

CONSCIENTIOLOGICAL TRANSLATIONS INTO ENGLISH*

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ABSTRACT: Translating the terminology of conscientiology is quite challenging as it presents a good amount 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; the instruments for data collection were bibliographical research, and the observations of the authoress as a volunteer of ICNEO-UNICIN who has been working in translation projects since 2012. The results show 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.

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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* (2nd edition published in 2020) and the *English Language Thesaurus of Conscientiological Terminology - ELTHECT*, work in an advanced stage of production (Base year: 2021).

Glossary. The referred Glossary contains 600 essential conscientiology terms, most of which coined by Dr Waldo Vieira (1932–2015), the proposer of the science conscientiology, and translated into English. It aims to be a reference guide for the translators of this science. It was organized by a team of four translators, and the organizers and other English experts who participated as consultants came to a consensus as regards the now published terms. Recently, the Glossary was also translated into Spanish and its publication is scheduled for August 2021, during the III International Week of Conscientiology.

ELTHECT. The *English Language Thesaurus of Conscientiological Terminology* is a project whose objective is to translate around 2,800 conscientiological terms, their definitions, examples of use, variants, and remissives. Each of these entries will also have its *equivalent term* translated into five languages: Portuguese, Spanish, French, Italian and German. The

project is being developed with the support of the Holocycle and of the *Centre for the Higher Studies of Conscientiology* (CEAEC). It currently counts with a team of twenty translators and revisors.

Observation. The main dictionary of reference for *The English-Portuguese Glossary of Essential Conscientiology Terms* and the *English Language Thesaurus of Conscientiological Terminology (ELTHECT)* is the *Oxford English Dictionary* (OED).

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

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

Goal. ICNEO's materthosene is neologistics and the international terminology of conscientiology. Hence, its main objectives are 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 councillors 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 the 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 four 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, instructor, and translator, started to translate the treatise *700 Conscientiology Experiments* 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 analyse various conscientiological terms translated into English and issue an opinion about their translations. In addition, he communicated an overview of the method created to ICNEO's representatives.

Specialists. To accomplish this task and issue the advices, the ICNEO team contacted some English language specialists to debate 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 expertise in translating conscientiological terms and texts, debated the proposed terms and produced the first version of a document entitled *Criteria for Translating Conscientiological Terms into English*, suggesting 13 steps for producing consistent and harmonized technical translations of conscientiological neologisms.

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

Current version. In 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 reached so far 30 items, being considered work in progress. Some discussions and conclusions about some polemical aspects of translating the terminology of conscientiology and its multidimensional paradigm stays hereby registered.

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 research, debates among the team of translators and revisors about the English language used around the world, and its political implications.

II. ENGLISH AS A GLOBAL LANGUAGE

Global. Today, conscientiology is known worldwide, namely through its 25 conscientiocentric institutions (CIs) affiliated to the Union of International Conscientiocentric Institutions (UNICIN).

Internationalization. The majority of these CIs are taking their activities abroad and intend to expand internationally even further. This expansion generates the need for a large number of materials to be translated, mainly into English because this is the most widely spoken language in the world.

Decision. Some questions might be raised in this context: which English variety should be adopted and used in these translations? Is there a global English, or worldwide 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 first place (Statista, 2017) in the ranking of the most spoken languages all over the world in relation to the number of its speakers.

Countries. English is spoken in 55 sovereign countries and 27 non-sovereign entities as a primary language, a *de jure*, or a *de facto* official language, and widely spoken in many other countries all around the world as a second language.

List. To have an overview of how spread on the globe English is, here is a list of the main countries where

English is spoken as the primary language, the official language, or 'lingua franca':

1. Africa: Botswana, Ethiopia, Ghana, Kenya, Liberia, Malawi, Mauritius, Nigeria, Sierra Leone, South Africa, South Sudan, Zambia, and Zimbabwe.

2. All Caribbean countries: Indian Ocean and South Atlantic territories.

3. Asia: Bangladesh, Brunei, Cambodia, Hong Kong, India, Macau, Malaysia, Maldives, Myanmar, Pakistan, Philippines, Singapore, Sri-Lanka.

4. Central America: Belize.

5. Europe: Cyprus, Gibraltar, Guernsey, Isle of Man, Jersey, Republic of Ireland, United Kingdom (England, Scotland, Northern Ireland, and Wales).

6. North America: Bermuda, Canada (except the Quebec province), and the United States of America.

7. Oceania: Australia, Christmas Islands, Cocos Islands, Cook Islands, Fiji; Guam, Micronesia, Norfolk Island; Papua New Guinea, New Zealand, Pitcairn Islands, Samoa, Solomon Islands and Tokelau.

8. South America: Guyana.

9. The Middle East: Bahrain, Israel, Jordan, Kuwait, Oman, Qatar, and United Arab Emirates.

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

Globalization. Crystal (2003), the classic author on studies of the political and sociological aspects of 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 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). It is also referred to as Global English, World English, Common English, Continental English, General English, Engas (English as associate language), or Globish (McCRUM, 2017).

Flexibility. This means that international English does not belong to any specific country but to every- one 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.

Consistency. Considering that there is not one English variety that is better or more correct than another, the most relevant is for the translator to choose and follow 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 of 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. Establishes patterns and maintains them throughout the work.

British English. In the case of the projects mentioned in this article and produced by ICNEO English language team - The Glossary and the ELTHECT – the British English variety was adopted because it is spread in five continents: Africa, America, Asia, Europe, and Oceania, and also because it is the variety used by the majority of

the team of translators and revisors 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 original in Portuguese.

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 and culture to be better understood by the target audience.

Revision. In the case of conscientiology, the proposer of this science, Dr Waldo Vieira, author of its main treatises and neologisms, uses a lot of phrases and idioms in Brazilian Portuguese which are of difficult translation, so it is necessary to research them carefully in specialised 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 the translation of conscientiology terms, 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., the Oxford English Dictionary 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.

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.

Patterns. If new terms of a science are well coined and have patterns, readers will get used to them 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 examples of use in conscientiological terms are also shown, as well as some reasons for their use are equally presented.

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):

1. 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 among users. *Examples:*

- A. *invexis* for existential inversion;
- B. *proexis* for existential program;
- C. *consciex* for extraphysical consciousness;
- D. *conscin* for intraphysical consciousness;
- E. *consel* 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., IT or information technology terms).

Speakers get used to foreign terms since they know their meaning and use them. 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).

2. 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 in English). *Examples:*

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

Arguments: the term *Deperto* (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 could we translate *Despertologia (specialty) / despertológico* (adjective) using this phrase root? A solution was reached adapting the Portuguese term with a slight difference – the drop of the **s**, thus becoming *Deperto (deintruded permanent total)*, now allowing for the cognates *depertology, depertologist, and deperticity* to be formed.

3. 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), *thosenation* (noun), *thosenic* (adjective), *thosenology* (specialty), *thosenosphere* (noun), *thosenator* (pronoun), *holothosene* (noun), *materthosene* (noun).

B. **Penta (personal energetic task)** – cognates: *pentology* (specialty), *pentographology / pentography* (specialty), *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.

4. 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.

5. 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. If it sounds good, you can put everything together (neologisms). *Examples:*

- A. *impactotherapy* for impact therapy;
- B. *strongtrait* for strong trait;
- C. *weaktrait* for weak trait;
- D. *absentrait* for absent trait.

6. 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, verbetographer, verbet*). The terms refer to encyclopaedia entries. Although the base term *verbete* (Portuguese) has its own form in English (*entry*), we propose to adopt as a 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 was needed.

7. Conscientiological specialities. According to the most recent publications of Dr Vieira and the Encyclopaedia of Conscientiology all conscientiological specialities are written ending with “*logy*”. Hence, we should try to translate all *logias* (Portuguese) keeping 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 *Intermissiologia* (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 reeducationlogy);

B. synonymology for *Sinonimologia* (instead of synonymlogy);

C. pararegenerationology for *Pararregeneraciologia*;

D. paralawology for *Paradireitologia*.

Observation: although the names of all sciences always begin with capital initials in Portuguese, and it is

a stylistic feature well explored by conscientiology authors, the English spelling system writes sciences in lower case. Therefore, one should always write *conscientiology* and all its subfields also in lower-case.

8. Phrases with acronyms. Translate them, accordingly, making an acronym in English (table 1).

9. Phrases without acronyms. Translate them accordingly (table 2).

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 equivalent terms (table 3).

Table 1. Translation of phrases with acronyms*.

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

* In case the acronym stands for already established terms, adapt it. Example: Multidimensional Self-awareness (MSA) not MS (multiple sclerosis).

Table 2. Translation of phrases with acronyms.

Portuguese	English translation
abertismo consciencial	consciential openness
força presencial	charisma, strong presence
dupla evolutiva	evolutionary duo
dicionário cerebral analógico poliglótico pessoal	personal polyglotic analogical brain dictionary
polineuroléxico pessoal	personal polyneurolexicon

Table 3. Translation of conscientiology metaphors.

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

11. Conscientiocentric institutions (CI). Keep the acronyms in the original and translate the phrase so that English speakers understand what they mean, but in English, the acronym always comes after the phrase (and not before, as in Portuguese).

Examples: ASSINVÉXIS (Associação Internacional da Inversão Existencial); CEAEC (Centro de Altos Estudos da Conscientiologia); OIC (Organização Internacional da Conscientioterapia); UNICIN (União das Instituições Conscientiocêntricas Internacionais).

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

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 in table 4.

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 that apply. Check similar words in dictionaries (i.e., Oxford online). 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 (autopescquisa); self-unforgiver (autoimperdoador).

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

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

C. With Greek-Latin prefixes “co” and “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, and pre-intraphysical.

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

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

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

16. Spelling style. For translating neologisms, the ETHECT adopted British English, therefore it is important to be faithful to it during the translation. Consult the Oxford online dictionary in case of doubt; examples in table 6.

Table 4. Translation of trivocabular megathosenes.

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

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

Portuguese	English translation
O binômio admiração-discordância	The binomial admiration-disagreement
O binômio poliglotismo-tradução	The binomial polyglotism-translation
O trinômio dependência-independência-interdependência	The trinomial dependence-independence-interdependence
O trinômio cultura-polimatia-erudição	The trinomial culture-polymathy-erudition
O polinômio artigo-verbete-livro-tratado	The polynomial article-entry-book-treatise
O polinômio dos dicionários cerebrais sinônimo-antônimo-analógico-poliglótico	The brain dictionaries polynomial: synonymic-antonymic-analogical-polyglot
O polinômio crescendológico verbação-exemplarismo-autoridade moral-assistência	The crescendologic polynomial: verbaaction-exemplarism-moral authority-assistance

* In order to maintain the original style of conscientiological texts, when translating verbets of the *Encyclopaedia of Conscientiology*, it is recommended to maintain (and only in this case) the definite article before the words binomial, trinomial and polynomial, as in the originals in Portuguese.

Table 6. Spelling style*.

American English	British English
Program	Programme
Specialty	Speciality
Center	Centre

* Observation. Although the *English-Portuguese Glossary of Essential Conscientiology Terms* and the *English Language Thesaurus of Conscientiology Terms* (ELTHECT) adopted British English spelling, the team of organizers 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 quite true. In fact, verbs in British English can be spelled with either *-ize* or *-ise* at the end and 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 in table 7.

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.

Analyse 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, same as Portuguese, some suffixes may vary, such as in the following examples:

A. *ic* or *ical* (cosmoethical or cosmoethic; extraphysical or extraphysic; parapsychic or parapsychical).

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

British English	American English
Apologize or apologise	apologize
Organize or organise	organize
Recognize or recognise	recognize
reurbanize or reurbanise	reurbanize
globalize or globalise	globalize
analyse	analyze
paralyse	paralyze

19. Plurals in English. Follow the plural rules in English, in case the term is Latinized, follow the Latin rules (table 8).

20. Use of his / her / their as a reference. Nouns like *conscin* and other similar ones can refer to a *he* or a *she*. However, English experts mention that nowadays the use of a "*he*" or a "*she*" has been criticized on the basis that it carries a sexist message, as it expresses difference rather than inclusion. Therefore, 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 *English-Portuguese Glossary of Essential Conscientiology Terms*, and the ELTHECT, whenever possible, the pronoun *their / them* is adopted, aiming to generalize without privileging a specific gender; examples in table 9.

Generic pronouns (which do not specify gender). Use "their" as a reference. Examples:

- How much can **someone** evolve from **their** efforts? (someone = generic noun)
- Can you tell these **people** from **their** choice of this hotel? (people = generic)

- In case **none** is interested in **their** own evolution course....? (none = generic)

21. Man or woman (*homem ou mulher*). Although it is very used in conscientiological texts in Portuguese, this expression is not commonly used in English, so it is taken out of the text to make it flow normally in English; examples in table 10.

22. Codes. Start the translation with the word "Code" to maintain a standard, have the same acronym in Portuguese and guarantee they stay near to each other when dictionarized. Note that the codes are usually written in capitals and the acronym, when there is one, is placed into brackets, after its explanation; examples in table 11.

23. Laws. Start with the expression "Law of" to maintain a standard and consistency, making it easier to find in the dictionary other laws (table 12).

24. Extraphysical Centres. Start with the expression "Extraphysical Centre of..." to maintain a standard and consistency. All the words shall be written in capitals (table 13).

Table 8. Plurals in English.

Portuguese Singular	Portuguese Plural	English Singular	English Plural
mentalsoma	mentaisomas	mentalsoma	mentalsomas
seriéxis	seriéxis	seriexis	seriexes
consciex	consciexes	consciex	consciexes
o <i>campus</i> conscienciológico	os <i>campi</i> conscienciológicos	the conscientiological <i>campus</i>	the conscientiological <i>campi</i>

Table 9. References in English.

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

Table 10. Omission of man or woman.

Portuguese	English
A <i>absorção de energias</i> é o fenômeno parapsíquico caracterizado pela ação, processo ou efeito de a conscin, <i>homem ou mulher</i> , receber e interiorizar, em si própria, consciente ou inconscientemente, as energias imanentes (EIs) e as conscienciais (ECs) externas ao microuniverso pessoal. (Maluf, Gabriel Gonzales; <i>Enciclopédia da Conscienciologia</i> ; 9ª Ed.; 2018; p. 106).	<i>Absorption of energy</i> is the parapsychic phenomenon characterized by the action, process, or effect of a conscin consciously or unconsciously receiving and interiorizing immanent energies (IE) and consciencial energies (CE) within themselves, external to their personal microuniverse. (Maluf, Gabriel Gonzales; <i>Enciclopedia da Conscienciologia</i> ; 9th Ed.; 2018; p. 106).

Table 11. Codes.

Portuguese	English
Código Duplista de Cosmoética (CDC)	Code of a Duo's Cosmoethics (CDC)
Código de Ética Extrafísica	Code of Extraphysical Ethics
Código Grupal de Cosmoética (CGC)	Code of Group Cosmoethics (CGC)
Código Pessoal de Cosmoética (CPC)	Code of Personal Cosmoethics (CPC)
Código Pessoal de Parassegurança	Code of Personal Parasafety

Table 12. Laws.

Portuguese	English
Lei do maior esforço	Law of the greatest effort
Lei de causa e efeito	Law of cause and effect
Lei da proéxis	Law of proexis

Table 13. Laws.

Portuguese	English
Central Extrafísica de Energias (CEE)	Extraphysical Centre of Energy (ECC)
Central Extrafísica da Verdade (CEV)	Extraphysical Centre of Veracity (ECV)
Central Extrafísica da Fraternidade (CEF)	Extraphysical Centre of Fraternity (ECF)

25. Chakras. Follow the same style of Portuguese, adapting them into the English language. Avoid using outdated variants (table 14).

26. Foreign terms. Terms in other languages, such as Latin, Greek, French, or other different from English should be written in italics, as it is commonly used in academic-scientific texts and in the *Encyclopaedia of Conscientiology*; examples in table 15.

27. Homo sapiens. Maintain the same Latin format, italics, and *Homo* in capitals; examples in table 16.

28. Etymology. Etymological texts are different in each language. Therefore, the best is to consult etymological dictionaries in English and research the terms' elements of composition origin in English.

There is a collection of foreign language dictionaries, from different areas, available on the Holocycle and some other free on the Internet, for example the following: The Free Dictionary by Farlex; Online Etymology Dictionary; Word Reference Online Language Dictionaries; Dictionary of Latin Phrases and Expressions; Perseus

Digital Library, Tufts University; Stanford Encyclopaedia of Philosophy.

29. Numbers. When writing four digits numbers or up adopt the English rule using comas (i.e., 1,250 13,520); examples in table 17.

Table 14. Chakras.

Portuguese	English	Out of use variants
coronochacra	coronochakra	crown-chakra
frontochacra	frontochakra	brow-chakra (or third eye chakra)
laringochacra	laryngochakra	throat-chakra
cardiochacra	cardiochakra	heart-chakra
esplenicochacra	splenicochakra	spleen-chakra
umbilicochacra	umbilicochakra	solar plexus-chakra
sexochacra	sexochakra	root-chakra, sex-chakra or base-chakra
palmochacras	palmochakras	palm-chakras or hand-chakras
nucochacra	nucochakra	nuchal-chakra
plantochacras	plantochakras	sole-chakras or foot-chakras

Table 15. Foreign terms.

Portuguese	English
Estrangeirismologia: o <i>modus vivendi</i> da dupla evolutiva exitosa; o <i>modus ratiocinandi</i> equilibrado; o <i>joie de vivre</i> do dia a dia.	Foreignismology: the successful evolutionary duo <i>modus vivendi</i> ; the balanced <i>modus ratiocinandi</i> ; everyday's <i>joie de vivre</i> .

Table 16. *Homo sapiens*.

Portuguese and English	
<i>Homo sapiens sapiens</i>	<i>Homo sapiens politicus</i>
<i>Homo sapiens pacificus</i>	<i>Homo sapiens serenissimus</i>
<i>Homo sapiens sportivus</i>	<i>Homo sapiens submissus</i>
<i>Homo sapiens projectius</i>	<i>Homo sapiens eroticus</i>

Table 17. Numbers*.

Portuguese	English
Página 1.250	Page 1,250
Páginas 5.335 a 5.337	Pages 5,335 to 5,337
12.643 pessoas...	12,643 people...

* However, for indicating a year, numbers shall be written without any dot or coma (i.e., 1999, 2012, 2021).

30. Specific Exhaustive Bibliography (SEB); Bibliografia Específica Exaustiva (BEE). Follow the SEB guidelines, found at <http://encyclossapiens.space/easybee/>. Then translate it into English, being aware that:

a) Books. If the book has not been translated into English yet, maintain the title in Portuguese (in Bold and Italics), its translation into English (between brackets, without Bold and without Italics), and the remaining information abbreviated and translated into English.

Also, do not translate proper names such as authors and institutions. Example 1 (book):

Machado, Cesar Iria; *Proatividade Evolutiva: Sobre a Ótica da Autoconscientioterapia* (Evolutionary Practivity: Under the Perspective of Self-conscientiotherapy); pref. Tony Musskopf; reviewers: Editares team of reviewers; 440 p.; 7 sections; 53 chap.; 69 abbrev.; 2 diagrams; 21 emails; 309 enum.; 1 photo; 1 microbiography; 14 tables; 20 websites; gloss. 196 terms; gloss. 17 terms (specialized neologisms); 6 infographies; 10 films; 406 refs.; alph.; geo.; 23 x 16 x 3 cm; pb.; International Association Editares; Foz do Iguaçu, PR, Brazil; 2014; p. 36.

However, if the book has already been translated into English, refer to its English version whenever possible. Be aware that page numbers vary in each edition.

b) Verbets. If it is an Encyclopaedia entry, inform the original title in Portuguese and translation into brackets. All the other information into English (except institutions). Example 2 (verbet):

Gonçalves, Moacir; *Dinâmica Parapsíquica (Parapsychic Dynamic)*; verbet; in: Vieira, Waldo; Org.; Encyclopedia of Conscientiology; introd. coordination: ENCYCLOSSAPIENS; reviewers: ENCYCLOSSAPIENS team of reviewers; 27 Vols.; CLXXIV+23.004 p.; 1,112 quotations; 11 chronologies; 33 emails; 206,055 enus.; 602 specialities; 1 photo; glos. 4,580 terms (verbets); 701 micro-biographies; 274 tables; 702 verbetographers; 28 websites; 670 movies; 13,896 refs.; 54 videographies; 1,087 webgraphies; 9th digital ed.; rev. and exp.; International Association of Conscientiological Encyclopaediology ENCYCLOSSAPIENS & International Association Editares; Foz do Iguaçu, PR, Brazil; 2018; p. 8,685.

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 of both the ELTHECT and the 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 those that will catch. 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 30 Criteria for Translation has shown to be very useful for translating the terminology of conscientiology and its texts with consistency. It is an attempt to register the best practices learned during the development of the aforementioned projects.

This work shows some of the efforts made to reach the most harmonized and consensual translations possible for conscientiology's neoverpons, 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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