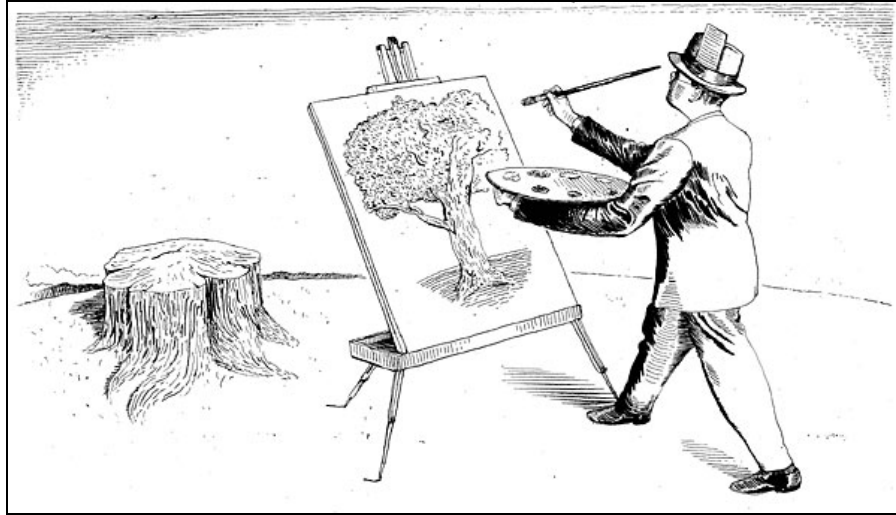


6. Consider the cartoon below (*NY Times*, 4/28/07). From a GS perspective, what can you interpret from it? (7 points)



7. You are a god-parent to your best friend's first child, Shamequai. The child is four years old, highly inquisitive, and has demonstrated amazing language skills. Knowing that you've taken a course in general semantics, your friend asks you, "Do you think we should teach little Shamequai that old saying, '*Stick and stones may break my bones but words will never hurt me*'? Is that a good attitude for kids to have as they grow and develop, or not?" How would you answer? (10 points)

From the following terms, select four. For each of the terms you select, give a brief definition of the term, then explain how it relates to any other term on the list. Do not “pair up” terms (e.g., don’t select *structure* and relate it to *order*, then select *order* and relate it to *structure*; use different terms), and do not use a term more than once as the “related to” term (e.g., don’t relate every selected term to *abstracting*). (10 points each)

Abstract, Abstraction Conditionality Consciousness (Awareness) of abstracting Dating Delayed reaction Differences among similarities, similarities among differences Etc. (et cetera) Evaluate/Evaluation Hyphen Identify/Identification IFD disease (Idealism-Frustration-Demoralization)	Indexing Multiordinal terms Multi-causality Objectify Order Organism-as-a-whole-in-environments Predictability Projection Quotes Semantic reactions Structure Two-valued vs multi-valued orientations What Is Going On
--	--

8.

9.

10.

11.

Explain the relevance of each of the following quotes to general semantics. (10 points each)

12. “The only man who behaves sensibly is my tailor; he takes my measure anew each time he sees me, whilst all the rest go on with their old measurements and expect me to fit them.”

13. “If the world has nearly destroyed itself, it is not from lack of knowledge in the sense that we lack the knowledge to cure cancer or release atomic energy, but is due to the fact that the mass of men have not applied to public policy knowledge which they already possess ... If this is true, then no education which consists mainly in the dissemination of “knowledge” can save us. If men can disregard in their policies the facts they already know, they can just as easily disregard new facts which they do not at present know. What is needed is the development in men of that particular type of skill which will enable them to make social use of knowledge already in their possession; enable them to apply simple, sometimes self-evident, truths to the guidance of their common life.”

14. “The fact of the matter is that the ‘real world’ is to a large extent unconsciously built up on the language habits of the group ... We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation.”

15. “We discriminate against people to the degree we fail to distinguish between them.”

Read the excerpted article on the next page. Answer #16 to complete the exam. For a maximum of 25 bonus points, answer the Bonus.

16. Generally speaking, would you say that the views expressed in the article support, or are in conflict with, what you've learned about general semantics? Why? *(15 points)*

BONUS: Analyze the statements in the article that best support your answer above, and give specific rationale for how each statement supports, or is in conflict with, what you've learned about general semantics. *(max of 25 points)*

Acceptance and the Law of Identity

By Tal Ben Shahar

The law of identity—that A is A—constitutes the foundation of logic and mathematics, and by extension of a coherent and meaningful philosophy. The law recognizes, quite simply, that something is itself—that it is what it is, with all the implications of being what it is.

Each and every person, not just the logical philosopher, must accept the implications of this law: failure to recognize—and act upon the recognition—that something is itself, can lead to dire consequences. If, for example, a person treats a racing truck as something that it's not, as, say, a flower, then this person will likely be run over; similarly, if he deals with cyanide as food, then he will most likely die. Living in accordance with the law of identity is a fundamental existential need.

When we say that something has an identity, we are saying that it has a specific nature. A racing truck, for example, is solid, hard, of a certain mass, and so on; cyanide has a certain chemical makeup, it interacts in a specific manner when it enters the blood stream, and so on. The law of identity might seem trivial—too obvious to mention—but its importance is anything but trivial.

It is not uncommon for philosophers, those responsible for setting the moral standards for society, to come up with ethical or political systems that do not take into consideration that A is A. Refusal to accept that a human being is a human being while prescribing a code of behavior for human beings, is equivalent to dealing with a racing truck while ignoring its nature as a racing truck. The consequences of violating the law of identity, when crossing the street or in coming up with a political system, are dire—life-damaging rather than life-enhancing. Communism, founded on an ethical system that ignores human nature, has led to the death of millions.

The law of identity is as central to psychology as it is to philosophy, and yet it is just as readily defied—especially in the realm of emotions. While most people find it easy to apply the law of identity to entities such as trucks and toxins, they refuse to accept this law when it comes to their own feelings. For example, many people have the image of themselves as brave and thus refuse to accept that they sometimes feel fear; some don't like to think of themselves as weak and deny their feelings of insecurity; and then there are those who perceive themselves as generous, and are therefore unwilling to recognize their jealousy. But a human being is a human being, and part of being human is feeling afraid and insecure and, at times, jealous.

While we can get away with defying some man-made laws, the law of identity, being a metaphysical law, tolerates no insubordination. I might not like waiting for a racing truck to pass before crossing the road or I might prefer to be able to eat anything regardless of its chemical makeup, but to enjoy physical health I must recognize the identity of things. Similarly, while I might not like to feel certain emotions and prefer to feel otherwise, I must accept these feelings if I am to enjoy psychological health.

Aristotle, the Greek philosopher, was the first to explicitly formulate the law of identity. According to Aristotle, this law is axiomatic, self-evident—the most certain of all principles. It forms the foundation of a coherent philosophical system, the Archimedean point upon which we can build the edifice of philosophy. Similarly, self-acceptance, the law of identity applied to human psychology, is the foundation of a healthy psychology, the Archimedean point upon which we can create, and live, the good life.