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TIME-BINDINGS

An IGS Newsletter

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Submission Guidelines

Please send hard-copy submissions or inquiries to Susan Presby Kodish at: 330 Cordova St. # 178, Pasadena, CA 91101-4654; Fax 626-795-0954. In addition to hard-copy, whenever possible send your article submission via internet by copying your text into the body of an email to: timebindings@aol.com. Email attachments will not be accepted.

Deadlines: Spring—March 1; Summer—June 1; Fall—September 1; Winter—December 1.

PERSPECTIVES

FROM THE EDITOR

Do you know anyone who isn't on a diet? I doubt it—if you define “diet” as comprising whatever we eat. But, how about a more complicated question—what diet do you follow? Food choices abound, as do obesity, supposed culprits, advertisements, admonishments and recommendations. What to do? And how can using general semantics help?

The meanings people give to the notion of “diet” vary widely. Going on a diet, some particular regimen designed for a particular purpose, often is necessary to maintain health, for example, for the very obese or for diabetics. But when “diet” is so often viewed from the perspective of some particular, often faddish, eating regimen, purported to increase health, decrease weight faster than others, etc.—maps and territories can begin to seem like unrelated things.

Currently we seem inundated with “low-carb-itis.” Without distinguishing among carbohydrates (simple sugars, denatured flour products, whole grains, pastries, higher-fiber cereals, fruits and vegetables—carbohydrates all), we are urged to go low-carb.

Since I've been amazed by the number of low-carb salad dressings, breads, dairy products, etc., I started studying labels. Take salad dressing: those labeled “low carb” and “regular,” which I've examined, have almost identical amounts and types of main ingredients: map ≠ territory.

And low-carb forms of that basic and important carbohydrate food, potatoes? Hmm.

Striving for map-territory congruence, we can remember our individuality, and index diet recommendations. I fall back (in theory, at least, ahem) on the “grandmotherly,” as well as nutritionist, guideline of balance and moderation. What do you do? On what basis?

For now,
 Susan Presby Kodish



THE FABULOUS MYSTERY OF LANGUAGE - (PART II)

BY LAURA BERTONE

We now continue in this column our project of unveiling some of the queries and mysteries of language that as speaker, interpreter, or researcher, have often left me flabbergasted.

If someone told us that it is possible to assert something and then its opposite and yet pretend that both statements can be considered ‘true’—or valid—we would most probably refuse to admit it. Logic rejects that kind of contradiction; implicit rules seem to safeguard the realms and boundaries of sanity.

And yet, let's consider the following example. Klebnikov (quoted by

Mark Your Calendar**Coming This Year**

- Sep 25-26: Weekend Seminar in Fort Worth
 - Dec 28-30: Teachers Development Workshop in Fort Worth.
- (See p. 7 for further details about both events.)

And Looking Ahead

Alfred Korzybski Memorial Lecture (AKML) in Spring 2005, New York City. Scheduled speaker, Robert Carneiro (Anthropologist at the American Museum of Natural History & Columbia University). AKML to be followed by Symposium. Exact date and place to be announced.

GS Organizations

Australian General Semantics Society:
c/o Laurence Cox, Unit 15, "The Commodore," 12-16 Walton Crescent, Abbotsford, 2046, N.S.W., Australia

Institute of General Semantics
P.O. Box 1565
Fort Worth, TX 76101
Phone: 817-886-3746
Email: IGS@timebinding.org

New York Society for General Semantics:
c/o Allen Flagg, 144 East 36th St., New York, NY 10016 Phone: 212-532-8042

San Francisco Society for General Semantics
248 Alma St., San Francisco, CA 94117-4224. Contact Jeremy Klein at 415-724-7131 or lingoframe@aol.com

GS on the Internet

For general-semantics links go to www.time-binding.org/library.htm



The American pragmatist philosopher C.S. Peirce is credited with the observation that, "You don't get meaning, you respond with meaning."



George Steiner in *After Babel: Aspects of Language and Translation*. London: Oxford University Press, 1975) used to say that "the sun obeyed his syntax." "How can this happen," one might reasonably question at first? Well, the sun obeyed his syntax since he could make it sneak in through the window or slip under the door. He could also turn it into a football to play a match with or borrow one of its rays to explore outer space. We can make the sun's rays light up a scene in the woods, or project colorful spots on the walls of a child's bedroom. We can visualize planets turning around it in a cosmic carousel.

We also know though, from observation, research and inference, that the sun obeys certain laws over which we have no control and that, consequently, "the sun does not obey our syntax." The sun has been out there for much longer than we can remember and it will still be there long after our passing away. We also know that life on earth depends on it and that we, humans, seem to have little impact on it. How pretentious—and unrealistic—then to say that "the sun obeys our syntax." In fact, even a child would know that it does not.

Klebnikov seems, then, to be right and not right at the same time. It is therefore possible to say one thing in a certain context and even its opposite in another, without in any way jeopardizing the 'truth'. We can easily slide from a realistic level of language use to a metaphorical one without so much as a warning to our counterparts; we assume they will understand the switch.

What mysterious mechanisms in language allow for this? How come two contradictory statements can both be

'true'? In what context? In reference to what parameters? Can a sentence be considered 'true' in isolation? When contrasted to what cultural or scientific parameters? Or within which code of values or beliefs?

Let us now consider the validity of another example: $A = A$.

If you were told that A equals A, you would normally agree. No problem there. But once again, what appears clear-cut and easy at first may turn out not quite so simple on second thoughts. If both elements—first A and second A—point to a third entity A (as opposed to B, C, D, E, F, etc.), we can easily accept the validity of the similitude. It seems also unquestionable, though, that the first A cannot be considered identical to the second one if we take into account their positioning regarding the symbol =, since one appears before and the other after it.

$A = A$

$A \neq A$

"The sun obeys my syntax."

"The sun does not obey my syntax."

Nothing in the words themselves—or in their alignment—either in English or in any other language, seems to justify or explain that jump we can make. Yet make it we do, and thus produce this difference in the organization of the linguistic material that enables us to interpret each one of these statements in completely different ways.

It is the listener or the speaker who operates the internal reorganization of meanings or semantic jump—this semantic jump or restructuring that allows us to state that both logically contradictory statements are 'true' to life, and thus still "feel" sane.

But then the ‘truth’ of a statement does not depend exclusively on what the words say, but also on what they imply for each person when speaker “A” faces listener “B” at a given “X” place and a “T” time. Truth or mendacity in ordinary life cannot be contained in an isolated sentence. To grasp such, it is necessary to start from a situation, a context and an entire web of words, people and actions.



Twenty-five symbols (22 letters, space, dot and comma) in different combinations are enough to express whatever we want to express in any language but even when combining the same symbols in the same manner, we can produce not only different but even opposite results. Billions of humans the world over, using different languages every day, have for the most part gotten used to this wonderful set of tools and have eventually taken it for granted. Familiarity tends to distract us and repetition puts many players to sleep, but the mystery of the language game is not only still intact, it even seems to increase as we play.

A FAMILY AFFAIR

BY JACKIE RUDIG

I invited my daughter Julie to lunch at a popular Italian restaurant to celebrate her 26th birthday. Much to my delight, she brought her four-year-old son, Silas, along. Halfway through our spaghetti, Julie reiterated the reason I had chosen that particu-

lar restaurant. “This is my favorite restaurant in the whole wide world,” she said.

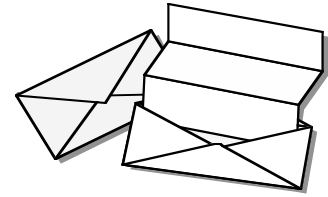
Chuckling at the chance to correct his mother, Silas said, “Oh, Mommy, that’s not true. You haven’t been to every restaurant in the whole wide world.” Julie and I immediately looked at each another and simultaneously declared, “general semantics!”

Last summer Julie invited me to attend a seminar-workshop with her at Alverno College. She wanted to share the exciting new subject she had been studying in Andrea Johnson’s general-semantics class. Since then, Julie and I have enjoyed a new and unique level of communication and understanding. The spaghetti lunch “event” signaled yet another opportunity to begin sharing GS within the family. Now, “playing GS” with Silas has become a delightful educational adventure for the three of us.

My experience suggests that, as the IGS continues to develop educational outreach methods to increase awareness of general semantics as a system of “thought-full living,” we would do well to not overlook the possibilities closest to home. In my view, family participation in GS not only promotes “saner” communication within the family unit, but might also be a way to recruit the next generation of general semanticists.

[*Editor’s note:* What experiences have other readers had with imparting general semantics to family members? How do others react? What ongoing effects do you notice? What difference does age of the relative seem to make? Etc. Please let us know by writing to me.]

CORRESPONDENCE



RETIRING WITH GENERAL SEMANTICS
What follows tells briefly what I’ve been doing since retiring from the English Department at New York Institute of Technology in 1995.

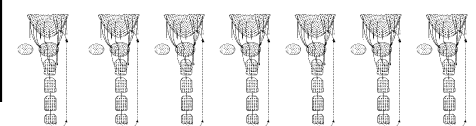
In my wintertime retirement community in Florida, I lead a Socratic-type discussion group called “The Mind Spa.”

In my role as devil’s advocate, I find a lot of opportunities to use the techniques of GS overtly or indirectly. Topics such as Gay Parenting, “Big” Government, “Strict Construction” (of the Constitution, the Bible, etc.) lend themselves to concepts of non-allness, semantic relaxation, indexing, and others.

I also give a course in Resolving Conflicts (as between crotchety neighbors, residents and their Condo associations, etc.). Since seniors are apt to suffer from hardening of the attitudes, I sometimes wonder if I’m getting through to the participants; the latter must be at least 55 for community residence, but some in the audience are in their 90s.

It’s inspirational to get responses (in both groups) such as, “Gee, I wish I’d learned that years ago!” or “Well, I learned something new today!”

With best wishes,
Allan L. Brooks



PREVAILING

BY MILTON DAWES

This thought came up a few nights ago: It is not inconceivable that sometime in the future the “good guys” (however defined) among us might lose and the “bad guys” (define as you like) win. In other words, a Hitler or Pol Pot type might, at least for a time, be the prevailing superpower.

I hope the coalition ‘wins’ this war on terrorism. But I am concerned. Our present ‘leaders’ do not, in my opinion, have sufficient philosophical, anthropological, historical and psycho-logical depth of knowledge-evaluating skills to meet the challenges that presently face our species. America and its allies have focused too intensely on technological solutions. Hi-tech systems alone will not win the war on terrorism. The Polish cavalry was sent out to meet German tanks in the First World War. Today, one human, through using cell phones, computers, satellites, global positioning systems, etc., can send a harmful package to any place in the world...track its movement, and activate or release its contents as he or she chooses. One can apply principles of relative invariance and dating here. The style of warring has changed. War (1914-18) is not war (early 21st century). We have to change the way we view things—*fast*.

Our species seems to be driving itself insane and at an accelerated pace. A great deal of this insanity is due to the ways we use language, and the ways ‘language’ use us. In terms of “allness” and “identification,” note how many times you hear the word “Americans” and “America” identified with the behavior of a few

Americans. I have heard this several times from both American and ‘foreign’ newscasters. What makes it so difficult for us to acknowledge that there are badly-behaving individuals among any nationality, culture, ethnic group, etc.?

On page 557 of *Science And Sanity*, Korzybski wrote “...mankind represents an interdependent time-binding class of life, and any group of people who possesses means for destruction and still preserves infantile standards of evaluation becomes a menace to the culture of the whole race.”

Extensionally, I find confirmation of this prediction. Look at the price of gas. As gas is one of the chief energy sources, the costs of diverse products and services have increased accordingly. We have to be at airports at least two hours before flight time. Shoes are checked by security guards. Some security personnel taking advantage of the tension, pick out certain women and make them undress...

I consider that there have been five major psycho-logical gaffes made by those in charge in the Iraq conflict:

(1) Sadaam was deposed—good riddance I say. But I expected the US President or Secretary of State to speak directly to the people of Iraq. It might have happened, but I heard no reports of this.

(2) The President visited the troops in Iraq. I heard of no report of an address to the people of Iraq.

(3) Many consider the President’s reaction to the deplorable, disgusting, inhumane, outrageous, etc. behavior represented in photos of Iraqi prisoners, as an apology. I speculate, based on reports I read, that many Iraqis do not. I infer that many of us want to hear the words

“I apologize” included when someone says they apologize.

(4) The President did use words to the King of Jordan which many have considered an apology. But this will not likely be evaluated by many Iraqis as an apology to the people of Iraq. It is my opinion that the majority of the people of Iraq will feel ignored, insulted, and treated with contempt.

(5) I think it did not help the efforts of the coalition when the religious and other leaders in Iraq were not called upon after Sadaam was deposed. A great deal of their resistance could be attributed to what might have been seen as slights.

These gaffes will very likely make it extremely difficult for the coalition to be successful in Iraq. If we don’t change our ways, the ‘bad guys’ could well win. And that will affect all of us to varying degrees. What might we do?

In terms of “order,” lets all develop ourselves first, before we set out to develop others. This applies at individual and national levels. The United States, now the preeminent world power, needs globally-aware formulators at the Presidential and Congressional levels. In terms of inter-relationships, the ‘people’ have to be educated towards political maturity to elect such leaders. The politicians make major decisions regarding education—do you see a problem here? If it’s politics as usual, we are in big trouble. I am concerned.



AUSTRALIAN GENERAL SEMANTICS SOCIETY: ACTIVITIES FOR THE FIRST HALF OF 2004

BY DAVID HEWSON

Our big news so far this year is that we have become an incorporated society. Our full name is now: Australian General Semantics Society Incorporated.

Our two small groups are still meeting regularly. The Monday night group meets monthly in the Eastern suburbs and is now studying Bruce Kodish's book, *Dare to Inquire*. They took a short break in June, as their group leader, Laurie Cox, was on a trip to England for a few weeks. The Tuesday night group is meeting weekly in the Western suburbs and is up to Book III, in its study of *Science and Sanity*. This group is coping well with the calculus and non-linear relativistic equations, despite members' limited mathematical background. For instance, Pauline Davis solved one calculus problem intuitively in 10 seconds; this took the rest of the group 5 minutes to solve by differentiation.

Nearly every month we have an all-day seminar on a weekend. Topics in the first half of 2004 have included:

♦ *The theory and practice of assigning attributes to people and events. And how we get things 'wrong'.* Led by Brett McDonald: Most of the time we don't really need to judge people, but when we feel we must, we assess attributes, as we have assigned them. Conscious management of this process helps to balance out a largely unconscious process; then at least we can say why we got it wrong.

♦ *The idea of love, and how it changes throughout an individual's lifetime.* Led by Brett McDonald.

♦ *We are all dwelling in the gutter, but some of us have our gaze upon the stars.* Led by Robert James: How to transit the levels of abstraction? How to keep your eyes on the horizon (and beyond) without misplacing your next step? Is the AGS Mission Statement both sufficiently grand and clearly attainable? 'All' became clearer in the course of this visionary one-day experience!

♦ *Language as a Symbol System.* Led by Laurie Cox: The use of language can bring constructive or destructive consequences. To the extent that we strive for correct symbolism-to-fact relations, beneficial results can be obtained.

We have an extensive program planned for the rest of the year. Please feel free to drop in and enjoy the discussions. To view our program go to: <http://www.pcug.org.au/~ajames/agsEventsComing.htm> I'll report on the remainder of the year in the Winter *Time-Bindings*.

NEW YORK SOCIETY REPORT

ABSTRACTED FROM THE SOCIETY'S NEWSLETTER BY SUSAN KODISH

Let's catch up with the 2004 doings of the New York Society for General Semantics, led by its president, Allen Flagg.

In January (*The Influence of General Semantics Across Common and Uncommon Cultures*), Philip Vassalo, EdD, and colleagues read from his selected nonfiction, drama and poetry, which focus on problems posed by language. Thus provided with a springboard for musing on how language presents communication barriers that undermine positive action—or creates pathways that facilitate mutual understanding—audience members had an opportunity for improving their own language skills. Dr. Vassallo works as an independent communications consultant.

In February (*Reminiscences of Seminars with Alfred Korzybski, 55 Years Later*), Lawrence LeShan, PhD, acknowledged being tremendously lucky in the teachers he has had, including Alfred Korzybski, with whom he had seminars in the 1940s, in Lakeville, CT. In this interactive dialogue, Dr. LeShan shared how general semantics influenced his work throughout his professional life. This has included wide-ranging experiences in health and healing, as well as the publication of numerous influential books. The meeting was co-sponsored with Friends of the Institute of Noetic Sciences (FIONS).

In March (*Toward a Civil Society: Anger Management*), Katherine Liepe-Levinson, PhD, drew on general-semantics formulations, traditional rational-emotive-behavior methods devised by Albert Ellis, and techniques employed by professional actors to be able to manage their emotions on stage at the drop of a hat, in leading this workshop. Participants experienced how such anger management techniques can help us enhance communications and better cope with life's challenges. Such individual abilities undergird societal efforts to control conflict at any level. Dr. Liepe-Levinson is founder of Muse Educational Resources.

In April (*Dealing with the Paradox of Competition vs. Cooperation: Prisoners' Dilemma*), Roben Torosyan, PhD, provided an experience in moving beyond assumptions of competition in support of greater cooperation. Participants in this workshop played roles in a game theory simulation of interpersonal conflict. Then they experimented with ways to adapt what was learned to encourage cooperation in particular

contexts. Dr. Torosyan is Founding Director of the University Writing Center and Lecturer at New School University, NYC.

In May (*Problem-Solvers at Work*), Philip Sabatelli, PhD, using William Poundstone's book, *How Would You Move Mount Fuji?: Microsoft's Cult of the Puzzle; How the World's Smartest Companies Select the Most Creative Thinkers*, focused the audience on what good puzzle-solvers need. In the course of the interactive session, as participants worked to solve puzzles, they experienced the value of combining logic with creativity and mental flexibility. Sabatelli is a training consultant for private and governmental organizations.

In June (*Workshop*), participants experienced what happens when you turn a bunch of general semanticists loose to solve brain-teasers, puzzles, and problems that require vast amounts of general knowledge. Mayhem? Pandemonium? Differing points of view? Lively debates? Yes! And mostly—solutions! Perhaps we can risk the overgeneralization that more than two GS heads are always better than one.

SAN FRANCISCO SOCIETY REPORT

ABSTRACTED FROM THE SOCIETY'S
NEWSLETTER BY SUSAN KODISH

Let's catch up with the 2004 doings of the San Francisco Society for General Semantics, led by Jeremy Klein.

In January (*General Semantics for Today*), Hameed Khan suggested practical uses for general semantics in our lives today. An intense student of Korzybski's work, Khan had been a longtime member of the society, before moving to Montreal.

In February (*Connections Between General Semantics and Science*), Jeremy Klein led a discussion on this topic, in part drawing on an article from the Kodish's *Drive Yourself Sane*, which he distributed at the January meeting. President of the SF Society, Klein was Editor of *ETC.* for many years.

In March (*Consideration, Deduction and Cooperation*), Michael Ponting presented the third segment of his series on problem-solving uses of general semantics.

In April (*Unexpected Causes and Effects in Art and Other Media*), Muriel Wanderer drew on her work as an artist and her knowledge of general semantics in discussing her topic.

In May (*Greg Sawin Memorial Service*), Jim French, Jeremy Klein, Paul Johnston and Michael Ponting formed a panel to explore Greg's personality and contributions to general semantics. They were joined by others who wanted to contribute.

In June (*Pemberton Videotape*), the audience watched a 1997 videotape of the last society meeting at which the late William Pemberton, PhD, spoke. At that time, he summarized his lifelong crusade promoting world peace through better communication.

'RACE' CATEGORIES

BY SUSAN KODISH

Those who have studied general semantics are usually well-aware of the human tendency to categorize—for better and worse effects. A particularly thorny area is that of 'race'. (Readers would do well to read or reread Stuart Mayper's incisive edi-

torials in *General Semantics Bulletin* Numbers 57 & 58, "Creating Race and Ethnicity" and "Of Psychotherapy, Race, and Ethnicity," for examples of GS analyses.) I was reminded of this particular issue when my friend Maggie Ogilvie mentioned her Master's Thesis, titled *Naming Race: Non-Native Speakers' Terminology for Four Ethnic/Racial Groups* (March 2004). I find her topic provocative enough to bring to your attention. Here is how Maggie introduces her work:

"The impetus for this study [*Naming Race*] was a troubling series of events which started with an exchange in a beginning ESL [English as a Second Language] class I taught. A student from Mexico, when I asked about the unusual name of his boss back home, by way of explanation pulled at the corners of his eyes. *Asian*. Taken aback, and concerned about the potentially damaging social consequences of such a naming strategy to both a non-native speaker and any observers, I decided to teach the names of some broad racial/ethnic groups, using photographs. Based on the students' responses, I saw that I needed to explain that not all Asians were *Chinese*, and that they, the students, being all from Mexico and Central America, were termed *Hispanics* or *Latinos*.

"It was not until later that I discovered that people from Mexico, Central and South America do not self-identify as Hispanics or Latinos before they come to the United States. In my attempt to be helpful, I had both labeled my students and imposed upon them our cultural view of who they are. In addition, I had also set group boundaries that they in all probability had formed either differently or not all. Had I helped or hurt? Should race terms be taught in ESL classes?"

Since I can't provide details of her research here, I asked her what, in brief, her data indicated and what

she had concluded for herself. She e-mailed:

“I found that there was a knowledge gap in the choice of racial terms between the native speakers and the non-native speakers, in short, the vocabulary of race, which we try to formulate so as not to offend anyone. My piece on whether the non-native speakers avoided using any term at all compared to the native speakers’ avoidance was inconclusive. I left the readers to draw their own conclusions about whether or not they should teach race terms in light of my research and the arguments pro and con stated by people I cited from the literature.

“Regarding my own tentative conclusions: Newcomers must adapt to our multicultural society, which easily can trigger culture shock and cross-cultural conflict. To reduce such shock and conflict, at least for now I favor helping people understand how the culture works and how the groups name each other. Still, it sure would be nice to give more background than is possible for beginners, if the teacher doesn’t speak their language.”

I welcome your reactions to the issues raised by this study. What might you do as a teacher? What impact might one or another approach have on you as a student?

IGS EDUCATION NEWS: PAST AND FUTURE

BY STEVE STOCKDALE,
IGS EXECUTIVE DIRECTOR

The IGS-Alverno College Seminar-Workshop, Milwaukee, WI, June 2004
Seven Alverno students earned three hours of academic credit for the course, and four other IGS members traveled from as far away as Germany for this week-long experience. Teachers Andrea Johnson, Milton Dawes and Steve Stockdale focused the group on GS applications in daily

life and included many opportunities for participant involvement, discussion, analysis and fun.



Alverno College Seminar Staff & Participants

Weekend Seminar, Fort Worth, TX, September 25-26, 2004

This seminar will provide an overview of GS for those with little or no previous experience, and will also serve as a nice ‘refresher’ for those who have either read extensively or even participated in previous seminars and conferences. The cost is a modest \$120 for IGS members, \$150 for non-members. Please see our website or contact the office for details and to register.

Teachers’ Development Workshop, Fort Worth, TX, December 28-30, 2004

Our purpose in creating this workshop is to gather together those who teach or wish to teach GS at any and all educational levels. We plan to discuss how to propose courses based on GS; possible curricula and syllabi; effective examples, exercises and demonstrations; and other issues pertinent to casting a wider net of GS in education. Please note that this workshop is not for the purpose of “teacher training,” but for mutual sharing and collaboration. We will not charge a registration fee as we envision that this new forum will benefit the discipline and the Institute as well as the participants. As

such, we want to ensure that those who register can indeed contribute to, as well as benefit from, the three days we spend together. Please contact the office for details.

IN A WORLD OF DIFFERENCES

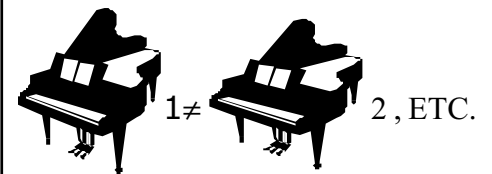
BY BRUCE I. KODISH

We live in a world of differences. And these differences do indeed make different degrees of difference, even when we fail to recognize them. (Using the extensional devices helps.) Here’s a snippet from a snippet from a *New York Times* story of April 2, 2004 on some ‘mysterious’ differences discovered at the Steinway Piano factory:

“It is something of a mystery. The same 450 workers bend and shape the wood the same way. The sounding boards are made to the same specifications. The string and pins, hammers and keys—there should be no variation.

“Yet every piano that Steinway & Sons produces has its own sound. Some are modest, some monumental. No one knows exactly why.”

GS-analysis, please?



POINT TO PONDER

“I have always been offended by the song that says, ‘Everything is beautiful in its own way.’ If everything is beautiful, then the word ‘beautiful’ has no meaning. If everything were purple, there would be no word ‘purple’ in the language because it would not distinguish one thing from another.”

— Thomas Sowell

DE-MYTHIFYING 'MEANING'

BY STEVE STOCKDALE

On November 20th, 2004 Andrea Johnson, Gregg Hoffmann, Kathy Liepe-Levinson and I will again present at the annual *National Council of English Teachers' Conference* (Indianapolis, November 19-21). Our topic: "*De-Mythifying 'Meaning'*." Each of us, in our individual presentations will offer practical general-semantics based demonstrations and exercises that can be immediately applied in the classroom to help students and teachers de-mythifying common, unproductive and potentially harmful myths about 'meaning' such as:

√ *The "single meaning myth"* that there is a single meaning—the meaning—rather than possible *multiple* meanings, depending on circumstances, context, and the backgrounds of those involved.

√ *The "impersonal myth"* that 'meanings' occur or exist apart from the individuals who generate them, that "things mean" or "words mean" rather than "people mean."

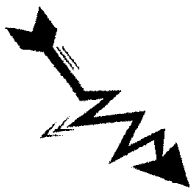
We will emphasize that a "communicator beware" attitude—expect to misunderstand others, and expect to be misunderstood by others—will help avoid problems of presumed understanding due to an over-reliance on what the words 'mean.' What words, or events, or other symbols 'mean' is a function of how each individual interacts with and responds to the word or event; each 'meaning' carries with it an aspect of "to-me-ness" determined by the individual. By learning these and other critical distinctions, students can develop their individual abilities to respond with 'meaning' in their daily lives, and respect the 'meaningful' responses of others. We will address, among other things, how this attitude relates to "critical thinking" and to becoming an informed consumer of mass media.



If you're in the area, join us for this presentation and at our IGS booth in the exhibit area.



P.O. Box 1565, Fort Worth, TX 76101



"Never saw on the branch you are sitting on,
unless they are trying to hang you from it.

— Stanislaw J. Lec