9)

- The alternative translation:

- الاختبار الروتيني للعاملين الصحيين بهدف ترصد مرض كوفيد-19. وينبغي الأخذ في الاعتبار العوامل التالية:

كثافة انتقال العدوى في أماكن الرعاية الصحية، مثلًا في حالة الانتقال المجتمعي للعدوى أو “حالات التَفَشِّي الشَّدِيدَة” لكوفيد-19.

Challenge (5): The Concept of “Social and Religious Gatherings”

The following example was taken from a document published by World Health Organization (WHO) in 2020 as part of its guidance for safe Ramadan practices during COVID-19.

Table 5. The Concept of “Social and Religious Gatherings”

Source Text	Target Text
Cancelling “social and religious gatherings” should be seriously considered. WHO, therefore, recommends that any decision to restrict, modify, postpone, cancel, or proceed with holding “a mass gathering” should be based on a standardized risk assessment exercise. (WHO 2020:1) ^{xviii}	يجب النظر بجدية في إلغاء “المحافل الاجتماعية والدينية”. لذلك، توصي المنظمة بأن يستند أي قرار بتقييد أو تعديل أو تأجيل أو إلغاء أو المضي في عقد “تجمُّهر جماعي” إلى تقييم نموذجي للمخاطر. (WHO 2020:1) ^{xix}

Regarding the phrase “social and religious gatherings”, the translation of the term “gatherings” in the example above is “مَحَافِل” which narrows the meaning. The term “gathering” means “a meeting of people for a particular purpose” (Oxford Learner’s Dictionaries)^{xx}. “مَحَافِل” refers to many people coming together (Al-Mu’jamul Waseet 2004:186)^{xxi} however denotatively, the Arabic term narrowly means a gathering to celebrate a happy occasion (ibid, 2004:186). As the context of these COVID-19 measures is Ramadan, the term “مَحَافِل” is thus inappropriate to describe serious religious gatherings in Arab culture.

Regarding the phrase “a mass gathering”, the Arabic translation is inappropriately chosen as “تَجْمُهر جَماعي”. Translating the term “mass” as “جماعي” creates a redundant translation since the Arabic term “تَجْمُهر” indicates that there are many people coming together (Al-Mu’jamul Waseet 2004:137). It could also indicate a negative reaction to something like a strike against rising prices, etc. The Arabic word “تَجْمُهر” solely can replace the whole phrase “a mass gathering” but to be as faithful as possible to the source text, it is better to refer to the term “mass” in the translation which is used as a descriptive term of the word “gathering”. To create a domesticated translation (Venuti, 1995), the following alternative is suggested:

Table 5, the example above:

Cancelling “social and religious gatherings” should be seriously considered. WHO, therefore, recommends that any

decision to restrict, modify, postpone, cancel, or proceed with holding “*a mass gathering*” should be based on a standardized risk assessment exercise. (WHO 2020:1)

- The original translation
 - يجب النظر بجدية في إلغاء “المخالفات الاجتماعية والدينية”، لذلك، توصي المنظمة بأن يستند أي قرار بتقييد أو تعديل أو تأجيل أو إلغاء أو المضي في عقد “تجمُّهٍ جماعي”، إلى تقييم نموذجي للمخاطر.
- The alternative translation
 - يجب النظر بجدية في إلغاء “التجمُّعات الدينية والاجتماعية”، لذلك، توصي المنظمة بأن أي قرار بتقييد أو تعديل أو تأجيل أو إلغاء أو المضي في عقد “تجمُّع ذي أعدادٍ غيرِة”، يجب أن يستند إلى عملية نموذجية لتقييم المخاطر.

Challenge 6: The Concept of “Community, Cluster and Sporadic Transmission”

The following example was taken from a document published by World Health Organization (WHO) in 2020 as part of its guidance for mask use in the context of COVID-19.

Table 6. The Concept of “Community, Cluster and Sporadic Transmission

Source Text	Target Text
Masking in health facilities in areas with “ <i>community, cluster and sporadic transmission</i> ”. (WHO 2020:1) ^{xxii}	ارتداء الكمامات في المرافق الصحية بالمناطق التي يوجد فيها “انتقال فردي أو جماعي أو مجتمعي للعدوى”. (WHO 2020:1) ^{xxiii}

In the example above, the phrase “*community, cluster and sporadic transmission*” is translated as “انتقال فردي أو جماعي أو مجتمعي للعدوى” which is an imprecise translation that fails to render the contextual meaning of the source text. The three terms “*community, cluster and sporadic*” are used in the source text to clarify the nature of the transmission of COVID-19. The terms refer to whether the virus affects all people in a particular area (community transmission), or there is a dramatic increase of multiple cases of COVID-19 (cluster transmission), or the virus spreads irregularly and then stops (sporadic transmission).

The Arabic equivalent of “*community*” is “مجتمعي”. The Arabic term “مجتمعي” comes from “مُتَّعَمٌ” which means “the place where a large number of people meet and share the same purpose or interest” (Al-Mu’jamul Waseet 2004:135\136). According to this Arabic definition, translating “*community*” as “مجتمعي” is a precise translation. On the other hand, translating “*cluster*” as “جماعي”, which means “a large number of people who share the same interest” (ibid, 2004:135\136), causes issues. Here the distinction between “*cluster transmission*” and “*community transmission*” is not evident in the target text. It is thus better to find a more precise translation of the word “*cluster*” since the Arabic terms “مجتمعي” and “جماعي” have the same meaning: a group of people together.

The definition of “*cluster*” is “a group of things of the same type that grow or appear close together” (Oxford Learner’s Dictionaries)^{xxiv}. The Arabic translation of “*cluster*” is “عُفُودًا يَتَعَدَّدُ” (Al-Mawrid, 1986:187)^{xxv} which accurately describes the act of growing or appearing close together. This then makes for an equivalent meaning to what “*cluster transmission*” describes: a multiple number of COVID-19 cases appearing closely together.

The term “*sporadic*” is translated in the example as “فَرْدِي” while the UMD translates it as “فَرَادِي” (UMD 2006:1411). The Arabic translation, in the context of the example above, fails to render the exact contextual meaning of the source text where “*sporadic*” means “happening only occasionally or at intervals that are not regular” (Oxford Learner’s Dictionaries)^{xxvi}. Al-Mawrid translates the term as “مَنْقَطَعٌ مُتَّفَرِّقٌ مُتَشَتِّتٌ” (Al-Mawrid 1968:891). For a more precise and appropriate translation of the source text (Gaber & Sharkas, 2021), the terms “*sporadic*” and “*cluster*” are conclusively better translated as “مُتَّفَرِّقٌ” and “عُفُودِي” respectively. The following domesticated (Venuti, 1995) translation is suggested:

Table 6, the example above:

- Masking in health facilities in areas with “*community, cluster and sporadic transmission*”. (WHO 2020:1)
 - The original translation:
 - ارتداء الكمامات في المرافق الصحية بالمناطق التي يوجد فيها “انتقال فردي أو جماعي أو مجتمعي للعدوى”. (WHO 2020:1)
 - The alternative translation:
 - ارتداء الكمامات في المرافق الصحية بالمناطق التي يوجد فيها “انتقال جماعي أو عُفُودِي أو مُتَّفَرِّقٌ للعدوى”.

THE ANALYSIS OF THE QUESTIONNAIRE

The questionnaire was set up in Google Forms and distributed via WhatsApp. The target participants were thirty-two non-native English language speakers, and they were chosen to evaluate the translations presented in the questionnaire. They responded on a three-degree scale; (*clear and natural, clear and not natural, not clear and not natural*) and answered two open-ended questions. The results were shown in Google Forms as follows:

1. **Sample One: The Term “Direct or Close Contact”**

Sample one was taken from a document published by Public Health Authority (PHA) in 2020 as part of its COVID-19 preventive guidance for home care. Twenty-nine of the participants (90.6%) found the translation ‘clear and natural’. On the other hand, three of the participants (9.4%) found the translation ‘clear and not natural’. The following figure shows the evaluation of the translation of sample one:

Avoid direct or close contact with people having respiratory infection. (PHA)

تجنب الاتصال المباشر مع الأشخاص المصابين بأي عدوى تنفسية (PHA).

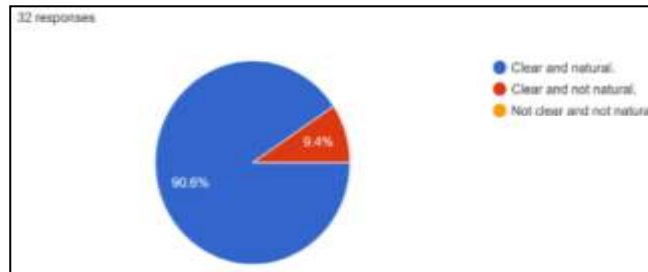


Figure 1. Sample 1

2. **Sample Two: The Concept of “Isolation”**

Sample two was taken from a document published by the Saudi Ministry of Health (SMOH) in 2020 as part of its COVID-19 comprehensive guide. Fourteen of the participants (43.8%) found the translation ‘clear and natural’. Another fourteen participants (43.8%) found the translation ‘clear and not natural’ and then four of the participants (12.5%) found the translation ‘not clear and not natural’. The following figure shows the evaluation of sample two:

Symptoms appeared during isolation? (SMOH)

ظهر أعراض خلال الحجر؟ (SMOH)

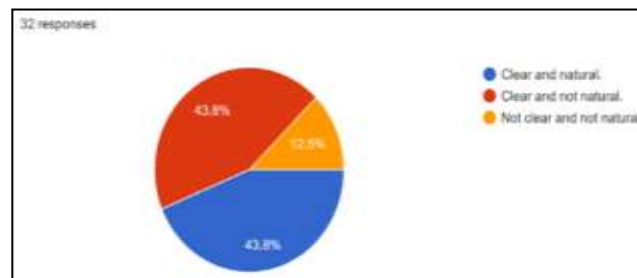


Figure 2. Sample 2

3. **Sample Three: The Concept of “Quarantine”**

Sample three was taken from a document published by the Saudi Ministry of Health (SMOH) in 2020 as part of its quarantine measures for COVID-19. Twenty of the participants (62.5%) found the translation ‘clear and natural’. Nine of the participants (28.1%) found the translation ‘clear and not natural’. The final three participants (9.4%) found the translation ‘not clear and not natural’. The following figure shows the evaluation of sample three:

Stay connected to society through social media even when you are in quarantine. (SMOH)

أن تبقى على تواصلك بالمجتمع من خلال الشبكات الاجتماعية الخاصة بك حتى عندما تكون معزول. (SMOH).

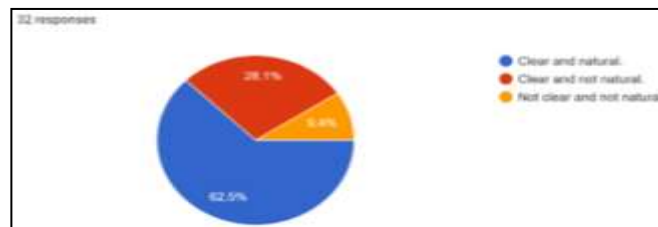


Figure 3. Sample 3

4. Sample Four: The Term “Immunization”

Sample four was taken from a document published by World Health Organization (WHO) in 2020 as part of its school-related measures in the context of COVID-19. Nine of the participants (28.1%) found the translation ‘clear and natural’. Fourteen of the participants (43.8%) found the translation ‘clear and not natural’. Nine of the participants (28.1%) found the translation ‘not clear and not natural’. The following figure shows the evaluation of sample four:

Additional school-related measures:

Ensure that school entry immunization checks are in place. Check vaccination status for outbreak-prone vaccine-preventable diseases (e.g., measles). (WHO)

تدابير إضافية خاصة بالمدارس:

ضمان مراجعة التمنيعات اللازمة للالتحاق بالمدارس. تُراجع حالة التطعيم للأمراض القابلة للتفشي التي يمكن الوقاية منها باللقاحات (كالحصبة مثلا). (WHO)

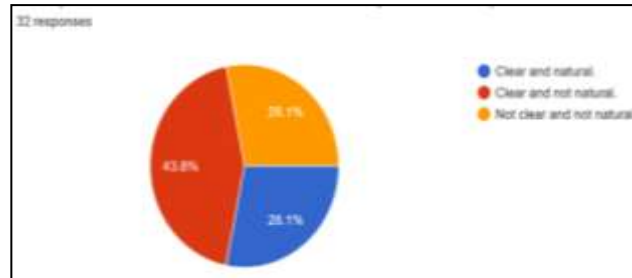


Figure 4. Sample 4

5. Sample Five: The Terms “Confirmed/Suspected Case”

Sample five was taken from a document published by the Saudi Ministry of Health (SMOH) in 2020 as part of its health protocols for COVID-19 in nursing homes. Twenty-one of the participants (65.6%) found the translation ‘clear and natural’. Nine of the participants (28.1%) found the translation ‘clear and not natural’. The final two participants (6.3%) found the translation ‘not clear and not natural’. The following figure shows the evaluation of sample five:

Test the escorts in the same room and the health personnel that were in contact with the confirmed or suspected case if it is not possible to test everyone in the department. (SMOH)

فحص المرافقين في نفس الغرفة والعاملين الصحيين المخالطين للحالة إذا لم يكن الفحص ممكناً لجميع من في القسم. (SMOH)

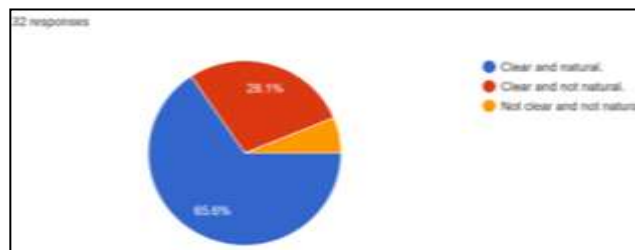


Figure 5. Sample 5

6. Sample Six: The Term “Intense Outbreaks”

Sample six was taken from a document published by World Health Organization (WHO) in 2020 as part of its COVID-19 management of health worker infection. Eleven of the participants (34.4%) found the translation ‘clear and natural’. Fifteen of the participants (46.9%) found the translation ‘clear and not natural’ and then the final six (18.8%) found the translation ‘not clear and not natural’. The following figure shows the evaluation of sample six:

Routine testing of health workers for COVID-19 surveillance.

The following factors should be taken into account:

The intensity of transmission in the setting of the health facility(ies), for example in the presence of community transmission or intense outbreaks of COVID-19. (WHO)

الاختبار الروتيني للعاملين الصحيين بهدف ترصد مرض كوفيد-19. وينبغي الأخذ في الاعتبار العوامل التالية:

كثافة انتقال العدوى في أماكن الرعاية الصحية، مثلا في حالة الانتقال المجتمعي لعدوى كوفيد-19 أو الفاشيات المستفحلة.

(WHO)

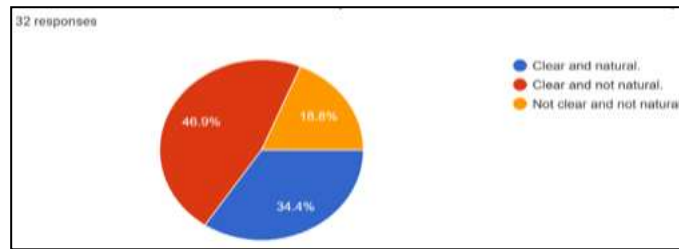


Figure 6. Sample 6

7. Sample Seven: The Concept of “Infection”

Sample seven was taken from a document published by Public Health Authority (PHA) in 2020 as part of its COVID-19 preventive guide within workplaces. Twenty-nine of the participants (90.6%) found the translation ‘clear and natural’ and three of the participants (9.4%) found the translation ‘clear and not natural’. The following figure shows the evaluation of sample seven:

Symptoms of infection:

The main symptoms include: fever, cough, shortness of breath, and sometimes symptoms can develop into pneumonia. The infection may cause severe complications for people with a weak immune system, chronic diseases, and the elderly. (PHA)

أعراض الإصابة:

من أبرز أعراض الإصابة: الحمى، والسعال، وضيق في التنفس، وقد تتطور الأعراض -أحيانا- إلى التهاب رئوي. وقد تسبب العدوى مضاعفات حادة لمن يعانون ضعفا في الجهاز المناعي، أو أمراضا مزمنة، وكبار السن. (PHA)

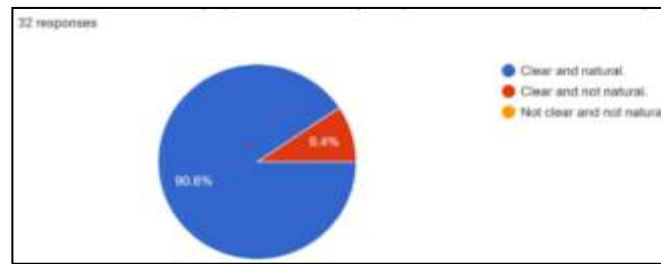


Figure 7. Sample 7

8. Sample Eight: The Concept of “Community, Cluster and Sporadic Transmission”

Sample eight was taken from a document published by World Health Organization (WHO) in 2020 as part of its guidance for mask use in the context of COVID-19. Twenty-six of the participants (81.3%) found the translation ‘clear and natural’. Five of the participants (15.6%) found the translation ‘clear and not natural’. One participant (3.1%) found the translation ‘not clear and not natural’. The following figure shows the evaluation of sample eight:

Masking in health facilities in areas with community, cluster and sporadic transmission. (WHO)

ارتداء الكمامات في المرافق الصحية بالمناطق التي يوجد فيها انتقال فردي أو جماعي أو مجتمعي للعدوى. (WHO)

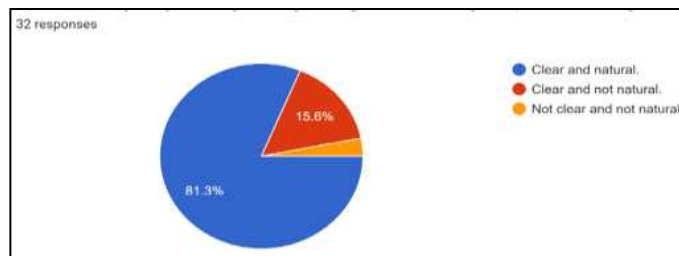


Figure 8. Sample 8

9. Sample Nine: The Concept of “Social and Religious Gatherings”

Sample nine was taken from a document published by World Health Organization (WHO) in 2020 as part of its guidance for safe Ramadan practices during COVID-19. Twenty-three of the participants (71.9%) found the translation ‘clear and natural’. Seven of the

participants (21.9%) found the translation '*clear and not natural*'. The final two participants (6.3%) found the translation '*not clear and not natural*'. The following figure shows the evaluation of sample nine:

Cancelling social and religious gatherings should be seriously considered. WHO, therefore, recommends that any decision to restrict, modify, postpone, cancel, or proceed with holding a mass gathering should be based on a standardized risk assessment exercise. (WHO)

يجب النظر بجدية في إلغاء المحافل الاجتماعية والدينية. لذلك، توصي المنظمة بأن يستند أي قرار بتقييد أو تعديل أو تأجيل أو إلغاء أو المضي في عقد تجمع جماعي إلى تقييم نموذجي للمخاطر. (WHO)

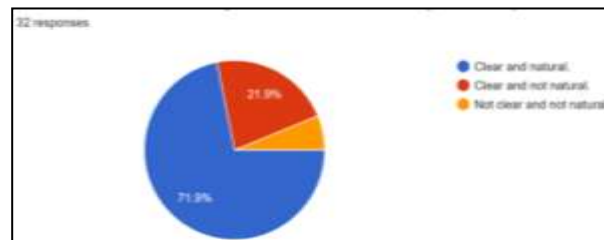


Figure 9. Sample 9

Note: Surprisingly, only sixteen participants answered the two questions in section (II)

5. Discussion

It is found that no sample was evaluated as '*clear and natural*' by all participants. This is a clear indication that there are translation problems regarding the clarity and naturalness (Halimah, 2015) of the translations in all samples.

Of all the three health organisations, the translations of WHO have been viewed by a significant number of the participants as '*not clear and not natural*'. This is seen in sample 4 (28.1%), sample 6 (18.8%), sample 8 (3.1%), and in sample 9 (6.3%). WHO translates the term "immunizations" as "التمنيعات" in sample 4 and translates "intense outbreaks" as "الفاشيات المستفحلة" in sample 6. Both translations created ambiguous and strange texts to the target readers which is likely why these two samples were the most unclear and unnatural, per the questionnaire results. The results demonstrate that WHO's translations need to be domesticated (Venuti, 1995) in order to create clear and natural texts for the target readers.

The translations of SMOH come second in receiving the choice '*not clear and not natural*' in sample 2 (12.5%), sample 3 (9.4%), and sample 5 (6.3%). Markedly, SMOH mistranslates the term "*isolation*" as "الحجر" in sample 2, and the term "*quarantine*" as "العزل" in sample 3; the two translations should have been the other way round. As a result of this mistake, the participants found the translations in sample 2 & 3 '*not clear and not natural*'. For this reason, this study emphasises the importance of standardised translation of COVID-19 prevention and control terminology to avoid such confusion and unclarity.

To summarise, the majority of the participants found the translations in samples 1, 3, 5, 7, 8, and 9 '*clear and natural*' and some found the aforementioned translations lack naturalness in their translations. The majority of the participants also found the translations in samples 2, 4, and 6 to lack clarity and naturalness (Halimah, 2015). When asked what may have affected the clarity and naturalness of the translations, the participants mentioned the following reasons:

- The novelty of COVID-19 terminology has challenged medical translators.
- The agonising time involved in the outbreak of COVID-19 negatively influenced the quality of translation.
- Occasionally, some health organisations have neglected the education background of target readers.
- The absence of equivalent medical terms in Arabic to English.
- The translator is not a specialist in the target language (Arabic).

To avoid mistranslations, the participants have suggested the following:

- That translations be reviewed by target-language specialists.
- That translations achieve a balance between the accuracy of translation of medical terms and target readers' level of education.
- Using alternative linguistic choices to create clear and natural translations.
- Collaborations between health organisations in the Arab world to standardise the translation of COVID-19 prevention and control terminology.

6. Conclusion

It is found that there are linguistic and cultural challenges in the English-Arabic translation of COVID-19 prevention and control terminology. These are conclusively caused by an emphasis on the source language, a lack of appropriateness and precision (Gaber & Sharkas, 2021) and, as seen in the questionnaire, a lack of clarity and naturalness (Halimah, 2015) in translation. The application of a domesticating approach (Venuti, 1995) is suggested to overcome the aforementioned issues.

SMOH and PHA's English-Arabic translation of COVID-19 prevention and control terminology is characterised as having more linguistic than cultural challenges whereas WHO's translation has the opposite issue. Such findings are expected if we consider the target audience of the three organisations. The target audience of the SMOH and PHA are the residents of the Kingdom of Saudi Arabia, whereas the target audience of WHO are Arabic speakers all around the world. Cultural variations among Arabs have evidently caused challenges, so it is recommended that collaboration be done between health organisations in the Arab world to standardise the translation of COVID-19 terminology. Such collaboration could include Arabic language and medical translation specialists and allow for a focus on target readers' level of education, to better communicate medical instructions to a wide audience. Through the aforementioned suggestions, the domestication and standardisation of medical language could prevent the issues faced with COVID-19 terminology and allow for a better level of preparation in the case of future pandemics.

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Appendix A

A Questionnaire for Non-Native English Language Speakers on the English-Arabic Translation of COVID-19 Prevention and Control Terminology

Dear Participant,

The purpose of this questionnaire is to investigate whether non-native English speakers find the following translations, presented by three health organisations, as ‘clear and natural’ as the source language readers find the original text.

You are kindly requested to fill in the questionnaire and return it to the researcher Saad Al- Makhayitah. Any information presented will be strictly used for research purposes only. Please bear in mind that the term ‘clear’ in this context refers to the translation being ‘easily understood’ while ‘natural’ refers to the translation feeling like an original natural Arabic text.

Sample No.	Source text	Target text	Clear and natural	Clear and not natural	Not clear and not natural
1.	Avoid direct or close contact with people having respiratory infection. (PHA)	تجنب الاتصال المباشر مع الأشخاص المصابين بأي عدوى تنفسية. (PHA)			
2.	Symptoms appeared during isolation? (SMOH)	ظهر أعراض خلال الحجر؟ (SMOH)			
3.	Stay connected to society through social media even when you are in quarantine. (SMOH)	أن تبقى على تواصلك بالمجتمع من خلال الشبكات الاجتماعية الخاصة بك حتى عندما تكون معزول. (SMOH)			
4.	Additional school-related measures: Ensure that school entry immunization checks are in place. Check vaccination status for outbreak-prone vaccine-preventable diseases (e.g., measles). (WHO)	تدابير إضافية خاصة بالمدارس: ضمان مراجعة التمنيعات اللازمة للالتحاق بالمدارس. تراجع حالة التطعيم للأمراض القابلة للتفشي التي يمكن الوقاية منها باللقاحات (كالحصبة مثلا). (WHO)			
5.	Test the escorts in the same room and the health personnel that were in contact with the confirmed or suspected case if it is not possible to test everyone in the department. (SMOH)	فحص المرافقين في نفس الغرفة والعاملين الصحيين المخالطين للحالة إذا لم يكن الفحص ممكناً لجميع من في القسم. (SMOH)			
6.	Routine testing of health workers for COVID-19 surveillance. The following factors should be taken into account: The intensity of transmission in the setting of the health facility(ies), for example in the presence of community transmission or intense outbreaks of COVID-19. (WHO)	الاختبار الروتيني للعاملين الصحيين بهدف ترصد مرض كوفيد-19. وينبغي الأخذ في الاعتبار العوامل التالية: كثافة انتقال العدوى في أماكن الرعاية الصحية، مثلا في حالة الانتقال المجتمعي لعدوى كوفيد-19 أو الفاشيات المستقلة. (WHO)			
7.	Symptoms of infection: The main symptoms include: fever, cough, shortness of breath, and sometimes symptoms can develop into pneumonia. The infection may cause severe complications for people with a weak immune system, chronic diseases, and the elderly. (PHA)	أعراض الإصابة: من أبرز أعراض الإصابة: الحمى، والسعال، وضيق في التنفس، وقد تتطور الأعراض -أحيانا- إلى التهاب رئوي. وقد تسبب العدوى مضاعفات حادة لمن يعانون ضعفا في الجهاز المناعي، أو أمراضا مزمنة، وكبار السن. (PHA)			
8.	Masking in health facilities in areas with community, cluster and sporadic transmission. (WHO)	ارتداء الكمامات في المرافق الصحية بالمناطق التي يوجد فيها انتقال فردي أو جماعي أو مجتمعي للعدوى. (WHO)			
9.	Cancelling social and religious gatherings should be seriously considered. WHO, therefore, recommends that any decision to restrict, modify, postpone, cancel, or proceed with holding a mass gathering should be based on a standardized risk assessment exercise. (WHO)	يجب النظر بجدية في إلغاء المحافل الاجتماعية والدينية. لذلك، توصي المنظمة بأن يستند أي قرار بتقييد أو تعديل أو تأجيل أو إلغاء أو المضي في عقد تجمهر جماعي إلى تقييم نموذجي للمخاطر. (WHO)			

1. Mention other reasons that may affect translation clarity and naturalness of English-Arabic translation of COVID-19 prevention and control terminology?

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2. What do you suggest to eliminate such mistranslations, if found?

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Thank you for completing this questionnaire

Endnotes

- ⁱ Public Health Authority: Coronavirus Disease (COVID-19) Preventive Guidance for Home Care (2020).
- ⁱⁱ داخل المنازل COVID-19. هيئة الصحة العامة: الدليل الإرشادي الوقائي الخاص بفيروس كورونا الجديد
- ⁱⁱⁱ World Health Organization: Mask use in the context of COVID-19 (2020).
- ^{iv} منظمة الصحة العالمية: استخدام الكمامات في سياق جائحة كوفيد-19 (2020).
- ^v The Saudi Ministry of Health: What do you need to know if you get infected with COVID-19? A comprehensive awareness guide regarding being infected, coming in contact with infected individuals, and about recovering from COVID-19 (2020).
- ^{vi} وزارة الصحة السعودية: ماذا تحتاج أن تعرف عند الإصابة بكورونا؟ دليلك التوعوي حول الإصابة والمخالطة والتعافي من فيروس كورونا كوفيد-19 (2020).
- ^{vii} World Health Organization: Prevention, identification and management of health worker infection in the context of COVID-19 (2020).
- ^{viii} منظمة الصحة العالمية: الوقاية من إصابة العاملين الصحيين بالعدوى وكشفها وتدبيرها علاجيا في سياق جائحة كوفيد-19 (2020).
- ^{ix} The Saudi Ministry of Health: COVID19 and quarantine (2020).
- ^x والحجر COVID19. وزارة الصحة السعودية: كورونا
- ^{xi} The Saudi Ministry of Health: What do you need to know if you get infected with COVID-19? A comprehensive awareness guide regarding being infected, coming in contact with infected individuals, and about recovering from COVID-19 (2020).
- ^{xii} وزارة الصحة السعودية: ماذا تحتاج أن تعرف عند الإصابة بكورونا؟ دليلك التوعوي حول الإصابة والمخالطة والتعافي من فيروس كورونا كوفيد-19 (2020).
- ^{xiii} World Health Organization: Prevention, identification and management of health worker infection in the context of COVID-19 (2020).
- ^{xiv} منظمة الصحة العالمية: الوقاية من إصابة العاملين الصحيين بالعدوى وكشفها وتدبيرها علاجيا في سياق جائحة كوفيد-19 (2020).
- ^{xv} Lisān al-‘Arab is one of the largest and most detailed dictionaries of the Arabic language, written by the philologist, historian and Islamic scholar Ibn Manẓūr (died 1311 CE / 711 AH). (<http://arabiclexicon.hawramani.com/ibn-manzur-lisan-al-arab/>)
- ^{xvi} Al-Mu‘jamul Waseet is a contemporary rendering of the ‘Arabic dictionary. The book is written by contemporary scholars of the ‘Arabic language who are well versed in this field. (<https://www.slideshare.net/kingabid/almujam-alwasit>)
- ^{xvii} Fascism is a far-right, authoritarian, ultranationalist political ideology and movement, characterized by a dictatorial leader, centralized autocracy, militarism, forcible suppression of opposition, belief in a natural social hierarchy, subordination of individual interests for the perceived good of the nation and race, and strong regimentation of society and the economy. (<https://en.wikipedia.org/wiki/Fascism>)
- ^{xviii} World Health Organization: Safe Ramadan practices in the context of the COVID-19 (2020).
- ^{xix} منظمة الصحة العالمية: الممارسات الرمضانية الآمنة في سياق جائحة كوفيد-19 (2020).
- ^{xx} Oxford Learner’s Dictionaries: (<https://www.oxfordlearnersdictionaries.com/definition/english/gathering?q=gathering>) accessed on: November 2022.
- ^{xxi} Al-Mu‘jamul Waseet is a contemporary rendering of the ‘Arabic dictionary. The book is written by contemporary scholars of the ‘Arabic language who are well versed in this field. (<https://www.slideshare.net/kingabid/almujam-alwasit>)
- ^{xxii} World Health Organization: Mask use in the context of COVID-19 (2020).
- ^{xxiii} منظمة الصحة العالمية: استخدام الكمامات في سياق جائحة كوفيد-19 (2020).
- ^{xxiv} Oxford Learner’s Dictionaries: (https://www.oxfordlearnersdictionaries.com/definition/english/cluster_1?q=cluster) accessed on: November 2022.
- ^{xxv} Cluster: عنقود | مجموعة | جماعة | يتعقد: يتخذ شكل عنقود | يتحلّق حول (Al-Mawrid, 1968:187).
- ^{xxvi} Oxford Learner’s Dictionaries: (<https://www.oxfordlearnersdictionaries.com/definition/english/sporadic?q=sporadic>) accessed on: November 2022.

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