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Beyond Equivalence: A Critical-Cognitive Reading of an English-Romanian Psychology Dictionary

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Abstract: The present article treats the crowdsourced, CC-licensed bilingual resource Mic dicționar englez-român de termeni din psihologie (Bran et al, 2025) as a corpus to interrogate, asking what its English-to-Romanian equivalences reveal about the conceptual, ideological, and gendered structuring of psychological jargon. Drawing on three theoretical lenses, Conceptual Metaphor Theory, critical discourse analysis of stigma and destigmatization, and feminist/queer translation studies, we conduct a qualitative analysis of entries spanning three clusters: (1) metaphor-rich terms (e.g., chameleon effect, dark triad); (2) terms undergoing nomenclature change linked to depathologization (e.g., Asperger syndrome → autism spectrum disorder); and (3) gender/sexuality terms constrained by Romanian's grammatical gender system (e.g., demisexual, cisgender, etc.). We find that metaphor and ideological nuance are frequently preserved through direct calque, occasionally amplified, but also sometimes flattened. We argue that the dictionary functions as a real-time site of terminological negotiation for scientific language, and we propose a "critical terminology" checklist for future OER bilingual dictionary projects.

Keywords: lexicography, metaphor, translation, gender, psychology

1. Introduction

In the present article, we move from describing dictionary-making to analyzing dictionary content, thus drawing on the same volume, *Mic dicționar englez-român de termeni din psihologie* (Bran et al 2025), but expanding the work we did in our previous two publications, Bran & Pele (2025a, CEEOL) and Bran & Pele (2025b, RJES). The

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specialized lexicon includes more than 1200 psychological terms, taken from CC-licensed sources, crowdsourced and translated by WUT psychology students and verified against VandenBos-APA (2020) and Șchiopu (1997). The CEEOL paper (2025a) introduces the compilation challenges, while the RJES paper (2025b) enriches it with more lexicographic theory. Both are essentially process and methodology papers: documenting crowdsourcing, OER/CC licensing, terminology work, and various translation challenges. In the current paper we have set out to explore the dictionary's content by posing the following research questions:

(a) How are source-language metaphors treated in translation: preserved, lost, or amplified?

(b) How does the dictionary encode (or fail to encode) destigmatizing shifts in diagnostic/mental health/identity language?

(c) How does Romanian's grammatical gender system constrain or enable non-binary/inclusive rendering of gender and sexuality terms?

We chose this combined approach because metaphor, stigma, and gender ideology are not separate phenomena in specialized language, but they interact in the same lexical choices. Many entries are built on metaphoric meanings (e.g., "walking corpse syndrome" or Cotard delusion, translated "sindromul/iluzia Cotard" but also "Boala Morților Vii", "anchoring bias", etc.), but do Romanian calques preserve or lose the metaphor? Translations such as "sindromul Cenușăreasa," (for Cinderella effect) or "triada neagră/întunecată" (for the English "dark triad") accurately preserve the analogy. Yet others get de-metaphorized into clinical Romanian: "flooding" is translated as "copleșire afectivă", which omits the original metaphor (cover or submerge with water). What are the implications of this change?

In the same vein, it must be said that language evolves permanently, but does mental health terminology keep up with destigmatizing shifts at work in society? An example here of nomenclature change linked to depathologization is Asperger syndrome which is now out of use, having been replaced by 'autism spectrum disorder', in an attempt to support neurodiversity-affirming discourse.

Thirdly, we are interested in scanning how terms regarding gender or sexuality can be rendered into Romanian, a language in which the masculine form is what we use to generalize. Hence, terms are often binary-normalized (psiholog - psihologă) or degendered (especially neologisms, such as "queer").

2. Theoretical framework

2.1 Conceptual Metaphor Theory and terminology

According to Dagnev & Chervenkova, who talk about Conceptual Metaphor Theory, metaphor is a cognitive device through which we understand and transmit an abstract subject matter (2024, 106). From the same paper, "metaphoricity is a dynamic part of a cognitive activation process in an individual person at a given moment in time" (ibidem). There are numerous theorists who have noticed how people resort to metaphors in their expression, so much so that according to some claims, certain metaphorical patterns can come up repeatedly in different languages (Sardinha 2011,

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329). An article by Alice Deignan concurs, reminding readers that there have been a number of cross-linguistic studies which have investigated the possibility that metaphors are not language-specific (2004, 1232).

There are even more attempts at classifying metaphors, such as Lakoff and Johnson (1980) who posit that there are three types of metaphors: orientational, structural, and ontological. Later on, they add a fourth type, the image metaphor (1989). There has been just as much interest in the translatability of metaphors with Mandelblit, Maalej, Kovecses, and Schaffner proposing translation schemes. For instance, a scheme that influenced our translation of many metaphoric terms in *Mic dicționar* (Bran et al, 2025) was a two-pronged one put forth by Mandelblit (1995, 485): translation based on similar mapping conditions (the most fortunate case when both languages already share a similar domain) or translation based on different mapping conditions (the most frequent case in which languages do not share the same domain). In this latter case, Mandelblit's recommendation for translators is to choose a target language simile, paraphrase, an explanation, a footnote, or to simply omit the metaphor altogether.

Semino et al.'s (2017) article on figurative language in health communication demonstrates, using computer-assisted corpus methods, that a metaphor's valence isn't fixed by its source domain. For instance, the authors found that violence metaphors, despite being criticized in the literature (patients "losing the battle with cancer," implying personal failure), are not uniformly negative for patients; they can also be empowering, expressing determination and agency. Conversely, journey metaphors, despite being promoted in official policies (e.g., the NHS's "cancer journey" language, explicitly adopted to replace war metaphors), are not uniformly positive. In fact, they can also be disempowering, implying passivity or a lack of control. A lexicographer, therefore, cannot assume a preserved or dropped metaphor is automatically good or bad without asking how it functions for the real-life reader.

2.2 Stigma, destigmatization, and neurodiversity-affirming discourse

Lilienfeld et al. (2015) emphasize that scientific rigor relies heavily on linguistic precision, which becomes particularly vital in psychology and psychiatry where concepts like emotions and personality traits are inherently "open" and lack rigid boundaries. The article's goal is stated explicitly: to sharpen clear thinking in psychology and psychiatry by curbing loose, inaccurate, or contradictory terminology. As the title announces, the authors have identified "fifty psychological and psychiatric terms to avoid", either because they have been shown to be inaccurate, ambiguous, or even misleading, or because they have been frequently misused, are oxymoronic, or pleonastic.

Judy Singer's 1999 book chapter is widely credited for introducing the foundational concept of neurodiversity to academic literature. Singer argues that what was then called Asperger syndrome (or high-functioning autism) is a socially constructed category of disability emerging in the postmodern era, in which previously solid assumptions (such as everyone perceives and processes the world in fundamentally the same way) were dissolving. The scholar proposes that "the

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Neurologically Different" should be understood as a genuinely new category of political identity, standing alongside class, gender, and race, and extending the insights of the social model of disability.

Patrick Dwyer's 2022 article examines three main language frameworks that impact communication and create division within autism communities. Pathology-first language focuses on the deficit (e.g., "autistic disorder", which frames autism strictly as a medical pathology). Person-first language aims to separate the individual's humanity from a medical diagnosis (e.g., "person with autism"). Finally, Identity-first language prefers phrases like "autistic person," viewing autism as an inseparable part of a person's inherent identity and a reason for neurodivergent pride.

So, a specialized dictionary does more than merely translate from source to target language. It actively participates, voluntarily or not, to the ideologization or destigmatization of terms, thereby leaving a mark on the specific field and, ultimately, on society at large.

2.3 Feminist and queer translation studies; grammatical gender as a translation problem

Like we mentioned above, the role of a dictionary is to ensure that its translation does not contribute to the stigmatization of the communities it describes. For decades now, English has been making efforts to introduce gender-neutral language, with its preference for epicene pronouns and nouns. However, it is a language predisposed to undergo this process while Romanian, with its obligate genderedness, is not.

Firstly, in the Romanian translation, all nouns, pronouns, and adjectives have an implicit gender, which is not always the case in English. Even though Romanian may have a seemingly "neutral," so-called third gender, what stands out about it is not its neutrality but in fact is double-genderedness, with a masculine form for the singular and a feminine form for the plural. Vișan (2024) phrases this as Romanian having a 'three-gender system' but only a binary opposition of masculine and feminine.

Secondly, the masculine form is what we use in Romanian to generalize which is why, as Ivan (2023, 27) observes, it is impossible to translate epicene parts of speech and concepts from English to Romanian without gendering them, due to the fact that Romanian defaults to the masculine.

Equally challenging is mitigating the offensiveness of some terms when translating them into Romanian. Vișan (2022) discusses this process extensively when she analyses "gendered slurs" and their presence in Romanian and especially in Romanian dictionaries. She uses Ashwell (2016, 228-232) to show that gendered epithets appear to hinge on behaviour instead of identity (unlike racial slurs).

In *Mic dictionar* (Bran et al, 2025) we employed one of the techniques suggested by Madelblit (1995, 485): in instances when the translation encounters different mapping conditions, utilize a less metaphorically charged correlate for the Romanian term. One such example is the translation of the "Madonna-*whore* complex," which became "complexul Madonna-*prostituată*," toning down the offensive weight of "whore" in Romanian, and replacing it with the less vulgar alternative.

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3. Data and method

The corpus on which we based our analysis is the 1200-entry English-Romanian dictionary of psychological terms (Bran et al 2025), CC BY-SA 4.0 license. We carried out a purposive thematic sampling (not a full-corpus coding) across three clusters: metaphors, stigma framing, and gender/sexuality rendering. Our aim was to see whether English metaphors are preserved or lost, shifted or intensified, borrowed or left untranslated while finding Romanian equivalents. At the same time, we wanted to check if the Romanian versions of the terms and their definitions were pathologizing or rather neutral-clinical, whether they were strengths-based or even explicitly anti-discriminatory. Then we also scanned how terms regarding gender or sexuality were rendered: binary-normalized, degendered (loanwords), neologisms or paraphrased. Diachronic cross-reference points are already available via the dictionary's own citation practice: VandenBos-APA (2020) vs. Șchiopu (1997).

3.1 Metaphor in bilingual translation of psychological terms

One of the aspects that we took note of while compiling *Mic dictionar* (Bran et al, 2025) is the prevalence of metaphors, which we thought was interesting from both a philological perspective but also from a psychological one. Thus, in our translation work, we noticed that some metaphors can be preserved from source to target language, others are borrowed and left untranslated, yet others are lost or neutralized in translation. We have also identified cases of amplified or added imagery.

3.1.1 Preserved/cultural metaphors

A significant number of cultural metaphors can be maintained. For instance, the calque as a translation technique helped in the translation of "ceiling effect" as "efect de plafon," "floor effect" as "efect de podea", "dissociative fugue" as "fugă disociativă," "phantom limb" as "membru fantomă", or "brainwashing" as "spălarea creierului."

3.1.2 Borrowed, untranslated metaphors

Due to the lack of corresponding concept and/or lexical flexibility of the Romanian language, a number of terms had to be borrowed directly from English. For example, while "brainwashing," mentioned above, is translated into Romanian, there is no similar correlate for "brainstorming," which is why it was kept as-is, even though the metaphor of "storm" becomes inaccessible to non-English speakers. Similarly, the definition for the English term "burnout" refers to "the experience of long-term exhaustion and diminished interest (depersonalization or cynicism), usually in the work context" (Bran et al 2025, 16). Romanian has borrowed the term, but the metaphor of "burning/being used" like a candle is opaque to non-English speakers. We offered the alternative translation "epuizare profesională", but it also falls short of the metaphoric meaning of the source language term, even though it accurately describes its meaning. Another example is "catharsis" which survived unchanged due to the similar mapping

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conditions and similar lexical realization (Kovecses 2005, 9) from Greek to English, and Romanian, respectively.

3.1.3 Lost/neutralized metaphor

This category encompasses translations in which the source metaphor's figurative force is either partially diminished, fully neutralized, or omitted. For example, abreaction ("the release of strong emotions") was translated as "emoții puternice rezultate în urma unei experiențe." The hydraulic "release" image disappears, replaced by a flatter causal statement. Daily hassles was rendered as "stres zilnic" and in this example the friction/annoyance connotation of "hassle" dissipates, becoming generalized to the wider superordinate of the term stress.

Another instance of metaphor loss during English-to-Romanian translation occurs with Freudian slip. Rendered in Romanian as "act ratat," the expression completely sheds its original figurative character. The term also has a less known but neutral correlate, "parapraxis," a term of Greek origin, which is present in the English definition, and has an equivalent in Romanian as "parapraxie."

A third example we would like to mention is the translation of the term "job shadowing" as "observare la locul de muncă" where the Romanian term essentially becomes an explanation of the source-language term, as foreseen by Mandelblit (1995, 485).

3.1.4 Amplified/added imagery

A final category of metaphor translation is that of terms in Romanian whose figurative meaning becomes amplified in the target language. One such example is "basking in reflected glory," also known as "BIRGing," which is translated as a verb "a te *scălda* în gloria celuilalt." (Bran et al 2025, 13) Romanian adds its own, well-established metaphorical dimension of bathing/immersion, an image not literally present in "basking." Another illustration is that of the compound term "door-in-the-face technique," a well-known social influence technique. It is translated as "tehnica ușii *trântite* în față", meaning the door is *slammed* in one's face, thus amplifying the original metaphor in the target language. (Bran et al 2025, 30)

3.2 Destigmatization and nomenclature genealogies

A modern dictionary, particularly one covering mental health, should carefully consider the connotations with which certain terms might be loaded. So whenever it was possible, we opted for destigmatizing language when giving Romanian equivalents. The examples below, grouped into three categories, stand as proof.

3.2.1 Renaming chains embedded directly in single entries

One strategy we employed was documenting the historical sequence of terminological revisions within individual entries. This is reflected, for instance, in the definition for apotemnophilia, an outdated term for "body integrity disorder," where we specify that it was previously known as "amputee identity disorder," then "body integrity identity

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disorder," "xenophilia" before receiving its current name (body integrity disorder). The Romanian correlate, "disforie de integritate a corpului" also respects the meaning without carrying the stigma. The dictionary entry thus narrates the entire destigmatization trajectory. (Bran et al 2025, 15)

3.2.2 Strengths-based/neurodiversity-affirming reframing

A second category entails reframing terms in a neurodiversity-affirming manner. For instance, when talking about Asperger syndrome, the definition mentions that it is a formerly used term, and that currently the term used is people on the "autism spectrum." When it comes to the entry for autism, it points out that "common strengths include integrity, sincerity, logic, original thinking, and resistance to peer pressure." (Bran et al 2025, 10). Contrasted with purely deficit-based framings typical of older clinical dictionaries, our definition focuses on the strengths, thus affirming neurodiversity and pointing towards inclusivity.

Another relevant example is the entry and translation for bipolar disorder, or "tulburare bipolară" in Romanian. The definition mentions that it used to be called "manic-depression" ("boala maniaco-depresivă") but it warns against using dated and stigmatizing psychological terminology. (Bran et al 2025, 14)

A final illustration of this principle would be the term "fatphobia" which was translated as "lipofobie / adipofobie." In this case, the Romanian language uses the neutral, technical term to prevent it from being derogatory. (Bran et al 2025, 40)

3.2.3 Explicit anti-discrimination vocabulary

An essential principle while compiling the dictionary was to use explicit anti-discrimination vocabulary. For example, ableism translated as "abilitism," body shaming translated as "stigmatizare corporală," body positivity movement translated "pozitivitate corporală," all these are entries that name the discriminatory practice itself rather than the affected group, thus acknowledging previous stigma associated with the terms and attempting to correct it.

Another illustration is the term "disorder" translated "tulburare," which is the accepted term in current Romanian psychological usage. In this case, we point out that, because it is often considered more neutral than the term "boală" (illness/disease), its use is recommended within the discipline of psychology. We provide additional information about dated terms in many of the definitions we include.

3.3 Feminist/queer translation and grammatical gender

Hate speech is still an ever-present concern in our society and our languages. It is perhaps not surprising that in this context dictionaries have increasingly come under intense scrutiny in recent years regarding the representation of gender-based terms (Vișan 2022, 9). In *Mic dictionar* (Bran et al 2025), we have found the following examples of possible trouble spots and grouped them into three categories:

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3.3.1 Binary reduction in definitions

In the case of the term bisexuality, the source explicitly defines it as “attraction [...] to others of both genders (socially) or sexes (biologically).” However, the Romanian translation is “the attraction [...] for both men and women” (“atracția [...] pentru bărbați, cât și pentru femei,”) and it loses the social/biological gender-sex distinction and reverts to a binary, cisnormative frame. (Bran et al 2025, 14)

Another situation emerges around the many epicene nouns that represent the staple for the push towards neutrality and destigmatization, such as “sibling” which our dictionary translates into Romanian as “frate / soră,” (brother and sister), the two gendered nouns which are the only available options to Romanian speakers. This, again, forces a relapse into the binary register.

3.3.2 Degendering strategies via loanword vs. adaptation

In order to circumvent the pitfalls of genderedness we directly borrowed or adapted the English terms. In the case of cisgender, the Romanian equivalent, “cisgen” is a loanword-adaptation that sidesteps Romanian’s obligatory adjectival gender agreement. Demisexual is another example with both English and Romanian borrowing it from French which means that it can be kept unchanged while man or woman, as headnouns, can be replaced with “person”/”persoană” in English and Romanian, respectively, thus avoiding the binary genderization.

An interesting example is that of the term “queer” which has entered as such in Romanian. The definition makes sure to distance the term from the older meanings of “strange,” or “unusual,” when linked to people whose sexual orientation and/or gender identity or expression does not conform to heteronormative societal norms.

3.3.3 Registering the stigma residue in older identity terms

Feminist and queer translation studies acknowledge the stigma residue that still exists in older identity terms which are still in use. The definition of the term cross-dressing and its translation into “travesti” are such examples. The English entry explicitly rejects the existence of any secondary motive, while the Romanian equivalent “travesti” still carries more theatrical/pejorative historical connotations in Romanian usage. However, the Romanian translation also insists that the term “travesti” itself does not include any bias as to why the person is wearing clothes traditionally associated with a different gender. (Bran et al 2025, 24)

The entry for gender binary, translated as “binaritate de gen,” contains its own caveat: it can also represent some of the prejudices which stigmatize intersex and transgender people, especially those that identify as genderqueer, namely, individuals who may not always fit neatly into the gender binary (Bran et al 2025, 45). That is also the case for the entry for “transsexualism” in both English and Romanian. The definition emphasizes that transsexualism is looked down on in many cultures of the world, but also adds that cultures like certain Native American tribes do not hesitate to integrate people who change gender roles (Bran et al, 2025, 110).

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Nevertheless, in some cases, the Romanian translation offers faithful, low-risk direct calques of the English terminology: “ambivalent sexism” is translated as “sexism ambivalent,” “benevolent sexism” as “sexism binevoitor,” or “hostile sexism” as “sexism ostil”. These examples are worth noting as a contrast case where fidelity is high.

4. Discussion

In this paper we first identified metaphoric terms in psychology and then showed how we approached the process of translating them from English to Romanian. Now we would like to discuss the implications of these approaches.

Metaphor acts as cognitive scaffolding for psychology students, helping them become familiar with specialized terminology and actually understand it. The pedagogical stakes here revolve around what a metaphor is actually *doing* in a technical term, beyond just naming something. Under Conceptual Metaphor Theory, a metaphor like “chameleon effect” maps an abstract psychological process onto a concrete, already-understood domain, which gives a novice reader something to hold onto (chameleons *adapt*). On the other hand, borrowing (e.g., keeping *brainstorming* as an unglossed loanword) preserves terminological continuity with the international literature. But if the metaphor’s source image is opaque without English or another language, the technical meaning may survive (via the definition), yet the scaffolding is gone: the student has to simply memorize the term instead of reasoning their way to it through the image.

Regarding the second direction pursued in this article, we stand by destigmatization efforts in mental health discourse. For example, “insanity” is translated “nebunie,” but the definition included in *Mic dictionar* makes it clear that “in the medical profession the term is now avoided in favour of specific diagnoses of mental illness as schizophrenia and other psychotic disorders.” (Bran et al 2025, 57) The same definition underlines that “When discussing mental illness in general terms, “pathology” is also considered a preferred descriptor” (ibidem). Therefore, in Romanian we are encouraged to use the term “patologie” (pathology) to avoid stigmatization. Other examples include neurodivergent (kept as “neurodivergent”) and neurotypical (translated “neurotipic”) which replace and reject the former mainstream words “abnormal” and “normal.”

The third direction explored in the current work concerns translating terms related to gender and sexuality in a grammatically gendered Romance language such as Romanian (invariable borrowings, epicene neologisms, “persoană (person) + adjective” paraphrase). Ruxandra Vișan’s (2022–2024) publications stress the absence of institutional guidelines for non-binary Romanian and mention the 2021 first attestation of “incluziv” in DOOM (The Orthographic, Orthoepic, and Morphological Dictionary of the Romanian Language). We can take as an example a role noun, the very term for psychologist, which is translated in DEX (The Explanatory Dictionary of the Romanian Language) as “psiholog” (masculine, with the plural *psihologi*). The feminine forms given are “psihologă” and the plural *psihologe*. Interestingly, the

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dictionary mentions that the feminine form *psiholoagă* (which is most often used in everyday speech) is not recommended, but does not explain why. DOOM 3 clarifies this stance. It records both forms, but notes that *psihologă* is more formal and, therefore, academic, while *psiholoagă* is used colloquially. Corina Popa (2024) recommends using the feminine forms of nouns denoting professions (when referring to women) as proof that public Romanian discourse now rejects "linguistic patriarchy."

Other gender-inclusive guidelines that have been put forth recently on websites/social media by NGOs (e.g., Accept, MozaiQ) suggest adding the "–x" gender neutral marker to lexical roots (in order to avoid masculine and feminine forms in both the singular and the plural) or using already existing possessive Romanian pronouns that do not mark the possessor's gender (Visan 2024, 29). Neither are currently approved by any Romanian language institution, and as such those translations would transgress the grammatical norms of the language (Ivan 2023, 41). It has also been objected that these strategies could also entail pronunciation difficulties. (Visan 2024, 33)

When all three directions converge, several notable implications for translators and terminology policy in the field of psychology arise. As Lilienfeld et al (2015) highlight, "The accurate use of terminology is (...) a prerequisite to clear thinking within psychology and related disciplines". For example, for the entry "antidepressant medication", translated "medicament antidepresiv" (Bran et al, 2025, 8), *Mic dictionar* includes a simple definition ("A drug designed to improve moods") without mentioning what Lilienfeld et al. have shown, namely that these drugs aren't demonstrably more effective for depression than for several anxiety-related disorders, so their "antidepressant" label is a historical accident, not a scientific one. Consequently, translators of OER psychology dictionaries have to check terminological validity and actuality of a term, while also paying attention at entry creation level to: flag metaphor; stigma-valence (terms historically carrying stigma); and gender-fair/inclusive language (negotiated in target language). Given how quickly this vocabulary moves, lexicographers have to periodically review content (e.g., every two years) rather than treating the dictionary as a one-time deliverable.

Taking all these aspects analyzed above into consideration, we would like to put forth a "Critical Terminology Checklist for Future OER Psychology/Mental Health Dictionaries". It covers the three dimensions discussed in this article and includes several substeps for each:

Metaphor-awareness screening

A. **Identify the image.** For every entry, check whether the source term is built on a metaphor or embodied image (spatial, hydraulic, illness-as-journey, etc.).
B. **Decide deliberately**. Then opt to preserve via calque (e.g., "efectul cameleon"), domesticate into clinical target language (e.g., "act ratat"), or keep the borrowing (e.g., "burnout"). If a metaphor is dropped (e.g., "release" in abreaction became the generic "rezultate"), check whether clinical nuance was lost along with the image. Terms borrowed entirely from English/Greek/Latin

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(e.g., catharsis, burnout) carry a metaphor that is invisible to a reader without English. You might want to add a short (one-line) explanatory gloss to the loanword.

C. **Be consistent.** Keep a register of metaphor-treatment choices so the same image type (e.g., "poverty of X," "flood of X") is handled the same way across the dictionary (if possible). This is preferable to entry-by-entry improvisation/adaptation.

Stigma and destigmatization audit

D. **Check nomenclature history before defining.** For any diagnostic or identity term, verify whether it has been renamed and why (e.g., Apotemnophilia → BID) before writing the equivalence. Then narrate the genealogy if deemed relevant. Where a term has a documented renaming chain, include it in the entry itself rather than presenting only the current label as timeless.

E. **Cross-check against a stigma-language watchlist.** Use Lilienfeld et al. (2015, 2017) as a baseline and supplement with newer domain-specific reviews (e.g., autism-specific: Bottini et al. 2024) since watchlists date quickly. Default to strengths-based framing where the field has moved that way.

F. **Flag dated vocabulary.** Where the only available target language precedent predates a destigmatizing shift, mark it as historical usage and look for current accepted translations.

Gender and inclusivity check

G. **Pick one strategy.** Choose consistently among invariable loanwords, epicene neologisms, or "persoană + adjective" paraphrase, and apply it uniformly. In Romanian, specifically cross-check against available institutional guidelines (e.g., UEFISCDI inclusive-communication guidelines, University of Bucharest Gender Equality Guidelines).

H. **Label connotative residue from older usage.** Where a term carries historical baggage the English source explicitly disclaims (e.g., cross-dressing → "travesti"), note the mismatch rather than treating it as a neutral equivalence.

I. **Mark the absence of a standard form.** Where no institutionalized inclusive form exists yet in the target language, say so in the entry instead of defaulting silently to the masculine/binary generic.

Terminological accuracy is the ultimate goal, but other aspects are fundamental as well when drafting a bilingual specialized lexicon: keeping up to date with actual, real-life usage, checking that equivalents are inclusive and avoiding conceptual confusion (or worse, misuse).

Some limitations of this article are that we carried out purposive (not exhaustive) sampling and we have no reader-reception/comprehension data. We also focused mainly on gender and autism, but there are other stigmatized clusters (e.g., addiction, personality disorders) that could be scrutinized in future papers.

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6. Conclusion

To sum up, in order to mitigate the identified limitations we could undergo a full-corpus computational metaphor/sentiment tagging. We could design and apply a reception study/questionnaire with WUT psychology students (the main recipients/users of the dictionary). And we could extend our analysis to other stigmatized clusters (for instance, examining overuse in everyday language of terms referring to personality disorders such as narcissist, OCD, or bipolar).

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