

# Criteria for Conscientiological Translations into English

Cr terios para Tradu es Conscienciol gicas para o Ingl s

Cr terios para Traducciones Conscienciol gicas para el Ingl s

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## Palavras-chave

CINEO  
Ingl s global  
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## Palabras-clave

CINEO  
Ingl s global  
Terminolog a concienciol gica

## Abstract:

Translating the terminology of conscientiology is quite challenging as it presents a great deal of neological terms and ideas. This article is an attempt to register some basic useful good practices and criteria for translating conscientiological terms and texts. Its main objective is to be a tool for helping translators of conscientiology to bring more consistency to the terminology translated into English, avoiding variations. This theme is important for the current expansion of this science, to reach new intermissivists and English speakers worldwide. The methodology used was qualitative research; instruments for data collection were bibliographical research and the observations of the authoress as a participating volunteer at ICNEO-UNICIN who has been helping in translation projects since 2012. The results showed how important it is to make efforts to reach a consensus envisaging harmonization of the translated terminology of this science, and also to register the best practices to achieve this goal.

## Resumo:

Traduzir a terminologia da Conscienciol gia   bastante desafiador, pois apresenta uma grande quantidade de id ias e termos neol gicos. Este artigo   uma tentativa de registrar algumas boas pr ticas e cr terios b sicos  teis para a tradu o de termos e textos conscienciol gicos. O principal objetivo do artigo   ser uma ferramenta para ajudar os tradutores da Conscienciol gia a trazer mais consist ncia   terminologia traduzida para o ingl s, evitando varia es. Este tema   importante para a atual expans o dessa ci ncia, para alcan ar novos intermissivistas e falantes de ingl s em todo o mundo. A metodologia utilizada foi a pesquisa qualitativa; os instrumentos para a coleta de dados foram a pesquisa bibliogr fica e as observa es da autora como volunt ria participante do CINEO-UNICIN, que tem ajudado em projetos de tradu o desde 2012. Os resultados mostraram o qu o importante   fazer esfor os para chegar a um consenso que prev  a harmoniza o da Terminologia traduzida desta ci ncia, e tamb m registrar as melhores pr ticas para alcan ar esse objetivo.

## Resumen:

Traducir la terminolog a de la Concienciol gia es bastante desafiante, ya que presenta una gran cantidad de ideas y t rminos neol gicos. Este art culo es un intento de registrar algunas buenas pr cticas y criterios b sicos  tiles para la traducc n de t rminos y textos conscienciol gicos. El principal objetivo del art culo es ser una herramienta para ayudar a los traductores de la Concienciol gia a traer m s consistencia a la terminolog a traducida al ingl s, evitando variaciones. Este tema es importante para la actual expans n de esta ciencia, para alcanzar nuevos intermissivistas y hablantes de ingl s en todo el mundo. La metodolog a utilizada fue la investig n cualitativa; Los instrumentos para la recolecci n de datos fueron la investig n bibliogr fica y las observaciones de la autora como voluntaria participante del CINEO-UNICIN, que ha ayudado en proyectos de traducc n desde 2012. Los resultados mostraron lo importante que es hacer esfuerzos para llegar a un consenso que prev  la armonizaci n de la Terminolog a traducida de esta ciencia, y tambi n registrar las mejores pr cticas para alcanzar ese objetivo.

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## INTRODUCTION

**Motivation.** This article was written based on the empirical research of the authoress as a volunteer and one of the organizers of the projects: *The English-Portuguese Glossary of Essential Conscientiology Terms* and the *English Language Thesaurus of Conscientiological Terminology - ELTHECT*, both works in an advanced stage of production (Base year: 2017).

**Glossary.** The referred glossary contains the 550 essential conscientiology terms coined by Dr. Waldo Vieira (1932–2015), proposer of the science conscientiology, translated into English, and aims to be a reference guide for the many translators of this science. It was organized by a team of 4 translators and the translations of the terms came to a consensus among the organizers and other English experts who participated as consultants. Currently the Glossary is in revision phase and its publication is scheduled for the end of 2017.

**ELTHECT.** The *English Language Thesaurus of Conscientiological Terminology* is a project whose objective is to translate around 2800 conscientiological terms, their definitions, examples of use, variants and main cognates. Each of these entries will also have its *equivalent term* translated into 5 languages: Portuguese, Spanish, French, Italian and German. The project is being developed with the support of the Holocycle and CEAEC – Centre for the Higher Studies of Conscientiology. It currently counts with a team of 20 translators and proofreaders.

**Observation.** The main dictionary of reference for the *The English-Portuguese Glossary of Essential Conscientiology Terms* and the *ELTHECT* – English Language Thesaurus of Conscientiological Terminology is the *English Oxford Living Dictionary* (2017), which has British English spelling.

**ICNEO.** All the volunteers of both gescons are members of ICNEO - International Council of Neologistics and Terminology of Conscientiology, a permanent council of UNICIN - Union of International Conscientiocentric Institutions, existing since 2003. According to ICNEO's Working Guidelines (2009):

It is made up of a conscientiocentric collegiate comprised of linguistics professionals and related areas, all volunteers who donate their time and expertise in favor of the science conscientiology.

**Goal.** ICNEO's materhosene is neologistics and the international terminology of conscientiology. Hence, to achieve its main objectives being to compile, organize, standardize, plan, harmonize and disseminate the international terminology of conscientiology.

**Teams.** To perform its activities ICNEO is organized into *language teams* composed by councilors and technical consultants specialized in each language.

**Criteria.** In order to organize the means for producing consistent terminological translations into English, ICNEO's consultants and members organized some criteria that became guidelines for the translation work.

**Objectives.** The main objective of this article is to present these criteria to the readers.

**Important.** It is relevant to mention that these criteria are not yet a consensual tool among all ICNEO members. They are more an attempt to register them as a list of good practices.

**Structure.** This article presents 4 sections: I. Criteria history; II. English as a global language; III. Basic guidelines for conscientiological translations; IV. *Criteria for translating conscientiological terminology into English.*

## I. CRITERIA HISTORY

**Advice.** In 2003 Jeffrey Lloyd, a conscientiology volunteer and translator, started to translate the treatise 700 Experimentos da Conscienciologia into English. In this process he started to develop and apply a method to translate neologisms into English. In 2012, Lloyd sought ICNEO's *English Language Team* to analyze various the conscientiological terms translated into English and issue an opinion about the translations. In addition Lloyd communicated an overview of the method created to ICNEO's representatives.

**Specialists.** To accomplish this task and issue the advices, this Team contacted some English language specialists to debate on the proposals and reach a translation consensus on some terms.

**First version.** In this context, ICNEO's translators and technical consultants Jeffrey Lloyd and Otto Mendonça, based on their experience in translations of conscientiological terms and texts, debated the proposed terms and produced the first version of a document entitled *Criteria for translation of Conscientiological Terms into English*, suggesting 13 steps for producing consistent and harmonized technical translations of the conscientiological neologisms.

**Second version.** Later on, in the same year (2013), this document was again debated among other English language consultants and was expanded; among them were Jaclyn Cowen, Ana Paula Firmato and Eliane Wojslaw.

**Current version.** Now (2017) the authoress of this article, as a volunteer of the aforementioned projects, felt the need to expand these criteria even further for the use of all who will benefit from them.

**Work in progress.** These Criteria has so far 20 items and is considered a work in progress. It registers some discussions and conclusions about some polemical aspects of translating the terminology of conscientiology and its multidimensional paradigm.

**English language.** Some questions were raised during the production of the Glossary and the ELTHECT, as for instances, which variety of English would be more adequate for conscientiological translations; and if there is a global English, more universal and understood everywhere among English speakers.

**Consensus.** The next sections contain a summary with some important reflections and information obtained from bibliographical researches, debates among the team of translators and proofreaders about the English language use around the world and its political implications.

## II. ENGLISH AS A GLOBAL LANGUAGE

**Global.** Today, conscientiology is known worldwide through its 25 conscientiocentric institutions (CIs) affiliated to UNICIN - *União das Instituições Conscienciocêntricas Internacionais* (Union of International Conscientiocentric Institutions).

**Internationalization.** The majority of these CIs have already taken their activities abroad or intend to expand internationally. This expansion generates the need of a large number of materials to be translated, mainly into English because this is one of the most spoken languages in the world.

**Decision.** Some questions might be raised in this context: which English variety should be adopted and followed by these translations? Is there a Global English or international English understood all over the world?

**Ranking.** In fact, there are some studies stating that English is a globalized language, considered as a "lingua franca", coming in the first place (Statista, 2017) in the ranking of the most spoken languages in number of speakers all over the world in relation to the number of speakers.

**Countries.** English is widely spoken all around the world in more than 93 countries and territories as a native language, or as the official language or as the second official language.

**List.** To have an overview of how spread on the globe English is, the official website of *Cultura Inglesa* (2017) organized a list of the most known countries where English is spoken:

1. **As a native language** in 12 countries: Australia, Bahamas, United States of America (including Puerto Rico), Grenade, Guyana, United Kingdom (Northern Ireland, Scotland and Wales), India, the Republic of Ireland, Jamaica, New Zealand and Trinidad.

2. **As official language** in 11 countries: Botswana, Fiji, Gambia, Ghana, Liberia, Mauritius, Niger, Rhodesia, Sierra Leone, Uganda and Zambia.

3. **As second official language** in 14 countries: Cameroon, India, Lesotho, Mali, Malta, Namibia, Nauru, Philippines, Singapore, South Africa, Swaziland, Tanzania, Tonga and Western Samoa.

4. **Other countries** in which English language plays a great role and is widely spoken are Kenya, Malaysia, Pakistan, Sri Lanka and Sudan (Cultura Inglesa, 2017).

**Variations.** There is no doubt then that English is the language of the science, technology and arts being spoken in the 5 continents (Lacoste; Rajagopalan, 2005, p. 27 to 33). Thus, due to being so much spoken in so many countries, English has linguistic variations from one country to another, differing from the standard English used in the “native countries” in regards to phonetics, phonology, morphology, syntax, and semantics.

**Globalization.** Crystal (2003), the classic author on the studies of the political and sociological aspects of the English as a globalized language, discusses about these matters in his book *English as a Global Language* and debates on the positive and negative implications of this reality.

**Universal.** Rajagopalan (2004), a worldwide known researcher on the use of English, suggests that the concept of Global English (or International English) is the one which “belongs to everyone (in the world) who speaks English, but it is no one’s native language” (Rajagopalan, 2004, p. 11).

**Flexibility.** This means that international English does not belong to any specific country but to everyone who speaks it. Although this concept might demonstrate certain flexibility for speakers and translators in the use of English it does not mean much.

**Challenge.** In fact, it makes it even more challenging to state that a given work was produced using “international English”, as there are a few dictionaries of reference of this variety also known as global English (Base-year: 2017).

**Dictionaries.** Nowadays the most famous English dictionaries such as *Oxford*, *Cambridge*, *Merriam Webster*, *Roget’s Thesaurus* and others, in their recent editions usually show the most prestigious varieties of English: the American and the British spelling.

**Consistency.** Considering that there is not one English variety that is better or more correct than other. The most relevant is that the translator chooses and follows the vocabulary, spelling and style of the variety being coherent and consistent to it during the translation.

**Conscientiology translations.** Based on the experience acquired in the development of the above referred projects and in the work at ICNEO, it was possible to delineate and register some criteria to serve as basic guidelines and a path for current and future translations of conscientiological terms and texts.

### III. INITIAL DISCUSSIONS ON CONSCIENTIOLOGICAL TRANSLATIONS

**Choice.** A question might be raised and answered: which “English” to choose for technical translations of conscientiology to elicit clear and intelligible ideas and be faithful to the originals?

**Consistence.** Based on the debates held during the volunteering, in the field of translations (and in the opinion of this authoress) the answer is: anyone is welcome provided the translation is grammatically correct and consistent. Being consistent means that the final text in the target language:

- A. Follows the same linguistic style;
- B. Uses vocabulary and spelling of the same linguistic variety of English;
- C. Establish patterns and maintain them throughout the work.

**British English.** In the case of the projects mentioned in this article and produced by ICNEO English language committee - The Glossary and the ELTHECT – the British English variety was adopted because it is spread in 5 continents such as Europe, Oceania, America (central), Africa and Asia and also because it is more used for the majority of the team of translators and proofreaders who are developing the aforementioned works.

**Faithfulness.** Deciding a style or variety of English is important for the translator to be aware of another characteristic of the terminological and technical translations: the final text needs to be as faithful as possible to the originals.

**Literality.** In conscientiological translations translators *should try* first to be as literal as possible, as any technical and scientific translation requires to respect the author’s style, never trying to simplify or impoverish the ideas.

**Acculturation.** However, it was observed that many times literal translations don’t make sense in English, for this reason it is also needed to go one step further and adapt the translation to the target language culture to achieve a better result for the readers.

**Revision.** In the case of conscientiology, the proposer of this science, Dr. Waldo Vieira, author of the main treatises and neologisms, uses a lot of phrases and idioms in Portuguese which are difficult to translate, so it is necessary to research them carefully in specialized dictionaries and also have them reviewed by native speaker experts in translation.

**Accuracy.** In order to achieve a good, trustworthy, consistent and harmonic result in conscientiology’s terminological translations, one must research exhaustively in several dictionaries for the meaning and spelling of specific words, looking for synonyms, cognates, variations, prefixes and suffixes to build new terms with the required utmost accuracy.

**Websites.** Nowadays the Internet is a great help for this. It provides translators with many free dictionaries for consultation, and they are constantly being updated. It is also important to adopt a dictionary that is “the one” who will guarantee consistency in the vocabulary spelling style adopted (i.e. *Oxford Living Dictionaries online* has been very useful for this purpose).

**Completeness.** In a nutshell, translators need to adhere to one variety of English, either that may be the American, British, Canadian, South African, or any other and work with good dictionaries that represent that variety. Last but not least, it is also important to have revisions by native speakers, experts in English language and translations, as they are skilled for this task, checking the final result, and preferably, improving on it.

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#### IV. CRITERIA FOR TRANSLATING CONSCIENTIOLOGICAL TERMINOLOGY INTO ENGLISH

**Terminology.** This section is directed to the registration of best practices for translating conscientiological terms into English. It is important to mention that most of them are being translated for the first time as they are neologisms in English.

**Patterns.** If new terms of a science are well coined and have patterns, readers will get used to it more easily and the new vocabulary will have more chances “to catch on” among users.

**Best practices.** Below the reader can find an updated list with 20 items of the *Criteria for Translation of Conscientiological Terms* aiming to help translators to produce the most consistent and harmonized translations possible.

**Argumentation.** In each item of the Criteria it is also shown examples of its application in conscientiological terms as well as some arguments for its use.

**Order.** They are written in order of priority: first try item 1, if it is not possible to use it, go to item 2. If that is still not possible to be used, see if item 3 fits, and so on. This document was written in the second person singular form, *you*, to be easier for the user.

#### COMPLETE LIST OF THE CRITERIA FOR TRANSLATION OF CONSCIENTIOLOGICAL TERMS INTO ENGLISH (in order of priority):

01. **Loan from Portuguese.** Try to use the original term in Portuguese whenever possible. Check if the term is phonetically and morphologically adequate in English, if it is concise, and / or if it is already being used by English speakers, being easy to catch on among users. *Examples:*

- A. *invexis* for existential inversion;
- B. *proexis* for existential program;
- C. *consciex* for extraphysical consciousness;
- D. *conscin* for intraphysical consciousness;
- E. *consbel* for bellicose / warmongering consciousness;
- F. *consreu* for reurbanized consciousness;
- G. *mentalsoma* for mentalsoma;
- H. *verpon* for leading edge relative truth.

**Arguments:** keeping the term in Portuguese is a way of not losing its morphological and phonetic quality in the act of translation. Words with Greek and Latin origins are easier since they sound good in English. Many scientific terms in Portuguese are loanwords from other languages (i.e. Information Technology terms). Speakers get used to foreign terms since they know their meaning and use it. Last but not least, exporting conscientiological ideology through the non-translation of terms tends to value the expansion of Conscientiology through the Portuguese language (other cultures have done this throughout history).

02. **Adaptation.** If the original word cannot be used, try to follow its Portuguese root and adapt it into English (using Greek-latin prefixes can be a good option for the formation of the term into English). *Examples:*

- A. *euphorin* for euforin;
- B. *holosoma* for holossoma;
- C. *deperto* for desperto;
- D. *psychosoma* for psicossoma.

**Arguments:** the term *Desperto* (in Portuguese) for example, formerly translated by *intrusion free consciousness*, made it difficult to form cognates. The only cognate that it allowed was *intrusion freeness* for *despeticidade*. But how to translate *Despertologia (specialty) / despertológico (adjective)* using these roots? A solution would be to adapt the term into Portuguese for *Deperto (deintruded permanent total)*, making possible the cognates *depertology, depertologist, deperticity*.

03. **Cognates.** If still not feasible, try to create an acronym in English, which makes the creation of cognates possible. Examples:

A. Thosene (**thoughts + sentiment + energy**) – Cognates: to thosenate (verb), thosenization (noun), thosenic (adjective), thosenology (specialty), thosenosphere (noun), thosenator (pronoun), holothosene (noun), materthosene (noun).

B. Penta (**personal energetic task**) – Cognates: pentology (specialty), pentographology / pentography (specialty), pentist / penta practioner (pronoun).

C. Claritask (**clarification task**) – Cognates: claritaskology (specialty), claritaskal (adjective).

D. Consoltask (**consolation task**) – Cognates: consoltaskology (specialty), consoltaskal (adjective).

**Arguments:** try to build semantic pairs (claritask / consoltask; weaktrait / strongtrait; conscin / consciex). This is a way to create patterns and people get used to them more easily.

04. **Acronym.** If this is not possible, produce a term in English which allows the formation of an acronym. *Examples:*

A. *enerspring* for energetic springtime;

B. *dimin* for intraphysical dimension;

C. *dimex* for extraphysical dimension;

D. *symas* for sympathetic assimilation;

E. *symdeas* for sympathetic deassimilation.

05. **Connected words.** Some phrases (compound terms formed by more than one word) can be linked with or without vowel insertion as long as they sound good in English. As long as they sound good you can put everything together (neologisms). *Examples:*

A. *impactotheraphy* for impact therapy;

B. *strongtrait* for strong trait;

C. *weaktrait* for weak trait;

D. *absentrait* for missing trait.

06. **Derivation from Portuguese.** These cases should be exceptions and should only be used when there isn't any similar term in English. *Examples:*

A. Verbetography is being created in English to stand for “verbetografia”, facilitating the creation of derivatives (i.e. verbetology, verbetologist, verbetology, verbet). Although the base term *verbete*, has its own form in English (*entry*), we propose to adopt the root-term *verbet* in order to build cognates more adequately.

B. Verponological, verponology, verponologist are cognates derived from the term Verpon (leading edge relative truth), note that an accommodation vowel is needed.

07. **Conscientiological specialities.** According to the most recent publications of Dr. Vieira and the Encyclopedia of Conscientiology all conscientiological specialities are written ended with “logy”. So, translate

all *logias* trying to keep them as close to the original Portuguese as possible. The idea is to try to build them as short as possible but some cases demand the addition of a vowel for phonetic accommodation. Try to follow the Latin-Greek roots and adapt the term into English. Examples of translations without accommodation vowel:

- A. *definology* for *Definologia* (instead of *definitionology*);
- B. *communicology* for *Comunicologia* (instead of *communicationology*);
- C. *remisiology* for *Remissologia* (instead of *remisionology*);
- D. *xenologismology* for *Estrangeirismologia* (instead of *xenologismology*);
- E. *intermisivology* for *Intermissologia* (instead of *intermissiveology*).

However, be aware that terms with the root word ended in “n” or “m” need a vowel for phonetic accommodation such as:

- A. *reeducationology* for *Reeducaciologia* (instead of *reeducationology*);
- B. *synonymology* for *Sinonimologia* (instead of *synonymology*);
- C. *pararegenerationology* for *Pararregeneraciologia*;
- D. *paralawology* for *Paradireitologia*.

**Observation:** although science names always begin with capital initials in Portuguese, and it is a stylistic feature well explored by conscientiology authors, the English spelling system writes sciences with lower-case initials. Therefore, one should write *conscientiology* and all subfields with lower-case initials too.

08. **Phrases with acronyms.** Translate them accordingly, making an acronym in English.

**Table 1.** Translation of phrases with acronyms

Portuguese	English translation
estado vibracional (EV)	vibrational state (VS)
ficha evolutiva pessoal (FEP)	personal evolutionary register (PER)
inteligência evolutiva (IE)	evolutionary intelligence (EI)
autoconscientização multidimensional (AM)	multidimensional self-awareness (MSA)
projeção consciente (PC)	projection of consciousness (PC)
energia consciencial (EC)	consciencial energy (CE)
consciex livre (CL)	free-consciex (FC)
Central Extrafísica de Energia (CEE)	Extraphysical Central of Energy (ECE)

**Observation:** in case the acronym stands for already established terms, adapt it.

Example: Multidimensional Self-awareness (MSA) not MS (multiple sclerosis).

09. **Phrases without acronyms.** Translate them accordingly.

**Table 2.** Translation of phrases without acronyms

Portuguese	English translation
abertismo consciencial	consciencial openness
força presencial	presential strength
dupla evolutiva	evolutionary duo
dicionário cerebral analógico poliglótico pessoal	personal polyglotic analogical brain dictionary
polineuroléxico pessoal	personal polyneurolexicon

10. **Conscientiological metaphors.** Translate them carefully in order to make sense in the target language, the same way you translate idioms. Check in specialized dictionaries the equivalent terms.

**Table 3.** Translation of conscientiology metaphors

Portuguese	English translations
bússola consciencial	consciential compass
cláusula pétrea conscienciológica	conscientiological fundamental clause
catatonía extrafísica	extraphysical catatonía
dragona parapsíquica	parapsychic epaulet
colheita intermissiva	intermissive harvest
assinatura pensênica	thosenic signature

11. **Conscientiocentric Institutions.** Keep the acronyms in the original, and translate the phrase so that English speakers understand what they mean.

**Examples:** ASSINVÉXIS (Associação Internacional da Inversão Existencial); CEAEC (Centro de Altos Estudos da Conscienciologia); OIC (Organização Internacional da Consciencioterapia); UNICIN (União das Instituições Conscienciocêntricas Internacionais).

**Translations:** ASSINVEXIS (International Association of Existential Inversion); CEAEC (Centre for the Higher Studies of Conscientiology); OIC (International Organization of Conscienciotherapy); UNICIN (Union of the International Conscientiocentric Institutions).

12. **Trivocabular megathosenes.** Translate them accordingly. In most cases it is not possible to keep just 3 words and / or the same strength. In these cases you can use as many words as needed but as few as possible to convey the meaning, trying to keep the style. *Examples:*

**Table 4.** Translation of trivocabular megathosenes

Portuguese	English
Cosmos: império racional.	Cosmos: rational empire.
Globalizemos a cosmoética.	We globalize cosmoethics.
Estudo: eis tudo.	Study: that's all.

13. **Adaptative suffix from Latin.** When there is no suffix in English correspondent to the Portuguese one, we should always resort to Latin since it is well accepted by the English language. This is used mainly when there's no root word available in English for that specialty. *Examples:*

- A. fallaciology (from *fallacia* in Latin) for Falaciologia;
- B. duology / duoism (from *duo* in Latin) for Duplismologia, duplismo;
- C. collegiatology (from *col* in Latin) for Colegiadologia;
- D. chirosoma (from *chiro* in Latin) for quirossoma;
- E. projectarium (from *ject* in Latin) for Projetarium.

14. **Hyphenation.** It is important to consult hyphen rules in English since it is a complex matter in all languages due to the number of rules they apply. Check similar words in dictionaries (i.e. Oxford on line). For conscientiological translations the hyphen rules most used are:

A. **Hyphen general rule.** Always use hyphens with the prefix “self-” (*auto*). *Examples:* self-knowledge (autoconhecimento); self-research (autopesquisa); self-unforgiver (autoimperdoador).

**B. With Greek-latin prefix “para”.** The prefix “para” ends with a vowel so when root word begins also with a vowel, you should use the hyphen. *Examples:* para-institution, para-anaesthesia, para-anatomy, para-sepsis; para-epistemology.

However, when “para” is followed by a root word beginning with a consonant, you can eliminate the hyphen. *Examples:* parabrain, paracitratization, parasurgery.

**C. With Greek-latin prefixes “co”, “pre”.** When the prefix ends with a vowel and root word begins also with a vowel or a consonant, you should use the hyphen. *Examples:* co-author; co-projector; pre-couple, pre-resomatic, pre-intraphysical.

However, some words are written together, i.e. *precognition*, so it is recommended to check their spelling in Oxford online.

**D. With the Greek-latin prefixes “mega”, “holo”.** These prefixes don’t require the use of hyphen and it is possible to build words as megafaternity, megaproblem, hologasm, holofraternity, holomemory.

**E. Elimination of hyphen in conscientiological specialities.** Considering that most of these concepts are neologisms it is possible to eliminate de hyphen create new words in English as long as they sound good and are clear for the reader. *Examples:* parobotany, parahistory, paragenetics.

**15. Binomials, trinomials and polynomials.** Translate them accordingly being aware with the acculturation of the idea that might require more words and alter the structure of the phrase.

**Table 5.** Translation of binomials, trinomials and polynomials

<b>Portuguese</b>	<b>English</b>
O binômio admiraç�o-discord�ncia	The binomial admiration-disagreement
O bin�mio poliglotismo-traduç�o	The binomial polyglotism-translation
O trin�mio depend�ncia-independ�ncia-interdepend�ncia	The trinomial dependence-independence-interdependence
O trin�mio cultura-polimatia-erudiç�o	The trinomial culture-polymathy-erudition
O polin�mio artigo-verbete-livro-tratado	The polynomial article-entry-book-treatise
O polin�mio dos dicion�rios cerebrais sin�nimo-anton�mico-anal�gico-poligl�tico	The brain dictionaries polynomial: synonymic-antonymic-analogical-polyglot
O polin�mio crescendol�gico verbaç�o-exemplarismo-autoridade moral-assist�ncia	The crescendologic polynomial: verbaction-exemplarism-moral authority-assistance

**Observation:** In order to maintain the original style of Conscientiological texts, when translating Encyclopedia verbets it is recommended to maintain the definite article before the words *binomial*, *trinomial* and *polynomial*, as it is in the originals in Portuguese.

**16. Spelling style.** For translating neologisms, the ETHECT adopted British English, therefore it is important to be faithful to it during the translation. Consult Oxford online dictionary in case of doubt. *Examples:*

**Table 6.** Spelling style

<b>American English</b>	<b>British English</b>
Program	Programme
Specialty	Speciality
Center	Centre
Defense	Defence

**Observation.** Although the Glossary of 550 Essential Terms and the *ELTHECT* adopted the British English spelling, the team decided to use the American spelling for the word “program” considering it is more internationalized than “programme”.

17. **Suffixes *ise / ize / yse*.** Many people think that *-ize* is American and *-ise* is British but this is not true. In fact, verbs in British English that can be spelled with either *-ize* or *-ise* at the end but are always spelled with *-ize* at the end in American English. The criterion is to check in a reference dictionary and follow its spelling. *Examples:*

**Table 7.** Use of suffixes *-ise / -ize / -yze*

<b>British</b>	<b>American</b>
Apologize <b>or</b> apologise	apologize
Organize <b>or</b> organise	organize
Recognize <b>or</b> recognise	recognize
reurbanize <b>or</b> reurbanise	reurbanize
globalize <b>or</b> globalise	globalize
analyze	analyze
paralyse	paralyze

18. **Suffixes in English.** Check in dictionaries of Greek-Latin affixes, prefixes and suffixes used in the English language (i.e. Oxford online, Merriam Webster, Cambridge, etc) the possible suffixes to build a new term. Analyze the possibilities for translating it (usually there is more than one option). Consult a native speaker to verify its fluidity in the target language and maintain consistency in translating cognates and derived terms. Note that even though English is a language also influenced by the Latin language, such as Portuguese, some suffixes may vary, such as the following examples:

- A. Consciential opening or consciential openness for “abertismo consciential”;
- B. *Ic* or *ical* (cosmoethical or cosmoethic).

19. **Plurals in English.** Follow the plural rules in English, in case the term is latinized follow the Latin rules.

**Table 8.** Plurals in English

<b>Portuguese Singular</b>	<b>Portuguese Plural</b>	<b>English Singular</b>	<b>English Plural</b>
mentalsoma	mentaisomas	mentalsoma	mentalsomas
seriéxis	seriéxis	seriexis	seriexes
consciex	consciexes	consciex	consciexes
os <i>campus</i> conscientiológicos	os <i>campi</i> conscientiológicos	the conscientiolog- ical <i>campus</i>	the conscientiolo- gical <i>campi</i>

20. **Use of *his / her / their* as referentials.** Nouns like *conscin*, *consciex* and other generic ones can be referred to as *he* or *she*. However, English experts mention that nowadays the use of “*he*” has been criticized on the basis that it carries a sexist message. So, a growing number of writers (and copy editors at the publishers) have begun to distribute the “*he’s*” and “*she’s*” with equanimity (Cunha, 2017).

However for the purposes of the ELTHECT and the Glossary of Essential Conscientiology Terms, whenever possible it will be adopted the pronoun *their / them* aiming to generalize without privileging a specific gender. *Examples in table 9:*

**Table 9.** Referentials in English

Portuguese	English
A <b>conscin</b> e seu processo evolutivo...	The <b>conscin</b> and <b>their</b> evolutionary process...  <i>Instead of “The <b>conscin</b> and <b>his / her</b> evolutionary process...”</i>
A autorreeducação é a habilidade de <b>a conscin</b> organizar, conter ou erradicar <b>suas</b> próprias manifestações impensadas.	Self-reeducation is the ability of <b>the conscin</b> to organize, contain or eradicate <b>their</b> own thoughtless emotional manifestations.  <i>Instead of “...eradicate <b>his / her own</b> thoughtless emotional manifestations.”</i>
A autorreflexão conquistada é a condição alcançada pela <b>conscin</b> de refletir sobre <b>si mesma</b> .	The conquered self-reflection is the condition achieved by the <b>conscin</b> , of reflecting on <b>themselves</b> .  <i>Instead of “...achieved by the <b>conscin</b>, of reflecting on <b>him / herself</b>.”</i>
Autodefesa energética é a capacidade de <b>a consciência</b> colocar a <b>si mesma</b> em uma condição cosmoética e protegida...	Energetic self-defense is the capacity of the <b>consciousness</b> to put <b>themselves</b> in a cosmoethical, protected condition....  <i>Instead of “...to put <b>himself / herself</b>...”</i>

**Generic pronouns (which do not specify gender).** Use “their” as a referential. *Examples:*

*How much can **someone** evolve from **their** efforts? (someone = generic noun)*

*Can you tell these **people** from **their** choice of Wellington boot?*

*In case **none** is interested in **their** own evolution course....?*

## CONCLUSION

Translating is an act of knowledge, experience, creativity, inspiration and perspiration by the translator, and it demands a lot of research, study and patience to seek the best translation consensus for each term. The translator usually has more than one possibility and there is always a question: *which is the best term to convey this neoidea?*

Above all, when translating the terminology of a science it is very important to be as faithful and literal to the original terms as possible. Thus, the most relevant premise the ELTHECT and *English-Portuguese Glossary of Essential Conscientiology Terms* is to respect the original concepts and neoideas proposed by Dr. Waldo Vieira, and other conscientiological authors.

Another premise is that the decisions over the best term are made within a specialized team of translators. Often it is necessary to vote for the best consensus which makes the process democratic as well. Those aspects are being well considered inside ICNEO's English Language team.

It is also important to mention that when dealing with languages the translator will always face *variants*. According to sociolinguistics (Coan; Freitag, 2010), variants are a social fact and it is impossible to avoid them; languages are constantly passing through changes and revisions. That reality also applies to the terminology of a science.

Last but not least, users are the owners of the languages and they are the ones to choose the best terms and which will catch among them. The role of ICNEO is to mediate this negotiation between users and terms, recommending the best options to harmonize the science. That is the reason why translating a new science is often very challenging to any translator.

The use of these 20 Criteria of Translations have shown to be very useful for translating the terminology of conscientiology and texts with consistency. It is an attempt to register the best practices learned during the development of the aforementioned projects.

This work demonstrates some of the efforts dedicated to reach most harmonic and consensual translations for the neoverbons of conscientiology aiming at the transfer of this knowledge to other translators.

The authoress is open for suggestions and improvements in this work and hopes it can be useful to the translators of conscientiological terminology around the world.

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