GENERAL SEMANTICS can be considered a neuro-semantic, neuro-linguistic discipline. Therefore, I have found that learning the definitions and descriptions of the formulations presented in *Science and Sanity*, staff lectures, workshops, and other sources provides a necessary but not sufficient condition for developing a general semantics orientation. Using the following material will help you to incorporate general semantics into your everyday habitual reacting, getting it into your nervous system, and thus learning it neuro-semantically.

By using general semantics, we can learn to understand ourselves and others better. We can also learn to react-evaluate differently, if we so desire. In developing a general semantics orientation we thus can improve our functioning.

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In the material on the following pages, I summarize some of my formulating on how to approach these goals. The format of presentation is:

1. A GENERAL SEMANTICS FORMULATION

   ○ Some aspects of using this formulation:

   - *Some questions to ask yourself, and answer, that will help you to use this formulation in your day-to-day life. These questions can serve as experiments in using general semantics: What results from asking them? What else? Etc.*

The 15 formulations which follow are:

1. Evaluational (semantic) reactions
2. Time-binding (personal)
3. Organism-as-a-whole-in-environments
4. Map-territory relations
5. Non-identity
6. Non-absolutism
7. Self-reflexiveness
8. Consciousness of abstracting
9. Multiordinality
10. Question formulating
11. Dating
12. Indexing
13. Quotes
14. Hyphen
15. Etc.
1. EVALUATIONAL (SEMANTIC) REACTIONS

- Note total organismic reacting; my and your sensing-thinking-feeling-acting-etc.:
  - What was going on in and around me as I reacted?
  - What was I sensing?
  - What was I 'thinking'?
  - What was I 'feeling'?
  - What was I doing?
  - How was I moving?

- Develop an orientation of delaying reactions:
  - How can I delay my reaction?
  - When I wait to react, what happens?

- Increase response options:
  - How did I choose to react that way?
  - Can I make other choices?
  - What?
  - How?

2. TIME-BINDING (personal)

- Note developmental life processes; changes over time:
  - How did I get this way?
  - What led to my reacting in the ways that I do?
  - What kinds of response habits have I learned and developed?
- How can I learn to "date" myself? (See "Dating" below)
- What habits do I like?
- What habits might I like to change?
- How will I do this?
- What are the first steps to changing?
- When will I take them?

○ Accept present, including myself:
  - How can I best build on my personal experiences?
  - How do I help and hurt myself and others by demanding that events, including myself, should happen differently right at this moment?
  - When I don't accept events as they happen at the moment, does that cause them to change?
  - How does this hinder my growth?
  - What problems are created?
  - Should a flower not happen as it does?
  - Then how come I shouldn't happen as I do?
  - How will accepting myself help me to move on?

3. ORGANISM-AS-A-WHOLE-IN-ENVIRONMENTS
○ Broaden awareness of what is going on, 'inside' and 'out':
  - What do I sense 'inside' and 'out'?
  - What do I smell, hear, see, touch, taste, etc.?
  - What else can I become aware of?
Cope with uncertainty:

- How will having greater awareness help me to deal with whatever happens?
- How can this help me to experience more security, even when I can't feel 'certain' about anything?
- How can I learn to "index" better? (See "Indexing" below)

4. MAP-TERRITORY RELATIONS

Assume non-identity of orders of abstraction:

- Is the way I evaluate something the way it 'really is'?
- Are my words the same as my non-verbal experience?
- Am I referring to a 'fact' or an inference?
- How can I tell the difference?
- What happens when I avoid the word 'same'?
- Can I ever know the way something 'really is'?
- If not, how might I better evaluate?

Assume non-allness of abstracting:

- What might I have left out?
- What else?
- What effects does this have? (See "Etc." below)

Recognize that evaluational reactions refer to the particular person reacting:

- What about me contributes to my reacting in a certain way?
What about 'I' gets in my 'eyes' as I develop my view of events?

What effects does this have?

5. NON-IDENTITY

Remember that my conclusions are not the same as my inferences are not the same as 'facts' are not the same as non-verbal experiences are not the same as "what-is-inferred-to-be-going-on":

- Can I ever know what some event 'is', apart from even my non-verbal evaluating?
- What happens when I don't use the "is of identity"?
- Does what I do equal what I 'am', as a totality?
- Does what others do equal what they 'are', as totalities?
- How could I ever know what I and others 'are', as totalities?
- What differences will I experience when I focus on what I do rather than on what I 'am'?
- What differences will I experience when I focus on what others do rather than on what they 'are'?
- What happens when I don't put over-generalized, over-restrictive labels, like good/bad and smart/stupid, on myself and others?
- Can I ever describe anything apart from my evaluating?
- What happens when I don't use the "is of predication"?
- Can I ever know that something 'is' pretty in and of itself?
Where are the sights I see, the sounds I hear, the aromas I smell, the flavors I taste, the sensations I experience located?

What happens when I say that something looks pretty to me?

6. NON-ABSOLUTISM

View formulations as hypotheses to be tested:
- How can I test this out?
- How will I know to what extent I’ve evaluated this accurately?
- Can I ever feel absolutely ‘sure’ of my evaluations?
- What does this suggest?

Use quantifiers and qualifiers to express tentativeness:
- How does this seem to me?
- What happens when I use the word “perhaps”?
- To what degree does this apply?
- What happens when I avoid the word “same”?
- What happens when I use “a” or “an” instead of “the”?
- What happens when I use plurals in place of singular forms?

7. SELF-REFLEXIVENESS

Take responsibility for my own reactions:
- What happens when I say “I” instead of the rhetorical “you”?
• When I say “you” is it you I’m talking about or myself?
• How can I rephrase this using “I”?
• How can I acknowledge the “to-me-ness” of my evaluations?

O Recognize multi-meanings:
  • How did I develop my idiosyncratic definitions?
  • Can there be other ways of defining/describing events?
  • How can I remember that we all have personal meanings for words and non-verbal experiences?

8. CONSCIOUSNESS OF ABSTRACTING

O Separate ‘facts’ from inferences, uncover assumptions, etc.:
  • What do I ‘mean’?
  • How do I know?
  • Can I sense what I’m talking about?
  • What observations support or negate my inferences?

O Note assumption-conclusion-behavior links:
  • What assumptions do I make about this happening?
  • What conclusions am I reaching?
  • How am I behaving?
  • What changes in my assumptions and conclusions will be needed in order to behave differently?
Become aware of different levels of internal processes:

- What's going on in me now?
- What am I 'thinking'?
- What memories are triggered?
- What assumptions am I making?
- What do I believe?
- What images do I have?
- What rules for living do I follow?

Note dead-level abstracting:

- Am I getting stuck on either higher-order or lower-order abstractions?
- What kinds of inferences and conclusions can I draw from what I observe?
- What do I need to observe to test my inferences and conclusions?
- What happens when I alternate among these levels?

9. MULTIORDINALITY

Recognize evaluational reactions to evaluational reactions:

- How am I reacting?
- How am I reacting to these reactions?
- What happens as this process continues?
- What happens when I get upset about my evaluational reactions?
• What happens when I accept my evaluational reactions?
• What happens when I focus on my current experience, rather than my past experience or anticipated future?

10. QUESTION FORMULATING

○ Note answerability of questions asked and usefulness of answers:
  • What kind of answers do I expect when I ask this question?
  • To what extent can I feel satisfied with any answer?
  • How can I rephrase this to find out more of what I want to know?

○ Shift from “why” to “how” questions:
  • How can I know “why” something happened?
  • How far back do I have to go?
  • What will happen when I ask “how” something happened instead of “why”?

○ Avoid complex questions:
  • Does my question include an opinion in disguise?
  • What do I ‘mean’, e.g., when I ask, “How could I have done that?”
  • What happens when I separate this into three questions:
    • 1. What did I do?
    • 2. How did I come to do that?
    • 3. How do I evaluate what I did?
11. DATING

○ Use dates to show how things change over time:
  - \( I_{1998} \) am not \( I_{1984} \).

○ Separate past from present, look for changes over time:
  - When did something like this happen before?
  - How did I react then?
  - How old was I?
  - How have I changed since then?
  - How have other happenings changed since then?
  - How can these changes influence how I react now?

12. INDEXING

○ Use indexes to show differences within classifications:
  - Seminar\(_1\) is not seminar\(_2\).

○ Look for differences:
  - How does this situation seem different from similar ones?
  - Do these differences make a difference?
  - How?

○ Develop specific, detailed descriptions:
  - What do I see, hear, smell, taste, touch?
  - What happened?
  - And then?
- And then?
- How many evaluational reactions can I list?
- What physiological sensations occur?

○ Develop a multi-valued orientation:
  - What happens when I give up a two-valued orientation and look for continuums instead? For example, what happens if, instead of labeling my reaction as anxious or calm, I rate the degree of anxiety or calm I experience on a scale of 1-10?
  - How can I describe this?

○ Focus on moment-to-moment experiencing:
  - What do I notice?
  - What is going on ‘inside’ of me?
  - How are others reacting?

○ Label what is going on as accurately as possible:
  - How do I react to “whatever”?
  - How can I best describe my reaction?
  - How can I differentiate my reactions, e.g., distinguish anxiety from excitement?
  - How do I know what my reactions ‘mean’?

○ Develop an orientation of minimum expectations:
  - Can I expect with certainty that someone will behave differently than usual?
How does having more-than-minimum expectations lead me to react?

What will happen when I have minimum expectations?

Watch for overgeneralizations:
- Does that apply all of the time?
- When and when not?

13. QUOTES

Use single quotes to note words that you consider elementalistic or otherwise questionable:
- What happens to my reacting when I note ‘think’, ‘feel’, ‘mind’, ‘body’, etc., instead of think, feel, mind, body, etc.?
- How does this alert me to possible problems in evaluating?

14. HYPHEN

Connect with a hyphen words that suggest separation of what we best understand as unified processes:
- What happens when I note my thinking-feeling instead of ‘thinking’ separate from ‘feeling’? How about mind-body instead of my ‘mind’ separate from my ‘body’?
- Can these ever be separated other than verbally?

15. ETC.

Use “etc.” to note non-allness:
- Is that all?
• What else?
• What else?
• Do I have it ‘all’ now?
• What happens when I add “etc.” to the end of my communications?

ETC. ETC. ETC. ETC. ETC. ETC. ETC.

Etc