**Spectrum:** A ray of light traversing through a prism widens into a broadening spectrum of seven colors. Many more colors and shades can be created by mixing them. However, at the root of the entire range of colors there are only three primary colors; red, yellow, and blue. Whatever is colored has one or more of these primary colors.

**Coloration:** A misevaluation is a ‘colored’ perception, inference, expression, or behaviour, not in consonance with reality or sanity, and consequently results in injustice. This writing is an attempted exegesis of three distinct stages of coloration — primary colors — in the process of misevaluation.

**Existence:** Unless a person is a narcissistic solipsist, it is posited that there is existence out there. Whatever the name given to it: cosmos, galaxies, stars, matter, energy, life, species, objective real world — being is a postulate given and accepted. Human beings, as one form of life, have experience of happenings, events, episodes in the outer or inner world. Understanding the inter-links of the continuous interactive process of experience helps in refining the process of evaluation. The most comprehensive entirety of contexts, from the outermost universe and environment to the nano-est nano particle constitutes being, the subject of ontology. The ancient Upanishadic adage *Aatmaanam Viddhi*, i.e. “know thyself,” and *Saa Vidyaa Yaa Vimuktyaye*, meaning “true knowledge is that which liberates,” are relevant in this context. Unless we know the very instrument gathering knowledge, we cannot truly have full knowledge liberating us from complexes and prejudices.

German philosopher Immanuel Kant distinguished between *noumena*, meaning things in themselves irrespective of thought, understanding, space, or

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time, and *phenomena*, meaning things as they are observed and as they appear to us. *Noumena* are a mystery, unknowable. People only know *phenomena* as they experience. So let us understand experience.

**Experience**: A computer cannot experience the way individual humans do. But a living biological object geared towards procreation, individual death but survival of species, feeding on biological resources, aided by a complex system called brain consciousness and mind, can experience. *Homo Sapience* has a ‘mind,’ traditionally understood as personalization of brain. Consciousness is the first hand experience of the brain, an emergent property of the brain. The two are entirely different concepts. The mind is made up of the physical connections of neurons. These connections evolve slowly and are influenced by our past experiences and therefore everyone’s brain is unique, even of identical twins. When you lose ‘mind’ you can still be conscious. On the other hand, under anesthesia or sleep we do not lose ‘mind.’

In this very complex unitive system of integrated systems called human being, how does one ‘know’? Traveling through the route of neurons, how does language colonize mind-space and build space-stations of concepts? The human genome has been fully mapped but neuroscientists have yet to unravel fully the mystery of ‘knowing’ and ‘learning’ beyond the tangled plexus of dendrites and ganglia of neurons through synapses in the brain. Would it be possible some day to implant a micro-bio-chip of ‘scientifically perfected’ language in a brain easily and affordably? Who and what is this *I* that experiences the intimations of existence? Experience of being is, to my thinking, the genesis of *epistemology*. So at the present stage of our limited knowledge let us try to understand these epistemological stages.

**Stage One**: Happenings impinge upon the neural network spread all over the human organism through various senses. Even at the pre-natal stage, 2.5 million neurons are created per minute and in an adult human brain weighing about 1.5 Kg there are about a hundred billion neurons to which through almost 500 trillion synapses the bodily neural network is connected. Whatever may be the impressions gathered through the direct imprints on senses, the world is not always the way it appears to our senses. Still frames moved at a steady pace of 24 frames per second in a movie hall give an experience of witnessing lively movements which is not borne out by reality.

**Stage Two**: We experience the earliest organismal reactions, like a knee-jerk or blinking of the eye. These are thalamic reflexes of a primitive heritage of evolution, essential still for safety and survival. Thalamic thrusts, reflexes like fear, flight, attraction, pleasure are immediate reactions.
The above two stages are of raw experience. The very structure of an apparatus determines its functions. The senso-neuro-thalamic structure of the human body constricts the range of impact of happenings. The eye of the eagle sees much more sharply, the dolphin hears a wider range of sounds, and the dog sniffs out truffles which humans cannot. I call this limiting apparatus of imprints on human bodily receptors, anthroposcope. Processing through physical human body, the scope of anthroposcope is restricted and it can confuse and mislead, coloring red, the first primary color of misevaluation.

**Stage Three:** The process of abstracting, thinking, putting into words, and locating of lingual maps commences. The process involves cortical reflection beyond the immediate thalamic reflexes. Instant reaction graduates to mediated response, classifying, categorizing, critical, and discerning. Putting into words, written, spoken, or even unspoken but just mulled in the mind — I refer to this as the process of wordalizing. Words are signs ascribed with meaning and significance and constitute the pigeonholes of concepts through which the pattern of experience is comprehended. “Rational animals” (i.e., humans) bind time with words.

But between raw experiences and wordalized maps is an impenetrable and impermeable wall. No time-binding can ever transport a direct experience. No direct experience can be felt through language. Sweet taste can only be experienced, and no explanatory encyclopaedic tomes can give the pleasure thereof. With all such limitations, language still serves a useful purpose of acquiring knowledge, circumventing the long-winding path of learning only by first hand experience for each person. I call the apparatus of human languages with their structural limitations, by the name semantoscope. But words can indoctrinate, misinform, and mislead, coloring yellow, the second primary color of misevaluation.

**Stage Four:** The process of evaluation which may be expressed in words or in behaviour. After the neural filters and lingual filters, the value filters start sieving experience as acceptable, rejectable, worthwhile, or worthless. Experience is valued in terms of strong sterling values or in counterfeit currency of fake values. Sapience and sanity in a society are determined by the prevalent values. I call this apparatus, the sieve of personally-accepted individual human values, by the name axioscope. By values one can be preferential, prejudicial, imbalanced, unjust, and thereby misled, coloring blue, the third primary color of misevaluation.

A study of general semantics at first gives a predominant impression that much of misevaluation occurs substantially because of inadequate study and improper use of language maps. The main thrust of this article is to highlight the role played
Primary Colors (of Misevaluation)

by all three primary colors — what I refer to as anthroposcope, semantoscope, and axioscope — as factors in the process of misevaluation. In curved mirrors only distorted images, aberrations of reality, can be seen. Similarly, the degree of abnormal structure of the three scopes described here contribute to a lesser or greater degree to the magnitude of misevaluation.

Many (if not ‘all’) of our adjectives themselves are statements of evaluation: smart, beautiful, exhilarating, etc. Values, whether socially adopted or personally accepted, can directly and exclusively contribute to misevaluation even if — repeat, even if — the anthroposcope and semantoscope give undisputedly uncolored views. Thus nationalism is to one group what arrogance is to an individual. The value of a superior race spawns holocausts. A blood-brother is benefitted by nepotism. Doctrinal tethers deprive individuals of freedoms of various kinds. A white racist considers black skin dirty and ugly even if he himself has not bathed for a month and is unkempt and untidy.

When a value is not integrated harmoniously with a network of other values it is put above them. The one non-tangible, the not seen, the unpractical is put first and this dominant value guides, organizes, and represses all others. Even with the healthiest anthroposcope and most sophisticated semantoscope, as in the above instances, the axioscope alone can be responsible for misevaluation.

In examining the multiple miscellanies of misevaluations, however, we must remember this. “Through the looking glass” (from Lewis Carroll), much of what we see is at variance with reality to some degree or the other. What we see with the mind’s inner eye is either colored (not clear), constricted (tunnel view), or confused (not sharply focused). In the words of the poet Shelley, “Life, like a dome of many-colored glass, stains the white radiance of Eternity until death tramples it to fragments.”

Wars, conflicts, ideological clashes, social tensions, inter-personal discords, etc., can be appreciably reduced if misevaluations primarily colored by anthroposcope, semantoscope, and axioscope are consciously contained, and evaluations made more sane and realistic by increasing awareness of the limitations in which Homo Sapience lives and functions.

Postscript: In the valedictory address at the Workshop at Vadodara, Mr. B.K.Parekh, a pioneer, veteran, and patron of general semantics, observed that all heightened awareness should eventually impact behaviour. He suggested lightly that general semantics, to begin with, may be practiced at home with the spouse. Taking a cue, spouses in my family have resolved to agree that when arguments become heated and stances turn increasingly inflexible or blind, one or possibly both partners should genuinely say “Probably You Are Right.” This GS mantra is summed up in the acronym PYAR — a word which in most Indian languages means love.