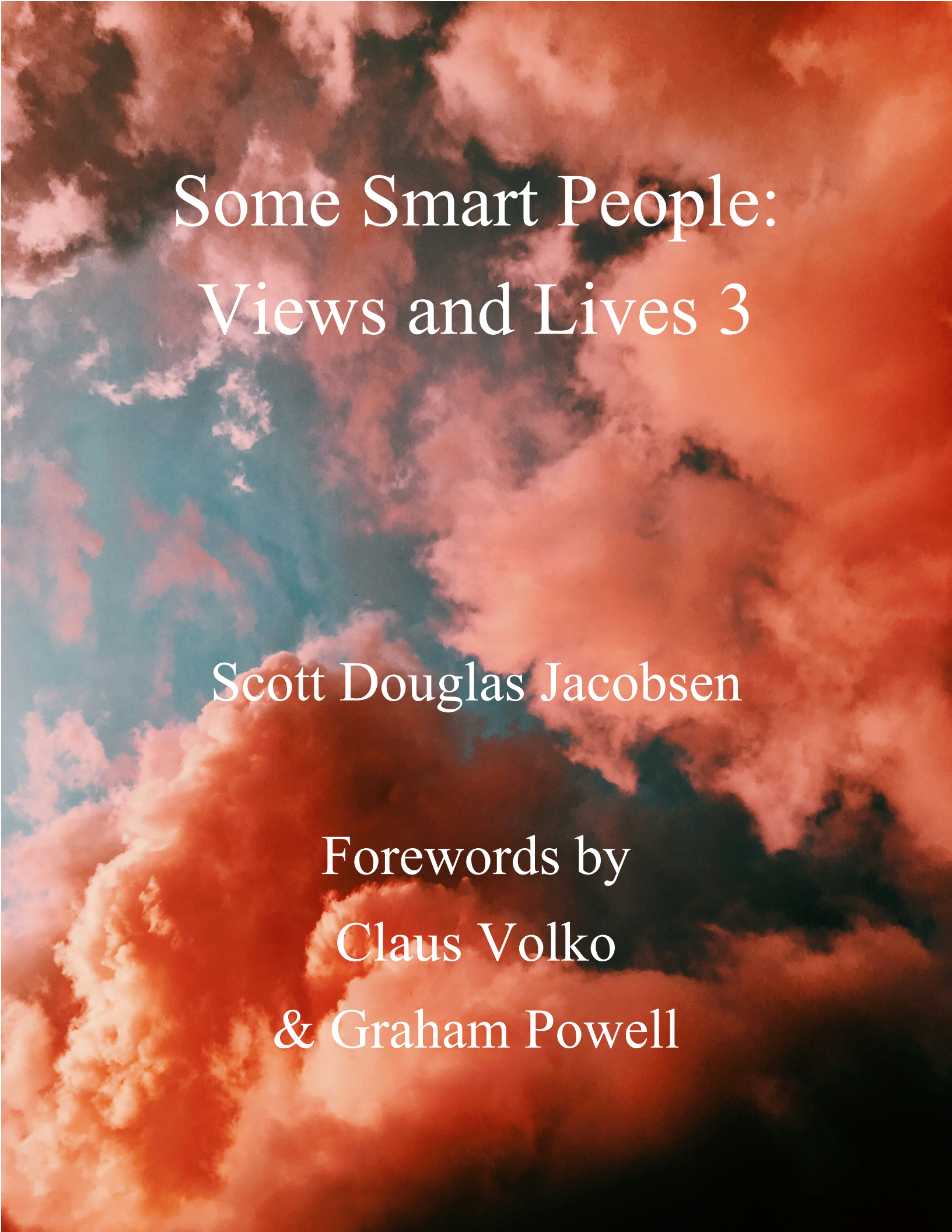




Some Smart People: Views and Lives 3

Scott Douglas Jacobsen

Forewords by
Claus Volko
& Graham Powell

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Some Smart People: Views and Lives 3

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Scott Douglas Jacobsen

Foreword by His Lordship of Roscelines, Graham Powell

First off, my interviews with Scott Douglas Jacobsen have been pleasurable and intellectually exhilarating. The discussion points have concerned my voluntary work as the editor of the World Intelligence Network magazine WIN ONE, which I revamped in 2019 as Phenomenon magazine.

The editor's job is artistic, logistical and time-dependant. The primary work of an editor is to make any content as warmly appreciated as possible, be that by amending the text, adding sub-headings, or by placing the content in an appealing order that flows from one topic to another. This last task is, I think, the most significant one that an editor can make.

Over the years, it has often made me smile when I have recalled the diverse circumstances in which I have performed the editing process, my adventures in Europe, the Middle East and Africa bringing about their own challenges, especially when each publishing deadline got close.

Creating an opus has always meant producing something that the editor scans thoroughly, particularly for errors and precise information. Most often, however, due to the time constraints, I have not explored the deeper meanings and consequences of increased knowledge as fully as I would have liked. Enter stage left, Scott Douglas Jacobsen.

Scott has always been supremely well prepared, and he has produced questions that are profound and stimulating, which is a rare aspect to interviews, and something I am sure the discerning reader will discover during their exploration of this book.

Hence, implicitly, this book is a chance for readers to broaden their knowledge base and to gain access to the thought processes and interests of highly intelligent people from varied cultures and societies across the world. For this, I thank Scott for the work he is doing and wish all the readers of this book a challenging and rewarding experience as they head towards the final page.

Foreword by Dipl.-Ing. Dr. Claus D. Volko, BSc

It is my pleasure to write a foreword to one of the editions of "Some Smart People: Lives and Views". Scott Jacobsen is one of very few people who are deeply interested in highly intelligent people, regardless of their social status, and gives them a platform where they can present their thoughts and ideas. For this, the high IQ community ought to be grateful for him. As a matter of fact, many highly intelligent people have not achieved a social status that would make them relevant for the mainstream media. Michael Ferguson wrote an essay about this phenomenon, called "The Inappropriately Excluded". It states that with an IQ above 140, chances to become a university professor, a physician, a judge or anything else with a high social status are lower than for people with an IQ between 130 and 140, and the higher your IQ, the lower are your chances. This is a phenomenon which makes me personally sad. I myself have at least had the chance to study and graduate with an M.D. and an MSc degree, but when I sent my resume to research institutions I also got rejected. In the end I managed to get some papers published thanks to my late friend and mentor Dr. Uwe Rohr, whom I had met at Mensa. Uwe was also highly gifted and had bad experiences with academia. He repeatedly stated that in academia people with revolutionary ideas are not wanted because they disturb the system. That was why he had a hard time in his life himself.

One of the papers I published together with Uwe is called "Model approach for stress induced steroidal hormone cascade changes in severe mental diseases". As the name suggests, it presents a model of how severe mental diseases are caused by changes to the steroidal hormone cascade, which are themselves caused by stress. For this paper, I conducted extensive literature research. My own unpublished paper "Symbiont Conversion Theory" is a generalization of Uwe's ideas on how these diseases could be treated.

I am aware that not all highly intelligent individuals are interested in science and research, and on the other hand it is also questionable if high intelligence is really required for these endeavors. Personally, Einstein has been a role model for me, and it is often said that he made his achievements in theoretical physics only because of his high intelligence. That is why I, having sensed that I am more intelligent than most people, have been interested in science since childhood.

But probably the general public overestimates the power of intelligent people. Due to the political system, intelligent people actually have hardly any power. The system in fact perpetuates itself since brainwashed people make decisions based on what they have been told to do, and they pass these brainwashed opinions on to the next generation. The results of the elections do not really reflect what the voters are thinking but what they have been told to think.

In reality, highly intelligent people are more of a fringe group, which would be hardly heard by others if there were not courageous people like Scott Jacobsen. Again, thank you very much for what you are doing.

An Interview with Graham Powell on Gifted and Talented Life & Publications (Part One)

2019-04-15

[His Lordship of Roscelines, Graham Powell](#), earned the “best mark ever given for acting during his” B.A. (Hons.) degree in “Drama and Theatre Studies at Middlesex University in 1990” and the “Best Dissertation Prize” for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of [STHIQ Society](#), Former President of [sPIqr Society](#), Vice President of [Atlantiq Society](#), and a member of [British Mensa](#), [IHQS](#), [Ingenium](#), [Mysterium](#), [High Potentials Society](#), [Elateneos](#), [Milenija](#), [Logiq](#), and [Epida](#). He is the Full-Time Co-Editor of [WIN ONE \(WIN-ON-line Edition\)](#) since 2010 or nearly a decade. He represents [World Intelligence Network Italia](#). He is the Public Relations Co-Supervisor, Fellow of the [Royal Society for the Encouragement of Arts, Manufactures and Commerce](#), and a Member of the [European Council for High Ability](#). He discusses: background, pivotal moments, and educational attainments; becoming a member of the high-IQ community; becoming the main editor for World Intelligence Network ONLINE Editions (WIN ONE), formerly Genius To Genius Manifest (G2G); tasks and responsibilities; developments in his tenure right into the present; and the most read articles.

Scott Douglas Jacobsen: In terms of the background, what is it? What are the pivotal moments and educational attainments forming you?

Graham Powell: What an intriguing question, Scott. My first thought is that the immediate aftermath of my birth was especially significant as my mother suffered from depression and I was looked after by my grandparents while my mother spent months in hospital. This meant that I did not get baptised – though my brother and sister were. I later went to Sunday School with my brother, yet my foremost memory is of coming home to help my father rebuild the garage. We were clearly sent to Sunday School to be out of the way as my father did the vast amount of cement mixing, then the two of us did the more intricate jobs. We worked very much around the house and I learnt carpentry and other building skills from age four. We always worked with the end result in mind and little else, my father also being a perfectionist. I remember him shouting at me to keep things still as he laboured to fit everything together. He shouted at me one time because I was not supposed to move, despite him falling over. I had to keep the post straight! Perhaps it helped induce in me an autotelic personality type, something prevalent to this day as I do my daily duties. I also developed an early life with a more philosophical outlook than a religious one. Life has never involved earning money as a main goal.

My mother volunteered as a Saint John’s Ambulance nurse and I read all the books she had on it, gaining an excellent knowledge of first aid and anatomy. It was about this time that she told me about when the doctor performed the post-natal checks and commented on how well co-ordinated I was. I think this influenced my father giving me football training in the field next to our house, sport featuring heavily in my youth. I learnt to play football equally with either foot and was very good at heading the ball, even though I was only average height when young.

At Primary School I was popular, and meeting various teachers clearly forged my mental and physical development. Mrs. Bert took us for creative writing and I emerged as a poet. I was often asked to write poems because my schoolmates knew Mrs. Bert would like them and give us ‘House Points’. On one occasion, she gave Haxted House four points for a poem about a giant

bird landing and befriending a poet, so we won the House Competition for that term. Mr. Apps, the science and PE teacher at Middle School, also liked me, my prowess at football suddenly being eclipsed by my exceptional ability at cross country running. Bernard Apps became my trainer and I ended up representing my county at the sport.

At Senior School I broke the school record for 800 metres and was one of the few victors in my House that day. Indeed, I became something of a 'hero' within Grants House, though I was shy and in no way ardent in pursuing such adulation.

By age 15 I had added cycling to my sporting repertoire, my father rekindling his youthful enthusiasm for the sport. It was a significant time, in hindsight, because during those three years I met people who are now well-known in their fields, one person in cycling itself, another in politics. Knowing them during more humble times helps keep me grounded.

I also went into the Sixth Form, but was disillusioned by the experience as we seemed to be persecuted for being the 'Punk Year', so different from any previous academic group at the school. Just before the first year exams, I had an accident on my bicycle and ended up in hospital, the week spent there influencing my choice to leave school and emerge into the working world. Overall, I was tired of being with teenagers who just seemed so infantile, though maybe their bravado and confidence in social situations also jarred, my struggle through that period being mainly one involving extreme introversion. Most of the times I just didn't want to speak.

I left school and immediately got a job in geophysics, my rise in that area being quite phenomenal. I developed as a communicator and within three years became proficient in social situations. My new confidence made me want to self actualize, the way of doing this coming via two means: a journey around Europe and a return to academia. I eagerly arranged both.

My ten-week hitch-hiking tour of Europe made me realise that I was exceptionally bright and able to communicate across the continent, even if many languages were known minimally by me. I also developed amazing endurance and could walk for many kilometres each day, if required. I carried most of the kit which my work colleague and I had, which was also an ego-blow to that colleague, so much so that he became jealous and resentful – even violent. Towards the end of the tenth week away, we separated and I went straight back home to Surrey, England, from northern Luxembourg. It took 27 hours!

Shortly after my return, I decided to go to college and my aim was to attend university. I met Dorothy Humphrey, a 53-year-old English teacher from Glasgow. I owe her an immeasurable debt in life for taking what was, in essence, a kindling love of my language and transforming it into a raging fire of desire for it. This has never left me and I know it never will.

About this time, I also joined a theatrical group and my love of acting supplemented my studies in language and literature. Several in the drama group said how brilliant I was and after a few years of saving, I applied and was accepted onto the Drama and Theatre Studies course at Middlesex University. I learnt many new aspects to drama and theatre and I am happy to say that I am still in contact with many from that course. It was an incredibly stimulating, creative and rewarding time in every respect!

My post-graduate desire to fuse personal development with creativity and innovation made me take an MA in International Human Resource Management. At the University of Newcastle-upon-Tyne, I won the academic prize for Best Dissertation. Disappointingly, however, I never got a job within that specific area. Instead, after a few years of retail management, I qualified as

a teacher and until recently taught English both in England and abroad. The last few years have seen me develop as an English teacher at university, then advise C.E.O.s and civil servants on how to present themselves, plus create and innovate within their respective areas of competence and responsibility. It's merges many aspects to my career, which I enjoy.

Jacobsen: How did the high-IQ community become part of life? How did you find it, in other words?

Powell: At East Surrey College (where I met Dorothy Humphrey) I made friends with a man who had recently finished a relationship with a member of British Mensa. He was convinced that I would be able to join, so he encouraged me to apply. After finishing college (which drained me of all my financial resources) I resumed work for a while and became a paid-up member of Mensa in January 1987. My interest in the high IQ community really expanded, however, when I got the internet connected within my home in Sardinia. That was 20 years after joining Mensa and by 2009 I had joined a few on-line societies. None of them were in the World Intelligence Network, but, in 2010, I saw a message from Dr. Evangelos Katsioulis, the founder of the WIN, about translating the WIN site into Italian. I volunteered to do that, and, just as I was about to finish the translation, more societies joined the WIN and I was suddenly a member.

Jacobsen: How did you become the main editor for World Intelligence Network ONLINE Editions (WIN ONE), formerly Genius To Genius Manifest (G2G)?

Powell: Immediately after finishing the voluntary translation work, Evangelos invited me to resurrect the WIN ONE, which had not been published for over three years at that point, and I took up the editorship, advertising for contributions. They came in rapidly, even a paper in Italian, which I translated. My first WIN ONE was as big as all the previous editions put together, so I was obviously pleased about that.

Jacobsen: What tasks and responsibilities come with the position?

Powell: The editor not only advertises for contributions; the role also involves checking each contribution for accuracy, decency and appropriateness – though I must admit that these aspects have never been imposed to refuse publishing anything. The editor collates the content and, especially, corrects the texts, many being written by people whose mother tongue is not English. The editor augments the content, introduces each part and improves the readability of each article, putting in subtitles (for example) or dividing the content into sections. This is all done whilst liaising with the original writer. The last few magazines have seen me contribute a major percentage of the content, especially the puzzles. The editor also decides on the style of the magazine and most of the covers have been designed by me during my tenure.

Jacobsen: What have been the main developments of WIN ONE in personal tenure?

Powell: The main development from the WIN ONE has been the WIN Books Project, the first “WINtelligence Books” publication coming out earlier this year as a Kindle book. “The Ingenious Time Machine” is an expression of the talents and ideas within the World Intelligence Network and it took four years to develop and publish the volume. The physical copy of this book should be made available later this year, or at least, that is my goal.

I am also about to publish the WIN ONE more often, though discussions with new collaborators are going ahead now, so I can't give away too many details... Maybe we can talk again in a few months' time, Scott... I'd certainly like that.

It has been via my WIN ONE activities that I have made friends and a few times this has evolved into inviting contributors to conferences and meetings, mainly in Dubai and London. It is a personal dream to invite to members to Malta at some point in the not too distant future... Promoting this will be a development within the pages of the WIN ONE. I think the WIN ONE will evolve to be a vehicle for getting people together. Face to face meetings seem more popular in the High IQ World these days, not the production of long, written articles.

Jacobsen: What have been the most read articles? Why?

Powell: Though specific data is not available to affirm which articles have been the most read, I can give personal feedback on what you ask. Most people seem to like the philosophical articles, especially the ones by Paul Edgeworth, whose brilliant analyses of philosophers and aspects to their work, such as Aristotle's writing on contemplation, Cartesian Motion and Heidegger's Dasein, have been appreciated very much. I know this because readers have contacted me about them. I also appreciate Paul's work and my own writing has sometimes, serendipitously, evolved to be akin to Paul's explorations. Rich Stocks' writing about practical philosophy has been praised too, something I am pleased to have contributed to as well, his work being a commentary on current events in America and the dialectical implications of them, to crudely summarise some of the work he has done. The poetry published in the WIN ONE is popular too. Much of it is also an expression of the zeitgeist prevalent today, which is satisfying to experience.

Above all, Scott, I thank you for your questions and hope that you have gained much from our exchange. I certainly have.

Jacobsen: Thank you for the opportunity and your time, Graham.

Appendix I: Footnotes

[1] Editor, WIN ONE; Text Editor, Leonardo (AtlantIQ Society); Joint Public Relations Officer, World Intelligence Network; Vice President, AtlantIQ Society.

[2] Individual Publication Date: April 15, 2019: <http://www.in-sightjournal.com/powell-one>; Full Issue Publication Date: May 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Graham Powell on WIN ONE, Contributors, and Selection (Part Two)

2019-04-22

[His Lordship of Roscelines, Graham Powell](#), earned the “best mark ever given for acting during his” B.A. (Hons.) degree in “Drama and Theatre Studies at Middlesex University in 1990” and the “Best Dissertation Prize” for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of [STHIQ Society](#), Former President of [sPIqr Society](#), Vice President of [Atlantiq Society](#), and a member of [British Mensa](#), [IHIQS](#), [Ingenium](#), [Mysterium](#), [High Potentials Society](#), [Elateneos](#), [Milen-ija](#), [Logiq](#), and [Epida](#). He is the Full-Time Co-Editor of [WIN ONE \(WIN-ON-line Edition\)](#) since 2010 or nearly a decade. He represents [World Intelligence Network Italia](#). He is the Public Relations Co-Supervisor, Fellow of the [Royal Society for the Encouragement of Arts, Manufactures and Commerce](#), and a Member of the [European Council for High Ability](#). He discusses: the current trajectory of WIN ONE; prolific contributors to WIN ONE; differentiation of gifted and talented, and not, content; striking poems; soliciting material; selection processes; and determination of an aspect of mind behind produced content.

Scott Douglas Jacobsen: Now, with the current trajectory of WIN ONE, what will be the plans for 2019/2020?

Graham Powell: I am about to collaborate with Krystal Volney, a long-time member of the WIN, on the production of the WIN ONE. Some ideas that are proposed include getting experts from outside the WIN to contribute, the magazine up to now consisting exclusively of material from WIN members. This will involve Evangelos Katsioulis too, the WIN being his creation, and it will need his approval. As hinted at earlier in this interview, I think the WIN ONE will express the results of one-to-one meetings and the results of discussions. Projects will also be relayed. I wish that real life problems be addressed by members and that active participation from WIN members will be encouraged. The high IQ network of societies is large; but the solitary nature of high IQ people in general, as the protagonists for change at the WIN see matters, means that encouraging participation is to be increased.

Jacobsen: Who have been prolific contributors to WIN ONE?

Powell: Aside from my own contributions, which have been substantial, the main contributors over the years have been Paul Edgeworth, Marco Ripà, Phil Elauria, Claus-Dieter Volko, Gwyneth Wesley Rolph and Krystal Volney. Paul Edgeworth has been the most prolific contributor over the entire time that I have been the WIN ONE editor.

Jacobsen: What seems to differentiate the content produced by the High-IQ community and the non-gifted & talented community?

Powell: The philosophical nature of the contributions, especially ones which question the role of people in society, or papers which attempt to apply complex mathematical or linguistic theories to societal problems (or existential states) all seem to distinguish the contributions from high IQ individuals from non-gifted people, though, as a person from a professional, didactic background, I wish to point out that talents are multifarious and not limited to the ones which can be expressed in a magazine. It is another reason I want the WIN ONE to evolve and attempt to communicate more widely, gaining insights and contributions from those outside what is labelled

“The High IQ Community”.

Jacobsen: What poems struck a chord with you?

Powell: I delight in reading the poems by Therese Waneck, one of the few high IQ poets I currently rate very highly. Her poems are short, yet gems at capturing moments of emotive intensity.

“Child Carries the Lullaby”, “Umbrella Clown” and “Educated Mime” spring to mind, each one appearing in the WINtelligence Book “The Ingenious Time Machine”. Obviously, my own poems strike a chord, that’s largely why I wrote them, the most endearing being “As promised, a soldier’s love visits in the rain”, “The Physics of Love” and “Reflections on Time and Darkness”.

Jacobsen: What are the main pathways for garnering or soliciting material for WIN ONE?

Powell: Most contributors have become friends over the years and I message them individually. They usually respond favourably. I also put adverts in the Facebook groups and on the WIN website. I hope this interview also inspires people to approach me. In the past, the conferences I have attended and the meetings in real life have also spurred people to write for the WIN ONE.

Jacobsen: In the process of accepting or rejecting material, aside from formal processes, there is, as an editor, an intuitive, even emotive, selection process within the framework or bounds of the criteria for submissions. Can you explain some of this non-verbal, or pre-verbal, selection process happening alongside regular choosing of content, please?

Powell: The G2G Manifest and the first WIN ONE were in existence prior to me becoming the editor, so people were aware of the content that had been accepted up to the beginning of my tenure. Firstly, I skim the proposed contributions and note my emotive response to them, as well as my cognitive appreciation of what is expressed. As said previously, I have never rejected a contribution, though sometimes the work has been modified in collaboration with the author. Most authors have trusted my judgement on the presentation and ease of reading that is necessary because even the most intelligent and diligent of reader needs guidance in order to get through an in-depth, complex series of concepts. It is also a question of what I would call ‘the greyness’ of a text, the addition of some illustrations or graphics making the experience for the reader more pleasurable. This is an intuitive reaction to the work that is submitted. I see the editor as a guide throughout the magazine and someone who eases the transition from one part of the magazine to the next. The overall style and look of the magazine should be appealing, and it is the same for a teacher as each lesson proceeds. Like any good lesson, or, indeed, novel, the ending should be clear, plus satisfying. It is also a tradition regarding the WIN magazine that the date of publication follows some kind of a sequence, this also influencing the arrangement and presentation of the content. International Pi Day dominated one edition, for example; another had prime numbers as the date... quirkiness seems to appeal to the High IQ community.

Jacobsen: In terms of written content, could one, theoretically or actually, differentiate the content produced by someone at 2-sigma, 3-sigma, 4-sigma, 5-sigma, and 6-sigma above the norm – without prior knowledge of the individual’s general intelligence score?

Powell: Within a high IQ group, this was proffered as a discussion piece a few days ago. My initial reaction was that a precise identification of IQ would not be possible based solely on written content, mainly due to the complexities and varieties of language being diverse and non verifiable diachronically, nor upon transcribing from one language to another – I.E., many people write

in a second or even third language, or they demand that their original text be translated. This mediates their expressiveness in terms of complexity, lucidity and profundity. Placing the individual within a sigma level, as you query, however, is possible, in fact, most of the time I already know that information regarding a contributor. So, in other words, based on my experience, could someone make a shrewd assessment of another based on their written contribution? Well, yes, I think they could.

Jacobsen: Thank you for the opportunity and your time, Graham.

Appendix I: Footnotes

[1] Editor, WIN ONE; Text Editor, Leonardo (AtlantIQ Society); Joint Public Relations Officer, World Intelligence Network; Vice President, AtlantIQ Society.

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An Interview with Graham Powell on Cognitive Limitations, WIN ONE Content, “Leonardo” and Sidis, and AtlantIQ Society (Part Three)

2019-05-22

[His Lordship of Roscelines, Graham Powell](#), earned the “best mark ever given for acting during his” B.A. (Hons.) degree in “Drama and Theatre Studies at Middlesex University in 1990” and the “Best Dissertation Prize” for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of [STHIQ Society](#), Former President of [sPIqr Society](#), Vice President of [Atlantiq Society](#), and a member of [British Mensa](#), [IHIQS](#), [Ingenium](#), [Mysterium](#), [High Potentials Society](#), [Elateneos](#), [Milenija](#), [Logiq](#), and [Epida](#). He is the Full-Time Co-Editor of [WIN ONE \(WIN-ON-line Edition\)](#) since 2010 or nearly a decade. He represents [World Intelligence Network Italia](#). He is the Public Relations Co-Supervisor, Fellow of the [Royal Society for the Encouragement of Arts, Manufactures and Commerce](#), and a Member of the [European Council for High Ability](#). He discusses: cognitive and written content in WIN ONE; English as a second language, intelligence, and other barriers to some content; mental attributes tied to higher intelligence; Text Editor for Leonardo of AtlantIQ Society (WIN registered) work; the (Joint) Public Relations Officer for WIN, and the Vice President of the AtlantIQ Society, work; most exhausting and try parts of the jobs; most rewarding aspects of the jobs; and intelligence and creativity.

Scott Douglas Jacobsen: Let’s dig deeper into the form of thought represented in the written word with a focus on English in WIN ONE and then the differentiation of sigma levels. Mostly, adults will write for it. Therefore, the sigmas per individual will not fluctuate much.

There may not exist a definitive metric in terms of the written word for some of the aforementioned reasons, by you, in Part Two of the interview. However, upper limits will exist on content complexity or cognitive load, for example, for lower sigmas. We can start there.

What subject matter may be out of the cognitive reach of some in the community submitting to WIN ONE – not as a judgment of character or virtue, but, rather, a possible fact of life?

Graham Powell: I appreciate both your diplomacy and candour, Scott. It is indeed, not about virtue or about being judgemental regarding a person’s character. Previously, however, I said that philosophical texts, plus other articles and essays which have a highly mathematical content, distinguish the work produced by the high IQ community from other members of society. Both these types of text can get very complicated, even for people at the 2 sigma level above the mean IQ of the general population, the oft-quoted research by Hollingworth indicating that a 30 point gap between intelligence scores is likely to present an impenetrable barrier to cognitive understanding. Secondly, research by Dean Keith Simonton brings into question the level of creativity that can be gained at higher intelligence levels, the mode of expression and need for intricacy in both detail and precision being too much for many people with very high IQs to deviate from. So, though very high IQ people will probably understand highly creative content, they will not be as good at producing it, and perhaps restrictively critical of the content that is produced. To further illustrate my first point, “Being and Time”, “Sein und Zeit”, by Heidegger presents an ardent challenge to even the most intelligent of individuals, so any further discussion and extension of Heidegger’s concepts and conclusions is likely to be incomprehensible to many readers, including WIN ONE readers and contributors; however, to put things more in perspective for your

readers, Scott, the WIN is now open to people to join if they have an IQ from 115 SD15 and upwards. Some of the members of the WIN are leading proponents in their fields, so potentially they can produce work which is too specialized and, in colloquial terms, too esoteric for the majority to fully understand, or even relate to sufficiently – again, talking within the parameters that you state in the question.

Jacobsen: After a certain sigma, barring extenuating circumstances of a barrier to English as an understood language, what level of intelligence provides a general ability to comprehend all possible content reasonably published in WIN ONE?

Powell: It has been my experience that those within the three sigma range of IQ can fully understand the kind of content that is submitted. I remember statistics produced in 2010, which evaluated the average IQ within the World Intelligence Network, put it at around the 140 mark, SD 15, the original WIN which was conceived and created by Evangelos Katsioulis having a minimum IQ requirement stipulated by the CIVIQ Society, so at 3 Sigma, though by May 2010, other societies with lower IQ entrance requirements had joined the meta-society. Most contributions to the WIN ONE, in my experience, have been summaries with conclusions gained from that particular approach to subjects. New, wholly original written content, is not usually submitted, mainly because other avenues for that kind of material are preferred by WIN members – though I have assisted in producing that kind of work. Quintessentially, then, work of a complexity which is beyond the understanding of those within the 3rd Sigma level of IQ scores does not appear in the WIN ONE.

Jacobsen: Do any negative mental attributes positively, and statistically significantly, correlate with higher intelligence levels? When do these, if they exist, manifest to egregiously bad levels? Or is this an incorrect framing, where intelligence simply acts as an amplifier of regular human vices or negative traits?

Powell: Wow, Scott! That is a broad question which would require a substantial answer covering the equivalent of several theses; but I shall attempt to answer it as succinctly as possible, steering readers towards other sources which will give them further information on the issues.

Firstly, on a neurological level, the areas of the brain responsible for cognitive function have been found to have shorter axons and a myelin sheath which affords quicker responses. In fact, the notion of ‘a big brain’ does not usually correspond to actuality, the neurological structure of grey and white matter being more compact

In terms of mental attributes, the speed of response to impulses produces hypersensitivities which can be detrimental to a tranquil existence. Existential angst, as it is often termed, is a corollary of the deeper, more extensive analysis of what Heidegger named Dasein. Reading any of the biographies of one of the most famous people with a high IQ (perhaps a person who had the highest ever IQ) William James Sidis, will inform people interested in this topic. The Sidis family were prone to exaggeration, yet the core analysis of the life of William Sidis reveals a man of considerable talents, plus lamentable eccentricities and a tragically early death.

As for egregiously bad traits, well, these appear in all parts of society and not wholly due to intelligence levels, though the most common trait that I have experienced and consider lamentable is an overly inflated opinion concerning ability (most commonly cited at lower intelligence levels as the Dunning Kruger Effect, yet applicable to higher levels of cognitive ability too). It’s an unwise person who exhibits this effect within an environment where they are likely to have their

limitations made apparent, something which often results in an exchange of insults and, as I have also experienced, a person deliberately creating some alternative profiles on-line to give the impression that others are fully backing up their claims.

Aside from this, autism, though not egregious in itself, of course, has a 25% positive correlation with higher cognitive abilities, according to research done in 2015 by Edinburgh University (so I read recently) especially amongst those who are classified with Asperger's Syndrome. As a teacher, I always flagged up these youngsters in the class register, because, though I taught English and Drama, their perspective was likely to develop and be influenced greatly via their mathematical ability, plus evolve with some difficulty when they had trouble empathising with other opinions. In general, they tend to be reticent about expressing themselves as a result.

As for 'framing', as you express it, noting attributes as 'positive' or 'negative' is open to interpretation, the positivist perspective on intelligence veering towards the phenomenological, or the Marxist. If someone perceives something to be real, it is real in its consequences, as a contemporary statement of the Thomas Theorem would have it. Intelligent people tend to question everything and not to take things for granted, nor register matters as eternally how the majority perceive them. This can be resented and be seen as 'bad' within the milieu of the majority, and, in history, I instantly think of Pythagoras, of Socrates, of, even, the 'upstart' Shakespeare and the watchmaker Harrison, the last example producing extraordinarily complex timepieces that revolutionized horology, yet upset the upper echelons of British society because he was, to put it simply, 'not one of them'.

My research into group dynamics has also revealed that highly intelligent people tend not to work very well collectively compared with other more diversely comprised groups. Basically, having highly smart people gathered in a room will not necessarily produce the best results in every situation and discussion. In conclusion, then, I think both broad aspects to your line of inquiry are correct: intelligence in itself has negative traits and can amplify other detrimental factors in society as well.

Jacobsen: As the Text Editor for *Leonardo* of AtlantIQ Society (WIN registered), what have been notable projects and initiatives, publications and experiences, from this station?

Powell: My involvement in the production of this journal, Scott, occurs over a brief number of hours close to the publication date, and this is something I have committed myself to almost every three months, towards the end of February, May, August and November, since May 2010. Beatrice Rescazzi does a really great job pulling together the content and I work on the journal utilizing Publisher. On the first of June, September, December and March, the *Leonardo* magazine is uploaded. In it we have promoted science initiatives, most notably IQ For Science, whereby participants can use their skills to resolve gene-related problems or abnormalities. We have a competition running at the moment which is centred around high IQ people proposing solutions to world problems, 'real ones', not ones of the hypothetical variety. *Leonardo* is a magazine which represents the members of three societies, AtlantIQ (as you note) the STHIQ Society, plus The Creative Genius Society. I am proud to be an Honorary Member of the STHIQ Society. The founder of STHIQ is a genius named Gaetano Morelli, whose work on dynamic IQ tests, called "Retro-analytical Reasoning IQ Tests" (which he did with European Genius of the Year, 2014, Marco Ripà) I am also proud to say I helped with, if only minimally. I would not have interacted with Gaetano if it were not for the *Leonardo* magazine. My most amazing memories are of the places in which I have done the text editing, a kitchen in Tecom, Dubai, at 2 am being one

of them, then an apartment in Izmir, Turkey, after an argument with my girlfriend about my commitment to the magazine – and not to her! (This was part of the joy of having a girlfriend with Narcissistic Personality Disorder!) My latest editing session was done in the Heraldic Room of The Bugibba Hotel, Malta, just a few hours before midnight. Some of the articles have been very difficult to correct. Correcting anacoluthon, which means the incorrect syntax of sentences, is very difficult when coupled with incorrect word choice. One recent article took hours to get into a readable state, but, ho hum, I did it! It's also quite an art correcting poetry, the intentions of the poet being uncertain sometimes, and, of course, it is their work of art. As a poet, I am especially aware of how a piece of verse is a unique, personal mode of expression. If I have time, I contact the poet, but sometimes it is not possible. It is then that the art of the editor is an acutely diplomatic one.

Jacobsen: As the (Joint) Public Relations Officer for WIN, and the Vice President of the AtlantIQ Society, what tasks and responsibilities come with these positions?

Powell: To be honest, the positions are rather benign ones, though I suppose my help in organising the 12th Asia-Pacific Conference on Giftedness, seven years ago, was, in effect, done in the name of the WIN, so constituted me fulfilling the role of Joint Public Relations Officer whilst in Dubai. As for the AtlantIQ Society, Beatrice Rescazzi is the society President and we sometimes talk via Skype and are in monthly contact via e-mail. We often decide on competitions and discuss how to adapt and refresh the look and purpose of the society. The AtlantIQ Society, like any social entity, needs to be changed as time passes and the zeitgeist of the high IQ planet varies. Evangelos Katsioulis and I met in Dubai and spent wonderful evenings discussing how the WIN might develop. This later involved Manahel Thabet as well and, as I mentioned before, I hope this role of getting people together will flourish this year.

Jacobsen: What are the most exhausting or trying parts of the jobs?

Powell: I like to think I am diplomatic when dealing with disputes within the societies. Some egos in the high IQ world are 'stratospheric', which links with the earlier discussion about some egregious manifestations of being labelled 'intelligent'. Some members have been disqualified due to cheating, which is just plain disappointing. Some members have shared their problems with us, sometimes at an extremely deep, emotional level. That takes a lot of energy, sometimes, but I don't wish to give the idea that the notion of support is necessarily a terrible burden. It can be very rewarding.

Jacobsen: What are the most rewarding aspects of the jobs?

Powell: For me, it has been the varied opportunities to meet the members, then further interact, help, encourage and appreciate what they have to offer the world. Being supportive during what are, occasionally, tragic circumstances, I have found to be rewarding and truly memorable. The opportunities for working in five different countries have arisen during my tenure in these posts and I am thankful for that broadening of horizons and cultural experience.

Jacobsen: Does intelligence level correlate with creativity? Who are the most creative people that you have ever met in life? Why them?

Powell: As inferred earlier, it's a moot point that I don't hold as having been validated definitively. I read that to a certain extent, the structures of the brain which afford more creative, divergent thinking are antagonistic to the kind of structures which promulgate fast thinking. It's partly

why studying Einstein's brain holds such an interest, he being a man of intelligence and creativity – especially via his visions and intuitive insights. Poincaré was a far superior mathematician than Einstein, in my opinion, with similar intuitive, creative solutions to problems. Later physicists of disputed IQ levels, yet with tremendous impacts within their specific fields of study (and here I'm thinking, in particular, of Richard Feynman) also developed a flair for art. I wish I'd been able to meet Goethe and to have seen him in action. I have seen Evangelos assimilate and compile large amounts of data in a short time, but I could not say how creative I think he is. I've worked with the chess Grandmaster Raymond Keene, who certainly played some creative games, and I've met mind mapping world champions; but, as regards the most creative people that I've met, I must admit, I have a higher opinion of the young French boy who did my task in class of creating an island of his dreams. For a start, he put it on a cloud... he certainly proposed ideas never seen by me before and I have never seen since. I think of my friend Gillian "Wiggy" Wilson, an artist, scenery designer, costume maker and modeller: whatever comes to her mind she seems able to make. My fellow drama student, Brian McDermott (who I recently connected with once more on social media) was, and I believe, still is, an original thinker with a strong sense of wonder akin to a youngster's... I think of my marvellous friend Martine, who is a foreign languages and computing teacher. Her linguistic ability and her fervour for communicating ideas, plus her enjoyment of nature, is exemplary. I will see Martine soon. I hope to see Brian and "Wiggy" again too. They make every day like the first day of your life. Everything is out there, ready to explore. I love that!

Jacobsen: Thank you for the opportunity and your time, Graham.

Appendix I: Footnotes

[1] Editor, WIN ONE; Text Editor, Leonardo (AtlantIQ Society); Joint Public Relations Officer, World Intelligence Network; Vice President, AtlantIQ Society.

[2] Individual Publication Date: May 22, 2019: <http://www.in-sightjournal.com/powell-three>; Full Issue Publication Date: May 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Graham Powell on Dr. Florian Schröder, Owen Cosby, Genius 2 Genius Manifest, and WIN ONE Editorial Direction Set in the Past (Part Four)

2019-07-22

[His Lordship of Roscelines, Graham Powell](#), earned the “best mark ever given for acting during his” B.A. (Hons.) degree in “Drama and Theatre Studies at Middlesex University in 1990” and the “Best Dissertation Prize” for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of [STHIQ Society](#), Former President of [sPlqr Society](#), Vice President of [Atlantiq Society](#), and a member of [British Mensa](#), [IHIQS](#), [Ingenium](#), [Mysterium](#), [High Potentials Society](#), [Elateneos](#), [Milenija](#), [Logiq](#), and [Epida](#). He is the Full-Time Co-Editor of [WIN ONE \(WIN-ON-line Edition\)](#) since 2010 or nearly a decade. He represents [World Intelligence Network Italia](#). He is the Public Relations Co-Supervisor, Fellow of the [Royal Society for the Encouragement of Arts, Manufactures and Commerce](#), and a Member of the [European Council for High Ability](#). He discusses: the first three issues of WIN ONE under the aegis of Florian Schröder and the formats of the issues; the issue under the editorial leadership of Owen Cosby; and the influence of the prior issues on the editorial guardianship of Powell.

Scott Douglas Jacobsen: If we look at the ways in which the publications have changed over time for the World Intelligence Network, or WIN, one of the more noticeable changes has been the transition from the previous title of *Genius 2 Genius Manifest* to *WIN ONE*.

The first three issues were under the auspices of Florian Schröder. The fourth issue was under the aegis of Owen Cosby. Now, the formats remained relatively similar for *Genius 2 Genius Manifest* with a word from the editor, art, poetry, essays, riddles, and then one change with the inclusion of a section for photos. Any idea as to the reason for this specific format to the publication in its prior manifestations?

Graham Powell: Dr. Florian Schröder would have to definitively answer that question, Scott, though the format may have been influenced by Dr. Evangelos Katsioulis as well. Evangelos supervised the early editions I produced, as one might expect from the Founder and President of the WIN. The impression I got from the early magazines was that they were akin to research papers, the origin of some of them coming from research, so I hypothesize that this origin influenced the layout and format.

Jacobsen: Also, following from the previous question, we can note the content with Pascal’s Wager and Kraitchik’s Paradox, Martin Gardner, IQ and EQ, intercultural competence, phenomenology and theology, nonverbal communication, haikus, analysis of the early demographics of WIN (findings: mostly male members in several societies), and intelligence and competence (highly in-depth).

When Cosby took over as the main editor, the content, for his one issue of editorial leadership, contained some photographs with Chris Chsioufis, Julie Tribes, Thomas Baumer, and Evangelos Katsioulis, part two of the content on intelligence and competence, an interesting take on the ontological status of “GOD” through smushing the lines of epistemology into an penultimate and eternal agnostic epistemic state on the question (can’t say one way or the other), on the work of

Descartes, Baruch de Spinoza, and some commentary on intelligence tests in a framework of logical art.

Prior to working on the fifth issue as the editor for WIN ONE, as the name changed – as noted, how did this prior work and content inform the fifth issue?

Powell: I wanted the WIN ONE to be more like a magazine, not a collection of research papers. In May 2010 I helped Beatrice Rescazzi produce the first magazine for the AtlantIQ Society, the layout and colourfulness of the design appealing to me. Beatrice was largely responsible for that, plus I was interested in putting more artistic elements into the WIN ONE. After a near four-year gap in production, I eagerly contacted my friends in the WIN and put advertisements on the website. In a short time, many publications were supplied, most notably, a paper on mathematics in Italian, which I decided to translate. I only had 15 or so days to do that translation, but I liaised with Marco Ripà and we got it done. This increased the content significantly. Evangelos also volunteered to supply an overview of the WIN, largely due to the increase in society membership during the first half of 2010. The average IQ of the meta-society was now lower than before, which also influenced my approach to the design. I wanted it to appeal to a broader spectrum of membership.

Jacobsen: Continuing from the last question, how did this begin to inform future issues past the fifth? How did you adapt the content and the format into something entirely personal while within the framework of the World Intelligence Network for *WIN ONE*?

Powell: In 2011 I took a year out from work, my interests in creativity and innovation occupying my days. I read *The Language Instinct* by Steven Pinker and extrapolated from it thoughts and ideas which I later found to be aligned with concepts in Positive Psychology and philosophy, the essay by Paul Edgeworth on Contemplation strongly influencing my approach to didactic planning, for example. This was reflected in the WIN ONE production as I wanted creativity to be featured within it much more, the overall layout and design also being quite simple, yet visually appealing, as well as duly stimulating cognitively.

Appendix I: Footnotes

[1] Editor, WIN ONE; Text Editor, Leonardo (AtlantIQ Society); Joint Public Relations Officer, World Intelligence Network; Vice President, AtlantIQ Society.

[2] Individual Publication Date: July 22, 2019: <http://www.in-sightjournal.com/powell-four>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Graham Powell on Editorial Leadership Transition and a New Tone for WIN ONE (Part Five)

2019-08-01

[His Lordship of Roscelines, Graham Powell](#), earned the “best mark ever given for acting during his” B.A. (Hons.) degree in “Drama and Theatre Studies at Middlesex University in 1990” and the “Best Dissertation Prize” for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of [STHIQ Society](#), Former President of [sPlqr Society](#), Vice President of [Atlantiq Society](#), and a member of [British Mensa](#), [IHIQS](#), [Ingenium](#), [Mysterium](#), [High Potentials Society](#), [Elateneos](#), [Milenija](#), [Logiq](#), and [Epida](#). He is the Full-Time Co-Editor of [WIN ONE \(WIN-ON-line Edition\)](#) since 2010 or nearly a decade. He represents [World Intelligence Network Italia](#). He is the Public Relations Co-Supervisor, Fellow of the [Royal Society for the Encouragement of Arts, Manufactures and Commerce](#), and a Member of the [European Council for High Ability](#). He discusses: debut as an editor with the publication on October 10, 2010; content of the fifth issue; most popular points of the publications; and setting a new tone for the leadership of the publication.

Scott Douglas Jacobsen: Your first editorial production debut was on October 10, 2010, with the fifth issue of *WIN ONE*, if including *Genius 2 Genius Manifest*. You characterized this issue as a “bumper issue” at the time, correctly, especially with the massive increase in the size of this particular issue. The largest chunk of the material belongs to the statistical analysis of Dr. Evangelos Katsioulis of the first decade of the World Intelligence Network. What was behind the selection of the particular colour of blue and design of the border, and picture of the village of Oios (Oia) on the island of Santorini, Greece? The border of the issue and the colouring appear decidedly Greek. It sets a tone. The famous picture of Oios may be the giveaway hint.

Graham Powell: I approached Beatrice Rescazzi early in the preparation process of this Edition and asked if she would mind illustrating it. In the end, she reformatted all of it, and, I think under the influence of Evangelos being Greek, chose the font which dominates this issue. Evangelos was the last to submit his huge analysis, after which the edition went to Beatrice – this being within a few days of the publication date. She was suddenly taken ill and the magazine was uploaded a few days after the 10th, with an appropriate note going on the WIN website. When Beatrice sent back the finished copy, the size of the file was immense and covered as many pages as all the previous editions put together. I decided to label it a ‘bumper edition’ at that point. It marked a grand return to the arena and the next few magazines had people eagerly contributing, the feedback about the format being positive. I think the blue and white obviously reflected not only the colours in the Greek flag, but the dominant colours within the photo of Santorini. I also like to have a background colour to the magazine pages, plus a watermark, and often the watermark reflects a deep theme within the edition.

Jacobsen: The entrance into the fifth issue includes some work on, appropriately, an invitation to a new IQ test, some things to consider for systematizing the construction of a meaningful life, the ways in which religion may play a role in public life and the formation of the individual citizens’ political and personal choices in the public sphere (long think piece), on divisibility and the number 3, a nice puzzle set, a consideration of the application of the Socratic method – as opposed to rhetoric – to political concerns (with a nice separation between “first-order philosophical knowledge,” “second-order philosophical knowledge,” and “third-order philosophical knowledge”), and the representation of the truly bold vision-in-action for WIN Dr. Katsioulis

harbors. If you can recall, granted it has been almost another decade since its publication, what articles took the most negotiation with the authors, e.g., Marco Ripa and the translation from Italian into English?

Powell: As previously inferred, Marco's was the most complex composition to interpret and of course translate. I had to liaise with him to make sure it was accurate and indeed I made a slight correction to it, if I remember correctly. (And to be fair to Marco, it was just a typo.) Anyway, the other notable challenge was breaking down the long articles via the addition of illustrative photos and subtitles. I conferred with Paul Edgeworth, though he trusted my judgement from the beginning and after the edition came out, he said how pleased he was with the result. It is also quite noticeable how many errors appear in some essays, so I read them very carefully and researched anything I thought awry. This was also appreciated after the publication date. Rich Stock was particularly thankful for my contribution to his essay, which he wrote specifically for the magazine. It certainly forged our friendship which, as you mentioned, goes back over a decade now.

Jacobsen: Within the previous question's framing, what were the most popular points of the publications in the bumper issue, the fifth issue?

Powell: Evangelos Katsioulis loved the cover design. He also appreciated the font, which was reassuring. Furthermore, with a huge interest, 2010 was, indeed, the pinnacle of interest and participation, that 'high curve' of participation being bolstered by the fact that only a few magazines from the member societies existed at that point in time, plus people were not so interested in writing for cash. That has changed now, as far as I can surmise, the plethora of blogs and magazines created with the *raison d'être* of earning money, resulting in, I think, the demise of magazines like the WIN ONE. Also, the increase in Asian interest in high IQ societies, from new members without the English skills or easy access to western societies' discussions, means that the participation in magazines which predominantly promote western culture is considered unwise, or, at least, is not openly encouraged. Additionally, the WIN ONE was a sounding board used by people to show off their skills and talents, which the World Genius Directory "Genius of the Year" award also encouraged in the early years of my tenure as editor. What is more, people expressed their appreciation of the simplicity of design coupled with the large variety of content. The bumper edition set a standard for the way the magazine was now going to be presented and it was liked by most. I also enjoyed creating the puzzles that have become a regular feature. I think, through all of what I have just mentioned, people identified with the person predominantly creating each edition, and they appreciated the guidance given too.

Jacobsen: As the publication went on a slight hiatus over time between the fourth and the fifth issues, what were the important points about setting a tone for the new editorial leadership here?

Powell: The Plain English books have long been an influence on me, going back to Sir Ernest Gowers at Oxford. The Critical Sense: Practical Criticism of Prose and Poetry by James Reeves, has also been at the core of how I present myself in writing, resulting in, fundamentally, an ability to adapt and present work that is as easy as possible to access, whilst being fun to experience as well. Going by the feedback I have received over the years, I think I have achieved that goal, that balance between the complexity of content and the clarity of presentation.

Appendix I: Footnotes

[1] Editor, WIN ONE; Text Editor, Leonardo (AtlantIQ Society); Joint Public Relations Officer,

World Intelligence Network; Vice President, AtlantIQ Society.

[2] Individual Publication Date: August 1, 2019: <http://www.in-sightjournal.com/powell-five>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Krystal Volney on Family History (Part One)

2019-08-01

Krystal Volney is the new Journal Editor of United Sigma Korea. Volney is known for her computing interviews for WIN ONE Magazine (World Intelligence Network) as a tech writer, Co-Editor and publications in Award-winning/bestselling educational books that can be found in bookstores and libraries around the world, journals, blogs, forums & magazines such as Thoth Journal of Glia Society and City Connect Magazine since 2012-present. She is the author of Cosmos and Spheres poetry book and the 'Dr. Zazzy' children's series. She discusses: intriguing family facts; biggest changes between 18 and 30; definition of genius; family national background meaning for the ethnic background, and some of the linguistic, educational, and religious or lack thereof, influences from them; Dominica important to family history, and Empress Josephine; Robert-Marguerite Tascher, baron de La Pagerie and Marianne Felicité, Henry Alfred Alford Nicholls, and Henri François Pittier; forms of love missing in early life, and moral courage.

Scott Douglas Jacobsen: As a Millennial – using the term to satisfy demographers, or a 30-year-old, the parental background and personal background become more or less better known, statistically speaking. However, some knowledge only becomes understood if presented in the tone of the person. What intriguing family facts emerged later in life for you? Those unknown in youth and unlisted to the public, so far.

Krystal Volney: When I was a child I wasn't aware. but as a teenager, I was given evidence that my Volney relatives and I are descendants of the notable Count, Count Volney. I only told my close friends and some of my maternal cousins. I did not see it as a big deal. I did not want to be treated differently from other people my age. The person that I once was over 12 years ago is a completely different person to who I am now as a result of experiences in my life. I never aspired to be a genius until my later years and never knew what I wanted to do with my life initially. My family controlled me. When I was very young, I was enthralled by Ancient Egyptian culture and thought of becoming an Egyptologist when I grew up, reading many books on that. I loved the culture of Cleopatra, Nefertiti and the Pharaoh Tutankhamun.

Other family facts that emerged later in life for me is information about my Dominican (paternal), Barbadian (maternal) and Martiniquais (paternal) heritage. I read an extraordinary book in 2016 about my grandmother's first cousin Phyllis Shand Allfrey called *A Caribbean Life* published in 1996 about my family's relation to Empress Josephine's Uncle and her cousin Marianne Felicité through my grandmother Rosalind Enid Alford Nicholls-Volney's father Ralph Nicholls, grandson of Marianne Felicité. Having a turbulent past, that sort of information was intriguing to me; even though, I did not expect to be treated differently from anyone out there. I prefer having my own achievements; although, I do respect those who want to be elevated because of their families and ancestries. I believe I would make a great impact on the globe, helping others by sharing my childhood issues, so that this useful information would stop innocent minors from being sexually abused by trusted employees in their family homes. I want people to know that child sexual abuse can happen to the most intelligent of people's children as you can see priests and nuns are trustworthy people and even they have been accused of pedophilia. As a child, I did not know what my childhood pedophile did was wrong but as a mature woman now, I could definitely look back at my past and know that she manipulated and groomed me.

Jacobsen: What have been the biggest changes between the ages of 18 and 30?

Volney: I have definitely become a more mature individual and although it is said that ‘Age is just a number’, the once ‘Being popular and being cool’ vibe from my younger years has definitely changed. I value the friends that I have now and am thankful for them. I live a life of gratitude for what I have and try to not focus on any negativity in life. At the same time, as I get older I try to become more mature but still maintain a youthful mentality in certain aspects.

Jacobsen: What defines a genius to you? Or, perhaps, what different definitions of genius suffice for you?

Volney: Someone who is exceptional or gifted in his or her respective field/s.

Jacobsen: Some biographical information exists on the website, which states, “Her family comes from Martinique, Venezuela, Dominica island, Montserrat, Barbados, Trinidad, Dominican Republic, Cayman Islands, Scotland, Canada, Aruba, St. Kitts, Jamaica, Norway and USA.” What does this family national background mean for the ethnic background? What were some of the linguistic, educational, and religious or lack thereof, influences from them?

Volney: Oh ethnic background? My family is of Mestizo heritage. My father is Mestizo and my mother has African mainly, Portuguese and British heritage. My maternal grandmother is Bira-
cial and my deceased grandfather was predominantly African. I identify as multiracial race or ‘Black’ physically. However, race and ethnicity should not matter though! Personality is more important than what a person looks like right? Generally, my entire family is well-educated as you asked about educational influences from them. Having a solid education means a lot to my maternal and paternal relatives. However, my personal views are that I stand on my feet independently and have my own achievements than rely on those of my families’. On the other hand, I don’t judge anyone who depends on theirs as it’s not my place to condemn anyone.

Jacobsen: Why is Dominica important to family history, i.e., in regards to the Volneys and the Cromptons? Who was Empress Josephine?

Volney: My family history in Dominica is lovely to me as I did not know of it until my mid-twenties. Empress Josephine? Oh, she was a French Queen born on Martinique.

Jacobsen: Who were Robert-Marguerite Tascher, baron de La Pagerie and Marianne Felicité? Who was Henry Alfred Alford Nicholls? What was the relationship between Henry Nicholls and Henri François Pittier?

Volney: You will have to ask a historian about that but by reading from distinguished books, Robert-Marguerite Tascher, baron de La Pagerie and Marianne Felicité were relatives of Empress Josephine’s... honestly, I would like to know the intimate relationship myself between Henry Nicholls my great-great-grandfather and Henri François Pittier from Venezuela as they wrote a book on Botany together.

Jacobsen: What were the forms of love missing most in early life? As to childhood sexual abuse, we can cover this in one on the next parts more fully. Thank you for sharing this, and with a full name, this takes moral courage and emotional resilience, and the commitment to the truth, to represent oneself this open and vulnerable to the public.

Volney: Child sexual abuse and child grooming that happened to me as a little girl from 5 to 13 years old secretly gave me a wrong understanding of love from an early age. I enjoy single life as an adult now but don’t need anyone in that regard and if I date the right man, it would be for us to add to each other’s lives not subtract, and grow older together. Otherwise, I can remain single

for the rest of my life.

Sure Scott, I enjoyed sharing this and thank you for seeing it as moral courage and being emotionally resilient to represent myself this openly and vulnerably to the public...

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Appendix I: Footnotes

[1] Author; Tech Writer & Part-Time Co-Editor, WIN ONE (WIN-ON-line Edition); Journal Editor, United Sigma Korea; Writer, Planet Ivy Magazine [Planet Ivy]; Writer, Desiblitiz Magazine; Writer, Relate Magazine; Writer/Journalist, City Connect.

[2] Individual Publication Date: August 1, 2019: <https://in-sightjournal.com/2019/08/01/volney-jacobsen/>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Krystal Volney on Early Personal Life, and Discovery of Giftedness and Talents (Part Two)

2019-08-08

***Krystal Volney** is the new Journal Editor of United Sigma Korea. Volney is known for her computing interviews for WIN ONE Magazine (World Intelligence Network) as a tech writer, Co-Editor and publications in Award-winning/bestselling educational books that can be found in bookstores and libraries around the world, journals, blogs, forums & magazines such as Thoth Journal of Glia Society and City Connect Magazine since 2012-present. She is the author of Cosmos and Spheres poetry book and the 'Dr. Zazzy' children's series. She discusses: writers and fans; early life; general giftedness; talents in writing and poetry; Nancy Drew Files, the Babysitter's Club, Goosebumps, the Sherlock Holmes Series, and The Famous Five; children's poetry, the environment, fashion, and romance; human beings exemplifying both emperor butterfly and monarch butterfly characteristics; identifying with the floral; hibiscus flowers and tiger lilies; and Claude Monet, Emily Dickinson, Mozart, and Van Gogh.*

Scott Douglas Jacobsen: As with many writers, fans emerge. Who is Jessica? How did Jessica come to run a fan site for you, if you happen to know this? The link to the website can be found here: <https://www.blogger.com/profile/02970796058419170292>.

Krystal Volney: I don't know of a fan named Jessica. I would like to though.

Jacobsen: What was early life like for you?

Volney: My early life was very restricted as I had a very strict upbringing. I wanted to fit in with my friends so I rebelled against my parents and was closely associated with a pedophile best friend like a 'Second mother' as she was trusted who took me places as well to see my 'friends' but it was manipulation on her path. How could a pedophile have honestly wished well on me or been like 'second family' truly? She wanted me to be a failure in life and be a menace. When I look back at my childhood, I want to inspire children out there and let them know how important it is to tell their parents, guardians or family if someone is child grooming or sexually abusing them even if it means that they would be controlled more. My childhood abuser did not want me to tell my teachers, family, friends or parents and wanted me to see her as my 'best friend'.

Jacobsen: When was general giftedness discovered? What was the reaction of family and friends? Was this nurtured or not?

Volney: Honestly, I am an aspiring polymath and studied various subjects at university but in my opinion, I would have to be like Leonardo da Vinci whose areas of interest included invention, drawing, painting, sculpting, architecture, science, music, mathematics, engineering, literature, anatomy, geology, astronomy, botany, writing, history, and cartography to truly accomplish my goal as an astonishing genius. I know that general giftedness can mean anything once you are outstanding in your respective field such as fashion, the Social Sciences, Medicine, the arts, music, Computing and the list goes on.

Jacobsen: When were talents in writing and poetry discovered? What was the reaction of family and friends? Were these nurtured or not?

Volney: When I was 20, I became a poet and I grew to love English, American, French, Caribbean and Russian Literature from reading as an autodidact. In my first poetry book *Cosmos and*

Spheres, I was influenced by William Shakespeare and Lewis Carroll.

Jacobsen: How did the Nancy Drew Files, the Babysitter's Club, Goosebumps, the Sherlock Holmes Series, and The Famous Five influence you?

Volney: I loved those books as a child. Every Friday after school, I would go to the mall and purchase a new Goosebumps book or one of the books from the Famous Five series. Enid Blyton was a grand influence on my sense of belonging in the world as I loved stories about adventure, the dog Timmy and the character Georgina known as George. I was a tomboy as a child like many people who grew up in this way so I related to her character in the book. My favorite book from the series was 'Five on Kirrin Island again'.

Jacobsen: Your subject areas of interest are children's poetry, the environment, fashion, and romance. Why those particular areas?

Volney: I like trying new things and to me, writing about those subject areas interested me so much that I dedicated my first book of poetry to them.

Jacobsen: You consider human beings exemplifying both emperor butterfly and monarch butterfly characteristics. How? Why those examples and not others?

Volney: Emperor butterflies are easily recognized because of their lovely, iridescent blue wings. Monarch butterflies are the loveliest of all butterflies, some say, and are viewed as the "king" of the butterflies, hence the name "monarch". I compare humans to these type of butterflies because I believe that most people have a story to tell in life and are conflicted. It's my opinion that people have stages that they go through like butterflies and in the end their experiences make them beautiful as well as mature people like these insects.

Jacobsen: At age 21, you identified as a floral character. What does this mean now? What have been some of the metamorphoses over time for you? Any re-evaluation of personal character representation now?

Volney: I saw myself as bright and new, like the flower in the spring at age 21. I used to be easily bothered by what people thought of me, but for years now; I've become nonchalant telling myself their opinions don't matter and the fact that people had negative things to say about me means they obviously feel disheartened by something about my character. There are those so wicked and spiteful that they mock modesty like the 'branches' in the 'Flower poem' and still want to stand out as something greater than your existence. Most of the time people hate on others because they want what they have, for themselves or they see you as their competitor. You asked what have been some of the metamorphoses over time for me. I can safely say that I'm much older and wiser now than I used to be. I've been through a lot of pain and hurt in my life that has shaped who I am today.

Jacobsen: Why do hibiscus flowers and tiger lilies better represent the meaning of a lady and a woman to you? In general, why flowers?

Volney: I am a big fan of flowers. Although I grew up as a tomboy, I loved all types of flowers especially hibiscus, white roses, Jasmine, orchids and tiger lilies. They are so beautiful to me is why.

Jacobsen: How were Claude Monet, Emily Dickinson, Mozart, and Van Gogh influential on you?

Volney: There is poetic, musical, and painting art. I love those people's works because I can relate to them. Claude Monet was one of the best artists in the world to me because of his painting style of the landscape and of feminine things. Who can't relate to Emily Dickinson? Her poem "I'm Nobody! Who are you? Are you – Nobody – too?"; many poets would be able to understand her message and this could be interpreted in many ways. I love her sarcasm. Mozart's music is breath-taking as well and Van Gogh's 'Starry Night' piece is one of my favourite choices of art in contemporary society.

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Appendix I: Footnotes

[1] Author; Tech Writer & Part-Time Co-Editor, WIN ONE (WIN-ON-line Edition); Journal Editor, United Sigma Korea; Writer, Planet Ivy Magazine [Planet Ivy]; Writer, Desiblitiz Magazine; Writer, Relate Magazine; Writer/Journalist, City Connect.

[2] Individual Publication Date: August 1, 2019: <https://in-sightjournal.com/2019/08/01/volney-two>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Graham Powell on Issue VI and Issue VII, Production Methodology and Design, and Published Content of WIN ONE (Part Six)

2019-08-08

***His Lordship of Roscelines, Graham Powell**, earned the “best mark ever given for acting during his” B.A. (Hons.) degree in “Drama and Theatre Studies at Middlesex University in 1990” and the “Best Dissertation Prize” for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of [STHIQ Society](#), Former President of [sPlqr Society](#), Vice President of [Atlantiq Society](#), and a member of [British Mensa](#), [IHIQS](#), [Ingenium](#), [Mysterium](#), [High Potentials Society](#), [Elateneos](#), [Milenija](#), [Logiq](#), and [Epida](#). He is the Full-Time Co-Editor of [WIN ONE \(WIN-ON-line Edition\)](#) since 2010 or nearly a decade. He represents [World Intelligence Network Italia](#). He is the Public Relations Co-Supervisor, Fellow of the [Royal Society for the Encouragement of Arts, Manufactures and Commerce](#), and a Member of the [European Council for High Ability](#). He discusses: issues VI and VII; the production methodology and design of WIN ONE; and more content of the publication issues.*

Scott Douglas Jacobsen: We examined, in part or in brief, issues [I \(Florian Schröder\)](#), [II \(Florian Schröder\)](#), [III \(Florian Schröder\)](#), [IV \(Owen Cosby\)](#), and [V \(Graham Powell\)](#). Let’s move the [sixth issue](#) and the [seventh issue](#), all editorial work in future issues done by you, so no parenthetical explicit mentions needed now. Issue VI was about half the size of the bumper issue, but substantially larger than the other editors’ issues too.

By the sixth issue, WIN reached a staggering 170 countries. The content included commentary on different strengths of learners in different areas including verbal and visualization, auditory and visual, awareness of space and time, whole versus sequential apprehension, eureka versus linear learning, and more. It’s a nice point-by-point breakdown.

Other parts included a nice homage Sudoku puzzle, different forms of visual art productions, announcement of a prize winner, poetry, commentary on signification and African-American or black literary expression in America in addition to the Afro-American culture, and concluding with more work on contemplation and *eudaimonia* (well-being or happiness in the broadest sense, which was another long think piece).

What was the frame of mind for this issue?

Graham Powell: The new format and layout was proving popular, for the reasons already stated. The sixth edition was entirely my own work, as far as editor and illustrator was concerned, plus I put in an essay based on Dr. Elisabetta Basciu’s research, which I had access to. I translated it and made a summary, the sub-motive being a piece which was primarily about literature which had not been discussed previously within the magazine. I wanted to appeal to a broader ethnic group and be didactic too. Your comment about the WIN reaching 170 countries at that point gives credence to this notion of appealing to a broad audience, especially as anyone can access the magazines on the WIN website!

Jacobsen: For issue six and seven, what is the production methodology for these issues? How did you produce the design – e.g., the color scheme, the font, font size, and so on – for these issues? Why choose those as the format and that as the production methodology?

Powell: The fundamental colour scheme derives from the cover, the subsequent pages taking on the background colour used for it. I like to use my own photos, especially for the cover, or, as used for the sixth Edition, a beautiful writing paper design which I bought in England. The font has generally been size 12, which is quite easy to read. I also set my target to have at least 40 pages, this being achieved during most of the WIN ONE productions. This is in line with the AtlantIQ Society magazine, which is now called Leonardo. It also has at least 40 pages to each edition. I find the inclusion of photos during essays makes the magazine very much better to read. It also clarifies matters from time to time, or at least makes it more ‘human’ – the reader can see the person being talked about, or who has produced the primary source. The choice of font is usually for clarity, or it combines well with the cover design. Occasionally the font is varied slightly due to typesetting considerations, basically, a case of ‘fitting it all on the page’. Laying it all out on a contents page has also been appreciated, according to feedback. Feedback has also meant encouraging debate, some people contacting me to ask if they can discuss, even dispute things in the magazine. Of course, as long as it is ‘civil’, I encourage that.

Jacobsen: Issue VII covered a different set of topics. These were intended to “incite people to comment on the opinions offered.” As can be seen, the content ranges from an argument against “at least one type of God,” two poems by you, a psychological self-analysis, a series of 50-word stories, a “neoclassical criticism method” applied to the Second Gulf War “Ultimatum Speech,” a scholarly look at the conceptualization of truth by Heidegger, and more.

These move into a puzzle, a cutesy introduction to literary terms in a sketch-based cartoon, reflections on Aristotle and Martin Luther King, Jr., some further commentary on Ishmael Reed, clips of dialogue over coffee at the el Lugar Stop & Shop. What particular articles or publications produced the most waves based on the introductory letter at the outset of the seventh issue?

Powell: It is said to be the sign of intelligence that different views can be held in the mind whilst not agreeing with any of them. There were some contentious opinions raised, in my opinion, from the content commissioned for this Edition, so I anticipated responses by ‘opening the door’ to further comment. I was also beginning to write more and more of the magazine using my own material, or I had to create some in order to achieve the target 40 pages of content. I was trying to encourage more people to give opinions, and hence, give content. In the end, it took a couple more editions to stimulate a little dialogue between Phil Elauria and Claus-Dieter Volko. The ‘waves’ produced were really more of a personal nature, the production of the magazine stimulating me to research more and more and to broaden my intellectual horizons. This edition also forged my friendships with Tahawar Khan, Paul Edgeworth and Eric Trowbridge. Much of this edition went on to appear in the WIN book “The Ingenious Time Machine” – which came out on Amazon this year. That was the biggest post-publication ‘wave’, alongside the presence of the WIN at the 12th Asia-Paciic Conference on Giftedness, which I helped organise in Dubai in 2012. Much of the credence for the WIN’s presence at the conference stemmed from the production of the WIN ONE. Evangelos gave a presentation about the WIN; I spoke specifically about the WIN with reference to the WIN ONE production. It also gave us more opportunities for photos, which had not been the case since Owen Cosby’s edition. These photos appeared in subsequent editions of the WIN ONE and the hierarchy of the WIN increased via the addition of Dr. Manahel Thabet as Vice President. By the end of July 2012, we had a revamped WIN which was looking to expand its influence on the high IQ milieu.

Appendix I: Footnotes

[1] Editor, WIN ONE; Text Editor, Leonardo (AtlantIQ Society); Joint Public Relations Officer, World Intelligence Network; Vice President, AtlantIQ Society.

[2] Individual Publication Date: August 8, 2019: <http://www.in-sightjournal.com/powell-six>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-is-sues/>.

An Interview with Dr. Ronald K. Hoeflin on “The Encyclopedia of Categories,” Family History and Feelings, Upbringing and Giftedness, and Aptitudes (Part One)

2019-08-15

Dr. Ronald K. Hoeflin founded the Prometheus Society and the Mega Society, and created the Mega Test and the Titan Test. He discusses: family geographic, cultural, linguistic, and religious background; depth of known family history; feelings about some distinguished family members in personal history; upbringing for him; discovery and nurturance of giftedness; noteworthy or pivotal moments in the midst of early life; and early aptitude tests.

Scott Douglas Jacobsen: In due course of this personal and educational comprehensive interview, we will focus, in-depth, on the monumental life work of the (currently) 10-volume *The Encyclopedia of Categories* – a truly colossal intellectual endeavour. You founded some of the, if not the, most respected general intelligence tests in the history of non-mainstream general intelligence testing: The Mega Test and the Titan Test. Also, you founded the Mega Society in 1982. Another respected product of a distinguished and serious career in the creation of societies for community and dialogue between the profoundly and exceptionally gifted individuals of society. Before coverage of this in the interview, let’s cover some of the family and personal background, I intend this as comprehensive while steering clear of disagreements or political controversies between societies, or clashes between individuals in the history of the high IQ societies – not my territory, not my feuds, not my business. Almost everything at the highest sigmas started with you [Ed. some integral founders in the higher-than-2-sigma range include Christopher Harding and Kevin Langdon], as far as I can tell, I want to cover this history and give it its due attention. What was family background, e.g., geography, culture, language, and religion or lack thereof?

Dr. Ronald K. Hoeflin: I recently wrote a 51-page autobiographical sketch for inclusion in my upcoming multi-volume treatise titled *The Encyclopedia of Categories*, a 10-volume version of which will probably be available for free as ten email attachments by January of 2020. I was aiming for a 13-volume version, but I don’t think I can complete that length before the end of 2020. Given that my vision is way below 20/20, I liked the irony of publishing this final magnum opus of mine in the year 2020. I can always stretch it to 13 or more volumes in subsequent editions. I will not quote what I say in that autobiographical sketch, although the information provided will be roughly the same. My mother’s ancestors came from the British Isles (England, Scotland, and Ireland) mostly in the 1700s. My mother’s father was a hellfire-and-brimstone Southern Methodist itinerant preacher in the state of Georgia. He’s the only one of my four grandparents I never met. My mother brought me up as a Methodist, but I asked a lot of questions by my mid-teens and became a complete atheist by the age of 19, which I have remained ever since (I’m now 75). I gave my mother Bertrand Russell’s essay “Why I Am Not a Christian” to read aloud to me so we could discuss it. It seemed to convince her to give up religion, which shows unusual flexibility of mind for a person in her 50s. She had previously read such books as *The Bible as History* and Schweitzer’s *Quest of the Historical Jesus*, his doctoral dissertation in theology. My father’s parents came to this country in the late 1890s, his mother from the Zurich region of Switzerland and his father from the Baden region of Germany. His father was a pattern maker, a sort of precision carpentry in which he made moulds for machine parts to be poured from molten metal in a foundry. My father became an electrical engineer, initially

working on power lines in the state of Missouri, then becoming a mid-level executive for the main power company in St. Louis, Missouri, doing such things as preparing contracts with hospitals for emergency electrical power *generation* if the main city-wide power cut off. He had worked his way through college by playing the violin for dance bands, and as an adult he taught ballroom dancing in his own studio as a hobby. My mother was an opera singer. In my autobiography, I list the 17 operas she sang in during her career, usually with leading roles due to the excellence of her voice. My father initially spoke German up to the age of 2, but his parents decided they did not want their daughter doing so, so they started speaking English at home, so she never learned German. My father's mother became a devoted Christian Scientist and got her husband and two daughters to adopt this religion. My father became an atheist, and when he heard that my brother was thinking of becoming a Methodist minister sent him a copy of Thomas Paine's book *The Age of Reason*, which promotes Paine's deism, in which he accepted a deity and an afterlife but rejected the Bible as a guide, regarding the universe itself as God's true bible. My brother never read the book but I did, and I told my father I enjoyed the critique of the Bible but did not accept a God or afterlife, and my father said that these two beliefs could readily be discarded, but that Paine should be given credit for his advanced thinking in an era and country that so fiercely rejected atheism. My brother ultimately became a computer programmer for the pension system for employees of the state of California. My sister became a ballet dancer for the Metropolitan Opera in New York City. I list 25 operas she danced in in my autobiography. She went on to teach ballet at an upstate New York college, being honored one year as the college's most distinguished teacher.

Jacobsen: How far back is knowledge of the family history for you?

Hoeflin: I don't know much beyond what is stated above. My sister has more detailed records. One of my mother's grandfathers apparently owned over a hundred slaves in the South before the Civil War. My mother was occasionally treated badly in St. Louis due to her Southern accent, but she actually was very kindly toward black people and she once gave a black woman a ride in her car for a mile or so while I moved to the back seat. I do have memories of visits to my mother's mother in Atlanta, Georgia. She died before my third birthday, but my memories go back much further than is normal with most people. I liked to swing on the swing in my mother's mother back yard with one of her chickens in my lap. She raised the chickens to sell their eggs, but evidently also killed them for dinner. I am even now very tender-hearted towards animals and would never kill a chicken or cow or what have you. But I still do eat meat out of habit, even though I regard it as not very ethical to do so. If I had a better income I'd arrange to eat just a vegetarian diet, mostly fruits and oatmeal. I loathe cooked green vegetables except in soups.

Jacobsen: Some harbour sentiments and feelings based on distinguished family members from centuries or decades ago. Those who died with great achievements or honourable lives in the sense of a well-lived life – whether prominent or not. Any individuals like this for you? Any sentiments or feelings for you?

Hoeflin: A genealogist traced my mother's ancestors to a close relative of a governor of Virginia. My mother said some of her relatives were distinguished doctors (M.D.s). I have a close friend who lives in Poland now, where she was raised, who is a great-great-great-great granddaughter of Catherine the Great (one of her great-grandmothers was a great-granddaughter of Catherine the Great). She shares a surprising number of characteristics that Catherine had despite the rather distant ancestry: a significant talent for learning languages, a love of art, an imperious attitude, and an embarrassing number of superstitions. I also dated a woman who was an out-of-

wedlock daughter of Pablo Picasso, and there again there were striking similarities between the daughter and her father, even though she did not learn from her mother that he was her real father until 1988, some 15 year after his death in 1973. She started out as a virtuoso violinist, but by her 20s became a painter and had works of art in five different museums by the time she learned who her true father was. She also had facial features very much like Picasso's, even though she was raised in a German family. I am proud that my mother and sister were so gifted in their respective arts (singing and ballet). When I drew up a list of my favourite classical musical pieces for my autobiography, I looked at YouTube to see the actual performances, and it struck me what a lot of amazingly talented people could perform these magnificent pieces of music, and I regret how limited I am in my talents. I can't even drive a car due to my poor eyesight! It is chiefly or only in these incredible aptitude test scores that I seem to shine way beyond the norm. I read when I was in high school that the average high-school graduate could read 350 words per minute, so I tested myself, and I found that on a few pages of a very easy sci-fi novel I could read only 189 words per minute at top speed, which works out to just 54% as fast as the average high-school graduate. Yet on timed aptitude tests as a high-school sophomore, I reached the 99th percentile in verbal, spatial, and numerical aptitude despite this huge speed deficit. And on the verbal aptitude section of the Graduate Record Exam I reached the top one percent compared to college seniors trying to get into graduate school, an incredible achievement given my dreadful reading speed. As I mention in my autobiographical sketch, if I had to read aloud, even as an adult I read so haltingly that one would assume that I am mentally retarded if one did not know that the cause is poor eyesight, not poor mental ability.

Jacobsen: What was upbringing like for you?

Hoeflin: My parents were divorced when I was 5 and my mother went through hours-long hysterical tantrums every 2 or 3 weeks throughout my childhood, which were emotionally traumatic and nightmarish. My father had an affable and suave external demeanour but was very selfish and cruel underneath the smooth facade. My brother pushed me downstairs when I was 3 and I stuck my forehead on the concrete at the bottom, causing a gash that had to be clamped shut by a doctor. It was discovered that I had a detached retina when I was 7 (because I could not read the small print in the back of the second-grade reader that the teacher called on me to read), and I spent my 8th birthday in the hospital for an eye operation, for which my father refused to pay since he did not believe in modern medicine, just healthy living as the cure for everything. So even though he was an engineer, my mother had a more solid grasp of physical reality than he did, as I mentioned to her once. I flunked out of my first and third colleges due in large measure to my visual problems, but I eventually received two bachelor's degrees, two master's degrees, and a doctorate after going through a total of eight colleges and universities. So all in all my childhood was rocky and unpleasant. As an adult, I took the personality test in the book *Personality Self-Portrait* and my most striking score was on a trait called "sensitivity," on which I got a perfect score of 100%. On the twelve other traits, I scored no higher than 56% on any of them. I never tried sexual relations until the age of 31, and I found that I could never reach a climax through standard intercourse. I had a nervous breakdown after trying group psychotherapy for a few sessions when the group's criticism of the therapist after he left the room reminded me of my mother's criticisms of my father, crying for 12 hours straight. When I mentioned this at the next therapy session, one of the other people in the group came up to me afterward and told me he thought I was feeling sorry for myself, despite the fact that my report to the group was very unemotional and matter-of fact, not dramatic. I accordingly gave up group therapy after that ses-

sion. On the personality test, on the trait called “dramatic”, I actually scored 0%, probably because pretending to be unemotional discourages needling from sadistic people who love to goad a highly sensitive person like me.

Jacobsen: When was giftedness discovered for you? Was this encouraged, supported, and nurtured, or not, by the community, friends, school(s), and family?

Hoeflin: At the age of 2 my mother’s mother picked me up when I was running to her back yard upon arriving in Atlanta to grab one of her chickens to swing with it on my lap. At first I ignored her, but then I surmised that she wanted to ask me a question, so I looked at her face, waiting for her question, which never came. Maybe she didn’t realize that my command of the language had improved since my previous visit. She eventually tapped me on the head and told my mother “You don’t have to worry about this one, he’s got plenty upstairs.” My mother told me this story several times over the years, and I finally put two and two together and told my mother I recalled the incident, which shocked her considering how young I had been. I told her that her mother had probably been impressed by my long attention span. My mother then thought that the incident was not as important and mysterious as she has thought, but actually a long attention span at such a young age is probably a good sign of high intelligence. It was not until I was in the fifth grade that I was given aptitude tests and the teacher suddenly gave me eighth-grade reading books and sixth-grade math books. This was in a so-called “sight conservation class” for the visually impaired that I attended in grades 3 through 5. The teacher taught students in grades 1 through 8 in a single classroom because very poor vision is fairly rare even in a city as large as St. Louis, at that time the tenth-largest city in the United States. That gave me plenty of time to explore my own interests, such as geography using the world maps they had on an easel. In grade 8, back in a regular classroom, we were given another set of aptitude tests, and the teacher mentioned to the class that I had achieved a perfect score on a test of reading comprehension, meaning I was already reading at college level. The teacher gave us extra time on the test so I would have time to finish the test. A problem toward the end of the test clued me in on how to solve a problem that had stumped me earlier in the test, so I went back and corrected that previous answer. Then there were those three 99th percentile scores as a high-school sophomore that I’ve already mentioned. When I learned that my reading speed was so slow compared to others, I realized that my true aptitudes (minus the visual handicap) must be well within the top one percent on each of the three tests.

Jacobsen: Any noteworthy or pivotal moments in the midst of early life in school, in public, with friends, or with family?

Hoeflin: In the seventh grade I suddenly started creating crossword puzzles and mazes, a harbinger of my later creation of the two tests that appeared in *Omni* magazine in April 1985 and in April 1990. I also collected lists of fundamental things such as independent countries of the world, the Western Roman emperors, the chemical elements, the planets and their moons, etc., in keeping with my much earlier childhood ambition to know everything. If you can’t know everything, then at least know the basic concepts for important subjects like geography, history, chemistry, astronomy, etc. These lists were a harbinger of my current multi-volume treatise on categories.

Jacobsen: Were there early aptitude tests of ability for you? What were the scores and sub-test scores if any? Potentially, this is connected to an earlier question.

Hoeflin: The only other test I should mention is the Concept Mastery Test. Lewis Terman collected a group of 1,528 California school children in grades 1 through 12 with IQs in the 135 to 200 range. To test their abilities as adults he and his colleagues constructed two 190-problem tests covering mostly vocabulary and general knowledge, which are easy problems to construct but are known to correlate well with general intelligence, the first test (Form A) administered to his group in 1939-1940 and the second one (Form B, latter called Form T) in 1950-52. About 954 members of his group tried the first one and I think 1,024 tried the second test. But Terman made the second test much easier than the first in order to make it easier to compare his group to much less intelligent groups such as Air Force captains. So the Mensa (98th percentile) cut-off would be a raw score of about 78 out of 190 on the first test and about 125 out of 190 on the second. I was editor for the Triple Nine Society (minimum requirement: 99.9 percentile) for a few years starting in 1979, and some members sent me copies of the two CMT tests so I could test TNS members. Since the CMT tests were untimed, I was not handicapped by the speed factor. Compared to Terman's gifted group I reached the top one percent on both tests. According to Terman's scaling of Form A, my raw score of 162.5 would be equivalent to an IQ of 169.4 (assuming a mean of 100 and a standard deviation of 16 IQ points), where an IQ of 168.3 would be equivalent to the 99.999 percentile or one-in-100,000 in rarity. By comparing adult CMT IQs with childhood Stanford-Binet IQs for Terman's group, I calculated that my adult 169.4 IQ would be equivalent to a childhood IQ of 192. The one-in-a-million level on the two tests (the 99.9999 percentile) would be about 176 IQ on the CMT and 204 IQ on the Stanford-Binet, respectively.

The *Guinness Book of World Records* abandoned its "Highest IQ" entry in 1989 because the new editor thought (correctly) that it is impossible to compare people's IQs successfully at world-record level. The highest childhood IQ I know of was that of Alicia Witt, who had a mental age of 20 at the age of 3. Even if she had been 3 years 11 months old, this would still amount to an IQ of over 500! At the age of 7, she played the super-genius sister of the hero in the 1984 movie *Dune*. On a normal (Gaussian) curve such an IQ would be impossible since an IQ of 201 or so would be equivalent to a rarity of about one-in-7-billion, the current population of the Earth. But it is well known to psychometricians that childhood IQs using the traditional method of mental age divided by chronological age fail to conform to the normal curve at high IQ levels. The Stanford-Binet hid this embarrassing fact in its score interpretation booklet (which I found a copy of in the main library of the New York Public Library) by not awarding any IQs above 169, leaving the space for higher IQs blank! The CMT avoids the embarrassment of awarding IQs of 500 or more by having a maximum possible IQ on Form A (the harder of the two CMTs) of 181. Leta Speyer and Marilyn vos Savant, both of whom I had dated for a time, had been listed in the *Guinness Book of World Records* as having world-record IQs of 196 and of 228, respectively, Marilyn having displaced Leta in the 1986 edition. Leta felt that the 228 IQ of Marilyn was fake, but I was aware that these childhood scores could go well beyond 200 IQ because they fail to conform to the normal curve that Francis Galton had hypothesized as the shape of the intelligence curve in his seminal book *Hereditary Genius* (first edition 1869, second edition 1892). I was unable to contact Alicia Witt to see if she would be interested in joining the Mega Society. I should note that the three key founders of the ultra-high-IQ societies (99.9 percentile or above) were Chris Harding, Kevin Langdon, and myself. Harding founded his first such society in 1974, Langdon in 1978, and myself in 1982. Mensa, the granddaddy of all high-IQ societies with a 98th percentile minimum requirement, was founded in 1945 or 1946 by Roland Berrill and L. L. Ware, and Intertel, with a 99th percentile minimum requirement, was founded in 1966 or 1967

by Ralph Haines. I don't care to quibble about the precise dates that Mensa and Intertel were founded, so I have given two adjacent dates for each. In its article "High IQ Societies" Wikipedia lists just 5 main high-IQ societies: Mensa, Intertel, the Triple Nine Society, the Prometheus Society, and the Mega Society (minimum percentile requirements: 98, 99, 99.9, 99.997, and 99.9999, respectively; or one-in-50, one-in-100, one-in-1,000, one-in-30,000, and one-in-1,000,000; dates founded: roughly 1945, 1966, 1979, 1982, and 1982; founders: Berrill and Ware, Haines, Kevin Langdon, Ronald K. Hoeflin, and Ronald K. Hoeflin, respectively).

Appendix I: Footnotes

[1] Founder, Mega Society (1982); Founder, Prometheus Society (1982); Founder, Top One Percent Society (1989); Founder, One-in-a-Thousand Society (1992); Founder, Epimetheus Society (2006); Founder, Omega Society (2006); Creator, Mega Test (April, 1985); Creator, Titan Test (April, 1990); Creator, Hoeflin Power Test; Author, *The Encyclopedia of Categories*; Ph.D., Philosophy, The New School for Social Research.

[2] Individual Publication Date: August 15, 2019: <http://www.in-sightjournal.com/hoeflin-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Dr. Ronald K. Hoeflin on High-IQ Societies' Titles, Rarities, and Purposes, and Personal Judgment and Evaluations of Them (Part Two)

2019-08-22

Dr. Ronald K. Hoeflin founded the Prometheus Society and the Mega Society, and created the Mega Test and the Titan Test. He discusses: inspiration for the Mega Society – its title, rarity, and purpose; inspiration for the Prometheus Society – its title, rarity, and purpose; inspiration for the Top One Percent Society – its title, rarity, and purpose; inspiration for the One-in-a-Thousand Society – its title, rarity, and purpose; inspiration for the Epimetheus Society – its title, rarity, and purpose; inspiration for the Omega Society – its title, rarity, and purpose; the developments of each society over time; communications of high-IQ societies, and harshest critiques of high-IQ societies; overall results of the intellectual community facilitated for the gifted; Prometheus Society and the Mega Society kept separate from the Lewis Terman Society, and Top One Percent Society, One-in-a-Thousand Society, Epimetheus Society, and Omega Society placed under the aegis of the “The Terman Society” or “The Hoeflin Society”; disillusionment with high-IQ societies; notable failures of the high-IQ societies; changing norms of the Mega Test and the Titan Test; the hypothetical Holy Grail of psychometric measurements; other test creators seem reliable in their production of high-IQ tests and societies with serious and legitimate intent respected by Dr. Hoeflin: Kevin Langdon and Christopher Harding; societies helpful as sounding boards for the Encyclopedia of Categories; librarian work helpful in the development of a skill set necessary for independent psychometric work and general intelligence test creation; demerits of the societies in personal opinion and others' opinions; virtues and personalities as mostly innate or inborn, and dating and mating; and

Scott Douglas Jacobsen: Perhaps, we can run down the timeline of the six societies in this part with some subsequent questions: Prometheus Society (1982), Mega Society (1982), Top One Percent Society (1989), One-in-a-Thousand Society (1992), Epimetheus Society (2006), and Omega Society (2006). What was the inspiration for the Mega Society – its title, rarity, and purpose?

Dr. Ronald K. Hoeflin: Kevin Langdon had a list of 600 or so people who had qualified for his Four Sigma Society from the 25,000 *Omni* readers who tried his LAIT (Langdon Adult Intelligence Test) that appeared in *Omni* in 1979. Four Sigma was given a cut-off of four standard deviations above the mean, which on a normal curve would be about one-in-30,000 in rarity or the 99.997 percentile. So approximately one-thirtieth of them should have been qualified for a one-in-a-million society. I suggested to him that he might ask the top 20 scorers if they'd like to form the nucleus of a one-in-a-million society, but he evidently thought this cut-off was too high to be practical. So when he let his Four Sigma Society languish, I decided to start Prometheus as a replacement for it, with the Mega Society as a follow-through on my suggestion to him about starting a one-in-a-million society, where “mega” means, of course, “million,” indicating how many people each member would be expected to exceed in intelligence. With slightly over 7 billion people, there would be a pool of about 7,000 potential Mega Society members, or slightly less if we exclude young children. I knew of a statistical method by which several very high scores from several tests could be combined to equal a one-in-a-million standard, as if the several tests constituted a single gigantic test. So I accepted members using this statistical method until my

Mega Test appeared in *Omni* in April 1985. I put the cut-off at a raw score of 42 out of 48 initially, but then increased this to 43 after getting a larger sample. The test was eventually withdrawn from official use for admission to the Mega Society because some psychiatrist maliciously published a lot of answers online that others could search out and copy. At this time my other test, the Titan Test, is the only one that the Mega Society will accept, again at a raw score of 43 out of 48.

Jacobsen: What was the inspiration for the Prometheus Society – its title, rarity, and purpose?

Hoeflin: The Prometheus Society, as mentioned above, was intended as a replacement for the Four Sigma Society, which Langdon had allowed to languish. Prometheus was a figure in Greek mythology who was punished by the gods for giving fire to humans. I told Kevin, half in jest, that I was stealing his idea for the Four Sigma Society from him like Prometheus stealing fire from the gods! On my Mega and Titan Test, the qualifying score for Prometheus is a raw score of 36 out of 48, roughly equivalent to a rarity of one-in-30,000 or the 99.997 percentile, the same as Four Sigma's cut-off, i.e., a minimum qualifying score.

Jacobsen: What was the inspiration for the Top One Percent Society – its title, rarity, and purpose?

Hoeflin: I wanted to make a living publishing journals for high-IQ societies. I initially was able to do so as the editor for the Triple Nine Society, for which I was paid just \$1 per month per member for each monthly journal I put out. When I started as editor in late 1979, there were only about 50 members, but once Kevin's test appeared in *Omni* the number of members swelled to about 750. With \$750 per month, I could put out a journal and still have enough left over to live on, since my monthly rent was just \$75 thanks to New York City's rent laws. When Kevin heard that I was able to do this, he was not amused, since he thought the editorship should be an unpaid position. So I started the Top One Percent Society from people who had taken my Mega Test in *Omni* in April 1985 and my Titan Test in April 1990, thus removing myself from any disputes with Kevin or other members of the Triple Nine Society. I liked being self-employed rather than work as a librarian, which had been my profession from 1969 to 1985, because difficulties with higher-ups in the library field could crop up if there were personality conflicts.

Jacobsen: What was the inspiration for the One-in-a-Thousand Society – its title, rarity, and purpose?

Hoeflin: I started the One-in-a-Thousand Society when income from my Top One Percent Society started to seem insufficient, even when I put out two journals per month rather than one for the Top One Percent Society. The third journal per month was a bit more hectic, but within my capacity.

Jacobsen: What was the inspiration for the Epimetheus Society – its title, rarity, and purpose?

Hoeflin: In Greek mythology, Epimetheus was a brother to Prometheus. I'd let the Prometheus and Mega societies fall into the control of other people, so I decided to create new societies at their same cut-offs but with different names and under my control. I don't recall the motivation for founding Epimetheus, since starting in 1997 I qualified for Social Security Disability payments due to my poor vision and low income, and that completely solved all my financial worries, even when my rent gradually crept up from \$75 to \$150 from 1997 to around 2003. It is now permanently frozen at \$150 a month due to an agreement with an earlier landlord, who wanted the City to give him permission to install luxury apartments where I live, for which he

could charge \$2,000 to \$4,000 a month due to the proximity to Times Square, which is just ten minutes' walk away. I think that the Prometheus Society was restricting the tests it accepted to just a very small number of traditional supervised IQ tests, excluding unsupervised amateur-designed tests like mine. I wanted my tests to still serve a practical purpose at the Prometheus and Mega cut-offs.

Jacobsen: What was the inspiration for the Omega Society – its title, rarity, and purpose?

Hoefflin: Chris Harding of Australia was forever founding new high-IQ societies with new names but whose existence was largely known only to him and the people he awarded memberships to. He founded an Omega Society at the one-in-3,000,000 cut-off, but I assumed after several years of hearing nothing about it that it must be defunct, so I decided to call my new one-in-a-million society the Omega Society, since “Omega” seemed a nice twin word for “Mega” just as “Epimetheus” served as a twin word for “Prometheus.” Chris wrote to me about this appropriation of his society’s name and I explained my reason for adopting it. He offered no further complaint about it.

Jacobsen: What were the developments of each society over time?

Hoefflin: I decided to devote my full-time attention to a massive multi-volume opus titled “The Encyclopedia of Categories,” of which I’d published a couple of one-volume versions in 2004 and 2005. When I noticed that Samuel Johnson’s great unabridged dictionary of 1755 could now be bought for just \$9.99 from Kindle, the computer-readable format that avoids paper printing, I decided I could make an affordable multi-volume treatment of my “Encyclopedia of Categories.” I’d also discovered that quotations from collections of quotations could be analyzed in terms of my theory of categories, giving me a virtually inexhaustible source of examples considering how many quotation books there are out there. So I sold the four societies that were still under my control to Hernan Chang, an M.D. physician living in Jacksonville, Florida, as well as all of my IQ tests. Although, he lets me score the latter for him and collect the fee, since he is too busy to handle that. I began my multi-volume opus in late 2013 and believe I can complete a 10-volume version by the end of this year, 2019. I was initially aiming at a 13-volume version, in harmony with the number of basic categorical niches I employ, but it would take until early 2021 to complete the extra 3 volumes, so I’ll publish a 10-volume version in January of 2020. The year 2020 as a publication date appealed to me because of its irony, given that my visual acuity falls far short of 20/20, and the year 2020 rolls around only once in eternity, if we stick to the same calendar. I could still put out more volumes in later editions if I felt so inclined, but I let readers voice an opinion on the optimum number of volumes.

Jacobsen: What was the intellectual productivity and community of the societies based on self-reports of members? What have been the harshest critiques of high IQ societies from non-members, whether qualifying or not?

Hoefflin: I think the focus of the higher-IQ societies has been on communication with other members through the societies’ journals. I never tried to keep track of the members’ “intellectual productivity.” As for harsh critiques of the high-IQ societies, the only thing that comes to mind is *Esquire* magazine’s November 1999 so-called “Genius” issue. It focused on four high-IQ-society members, including myself. I never read the issue except for the page about myself, and it took me two weeks to get up enough nerve to read even that page. I was told by others that the entire issue was basically a put-down of high-IQ societies and their members, although people said the treatment of me was the mildest of the four. I did notice that they wanted a photo of me

that looked unattractive, me using a magnifying glass to read. I suggested a more heroic picture, such as me with one of my cats, but they kept taking pictures of me peering through that magnifying glass in a rather unflattering pose, with zero interest in alternative poses. Kevin Langdon was sarcastic about our willingness to expose ourselves to such unflattering treatment. (He was not among the four that they covered in that issue.)

Jacobsen: What have been the overall results of the intended goals of the provision of an intellectual community of like-gifted people who, in theory, may associate more easily with one another? I remain aware of skepticism around this idea, which may exist in the realm of the naive.

Hoeflin: I had found that I could not interact with members of Mensa, who generally treated me as a nonentity. I was also very shy and unable to put myself forward socially in Mensa groups. At the higher-IQ levels, however, I had the prominent role of editor and even founder, which made it possible for others to approach me and break through that shyness of mine. So I did manage to meet and interact with quite a few people by virtue of my participation in the high-IQ societies, although the ultimate outcome seems to be that I will probably end my life in total isolation from personal friends except a few people who reach out to me by phone or email, as in the present question-and-answer email format. As for other people, they will have to tell you their own stories, since people are quite diverse, even at very high IQ levels.

Jacobsen: Why were the Prometheus Society and the Mega Society kept separate from the Lewis Terman Society? Why were the Top One Percent Society, One-in-a-Thousand Society, Epimetheus Society, and Omega Society placed under the aegis of the Lewis Terman Society? Also, what is the Lewis Terman Society?

Hoeflin: I think Hernan Chang adopted the name “The Hoeflin Society” in preference to “The Terman Society” as an umbrella term for the four societies he purchased from me.

Jacobsen: What have been the merits of the societies in personal opinion and others’ opinions?

Hoeflin: Speaking personally, I have lost almost all interest in the high-IQ societies these days, although I am still a nominal, non-participatory member of several of them. One group I joined recently as a passive member named the “Hall of Sophia” unexpectedly offered to publish my multi-volume book in any format I like for free. The founder had taken my Mega or Titan test earlier this year (February 2019) and did quite well on it, and was sufficiently impressed to classify me as one of the 3 most distinguished members of his (so far) 28-member society. I was going to send out my book for free as email attachments to people listed in the *Directory of American Philosophers* as well as to any high-IQ-society members who might be interested. So for me, the one remaining merit of the high-IQ societies would be to have a potential audience for my philosophical opus.

Jacobsen: When did you begin to lose interest or become disillusioned, in part, in high-IQ societies? My assumption: not simply an instantaneous decision in 2019.

Hoeflin: Editing high-IQ-society journals from 1979 onwards for many years, at first as a hobby and then as a livelihood, kept me interested in the high-IQ societies. I gave up the editing completely around 2009. Thirty years is plenty of time to become jaded. Getting Social Security Disability payments in 1997 removed any financial incentive for publishing journals. Over the years I’d travelled to such destinations as California and Texas and Illinois for high-IQ-society meetings, not to mention meetings here in New York City, when I had sufficient surplus income, but all things peter out eventually.

Jacobsen: What have been the notable failures of the high-IQ societies?

Hoeflin: There was actually talk of a commune-like community for high-IQ people, but after I saw how imperious some high-IQ leaders like Kevin Langdon were, this would be like joining Jim Jones for a trip to Guyana—insane! That’s hyperbole, of course. Langdon actually ridiculed the followers of Jim Jones for their stupidity in following such a homicidal and suicidal leader, not to mention his idiotic ideas. Langdon advocates a libertarian philosophy, but in person he is very controlling. I guess we just have to muddle through on our own, especially if we have some unique gift that we have to cultivate privately, not communally. Langdon often ridiculed my early attempts to develop a theory of categories, but I’m very confident in the theory now that I have worked at it for so long. Human beings tend to organize their thoughts along the same systematic lines, just like birds instinctively know how to build nests, spiders to build webs, and bees to build honeycombs. My analyses are so new and startling that I’m sure they will eventually attract attention. If I’d been an epigone of Langdon, I’d never have managed to develop my theory to its present marvellous stage.

Jacobsen: With the Flynn Effect, does this change the norms of the Mega Test and the Titan Test used for admissions purposes in some societies at the highest ranges?

Hoeflin: A lot of people suddenly started qualifying for the Mega Society, perhaps from copying online sources or perhaps from the test suddenly coming to the attention of a lot of very smart people. So initially higher scores on that test were required and then the test was abandoned entirely as an admission test for the Mega Society. Terman found that his subjects achieved gradually higher IQ scores on his verbal tests the older they got. One theory is that as people gradually accumulate a larger vocabulary and general knowledge (crystallized intelligence) their fluid intelligence, especially on math-type tests, gradually declines, so that if one relies on both types of intelligence, then your intelligence would remain relatively stable until extreme old age. There has been no spurt in extremely high scores on the Titan Test, however.

Jacobsen: What would be the Holy Grail of psychometric measurements, e.g., a non-verbal/culture fair 5-sigma or 6-sigma test?

Hoeflin: The main problem with extremely difficult tests is that few people would be willing to attempt them, so norming them would be impossible. I was astonished that the people who manage the SAT have actually made the math portion of that test so easy that even a perfect score is something like the 91st percentile. Why they would do such an idiotic thing I have no idea. Terman did the same thing with his second Concept Mastery Test, so that a Mensa-level performance on that test would be a raw score of 125 out of 190, whereas a Mensa-level performance on the first CMT was 78 out of 190. Twenty members of his gifted group had raw scores of 180 to 190 on the second CMT whereas no member of his group had a raw score higher than 172 out of 190 on the first CMT. His reason was to be able to compare his gifted group with more average groups such as Air Force captains, who scored only 60 out of 190 on the second test, less than half as high as Mensa members. A lot of amateur-designed intelligence tests have such obscure and difficult problems that I am totally unable to say if those tests have any sense to them or not. Perhaps games like Go and Chess are the only ways to actually compare the brightest people at world-record levels. But such tests yield to ever-more-careful analysis by the competitors, so that one is competing in the realm of crystallized intelligence (such as knowledge of chess openings) rather than just fluid intelligence. Even the brightest people have specialized mental talents that help them with some tests but not with others, like people who compete in the

Olympic Decathlon, where some competitors will do better in some events and others in other events, the winner being the one with the best aggregate score. General intelligence means that even diverse tests like verbal, spatial, and numerical ones do have some positive intercorrelation with each other—they are not entirely independent of each other. The best tests select problems that correlate best with overall scores. But few if any of the amateur-designed tests have been subjected to careful statistical analysis. Some people did subject my Titan Test to such statistical analysis and found that it had surprisingly good correlations with standard intelligence tests, despite its lack of supervision or time limit.

Jacobsen: Other than some of the work mentioned. What other test creators seem reliable in their production of high-IQ tests and societies with serious and legitimate intent? Those who you respect. You have the historical view here – in-depth in information and in time. I don't.

Hoefflin: I think Kevin Langdon's tests are very well made and intelligent, but he tends to focus on math-type problems. Christopher Harding, by contrast, focuses on verbal problems and does poorly in math-type problems. For international comparisons across languages, I guess one would have to use only math-type problems, as I did in my Hoefflin Power Test, which collected the best math-type problems from the three previous tests (Mega, Titan, and Ultra). But English is virtually a universal language these days, so perhaps verbal tests that focus on English or perhaps on Indo-European roots could be used for international tests, except that Indo-European languages constitute only 46% of all languages, by population. I think Chinese will have difficulty becoming culturally dominant internationally because the Chinese language is too difficult and obscure for non-Chinese to mess with.

Jacobsen: Were the societies helpful as sounding boards for the *Encyclopedia of Categories*?

Hoefflin: I used high-IQ-society members as guinea pigs to develop my intelligence tests, but my work on categories I have pursued entirely independently, except for the precursors I rely on, notably the philosopher Stephen C. Pepper (1891-1972), who taught at the University of California at Berkeley from 1919 to 1958. Oddly enough, in his final book titled *Concept and Quality* (1967) he used as a central organizing principle for his metaphysics what he called "the purposive act," of which he said on page 17: "It is the act associated with intelligence"!!! I simply elaborated this concept from 1982 when I first read *Concept and Quality* onward, elaborating it into a set of thirteen categories by means of which virtually any complete human thought or action, as in a quotation, can be organized. In my introductory chapter, which currently traces the development of my theory from William James last book, *A Pluralistic Universe*, to the present, I now plan to trace the thirteen categories not just to the Greeks and Hebrews but back to animal life and ultimately back to the Big Bang, breaking the stages of its development into 25 discrete ones including my own contributions toward the end. I may begin with Steven Weinberg's book *The First Three Minutes* and end with Paul Davies kindred book, *The Last Three Minutes*, if I can manage to extract convincing 13-category examples from each of these books.

Jacobsen: How was librarian work helpful in the development of a skill set necessary for independent psychometric work and general intelligence test creation?

Hoefflin: It was mostly helpful to me because I could work part-time during the last ten years of my 15 or 16 years as a librarian, which gave me the leisure for independent hobbies, thought, and research.

Jacobsen: What have been the demerits of the societies in personal opinion and others' opinions?

Hoeflin: There tends to be a lot of arrogance to be found among members of the high-IQ societies, so charm is typically not one of their leading virtues. They generally assume that virtually everyone they speak to is stupider than they are.

Jacobsen: How can members be more humble, show more humility? Also, what are their leading virtues?

Hoeflin: I think personalities are largely inborn and can't be changed much. Perhaps there should be sister societies, analogous to college sororities, for women who have an interest in socializing with high-IQ guys for purposes of dating and mating. In the ultra-high-IQ societies, women constitute only about 6% of the total membership. (Parenthetically, if you look at the Wikipedia list of 100 oldest living people, one usually finds about 6 men and 94 women.) In Mensa, the percentage of women typically ranges from 31% to 38%.

Jacobsen: How many publications come from these societies? What are the names of the publications and the editors in their history? What ones have been the most voluminous in their output – the specific journal? Why that journal?

Hoeflin: Each society generally has a journal that it tries to publish on a regular basis. Kevin Langdon puts out *Noesis*, the journal for the Mega Society, about twice per year. I also get journals from Prometheus and Triple Nine and Mensa. The four societies Hernan Chang operates all function entirely online, and I have never seen any of their communications. Even the journals I get I only glance at, never read all the way through. Due to my very slow reading speed, I tend to focus my reading on books that seem worthwhile from which to collect examples for my "Encyclopedia of Categories."

Appendix I: Footnotes

[1] Founder, Mega Society (1982); Founder, Prometheus Society (1982); Founder, Top One Percent Society (1989); Founder, One-in-a-Thousand Society (1992); Founder, Epimetheus Society (2006); Founder, Omega Society (2006); Creator, Mega Test (April, 1985); Creator, Titan Test (April, 1990); Creator, Hoeflin Power Test; Author, *The Encyclopedia of Categories*; Ph.D., Philosophy, The New School for Social Research.

[2] Individual Publication Date: August 22, 2019: <http://www.in-sightjournal.com/hoeflin-two>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Dr. Ronald K. Hoeflin on Theories of Intelligence, Sex Differences, and Issues of IQ Test Takers and Test Creators (Part Three)

2019-09-01

Dr. Ronald K. Hoeflin founded the Prometheus Society and the Mega Society, and created the Mega Test and the Titan Test. He discusses: faux and real genius; validity to Professor Robert Sternberg's Triarchic Theory of intelligence with practical intelligence, creative intelligence, and analytical intelligence; validity to Multiple Intelligences Theory of Professor Howard Gardner with musical-rhythmic, visual-spatial, verbal-linguistic, logical-mathematical, bodily-kinesthetic, interpersonal, intrapersonal, naturalistic, existential, and teaching-pedagogical intelligences; validity to general intelligence, or g, of the late Charles Spearman; the general opinion on the three main theories of intelligence; self-identification as a genius; personal opinions on the state of mainstream intelligence testing and alternative high-range intelligence testing; statistical rarity for apparent and, potentially, actual IQ scores of females who score at the extreme sigmas of 3, 4, and 5, or higher; reducing or eliminating social conflicts of interest in test creation; multiple test attempts; data on the Mega Test and the Titan Test; pseudonyms and test scores; and possible concerns of the test creators at the highest sigmas.

Scott Douglas Jacobsen: Before delving into the theories, so a surface analysis, what defines a faux genius? What defines a real genius to you? Or, perhaps, what different definitions sufficiently describe a fake and a true genius for non-experts or a lay member of the general public – to set the groundwork for Part Three?

Dr. Ronald K. Hoeflin: I would say that genius requires high general intelligence combined with high creativity. How high? In his book *Hereditary Genius*, Francis Galton put the lowest grade of genius at a rarity of one in 4,000 and the highest grade at a rarity of one in a million. Scientists love to quantify in order to give their subject at least the appearance of precision. One in 4,000 would ensure one's being noticed in a small city, while one in a million would ensure one's being noticed in an entire nation of moderate size.

Jacobsen: By your estimation or analysis, any validity to Professor Robert Sternberg's Triarchic Theory of intelligence with practical intelligence, creative intelligence, and analytical intelligence?

Hoeflin: I like Sternberg's attempt at analyzing intelligence, but clearly just three factors seems a bit skimpy for a really robust theory.

Jacobsen: Any validity to Multiple Intelligences Theory of Professor Howard Gardner with musical-rhythmic, visual-spatial, verbal-linguistic, logical-mathematical, bodily-kinesthetic, interpersonal, intrapersonal, naturalistic, existential, and teaching-pedagogical intelligences?

Hoeflin: Here we have a more robust set of factors, but Gardner fails to show how his factors cohere within a single theory.

Jacobsen: Any validity to general intelligence, or g, of the late Charles Spearman?

Hoeflin: General intelligence was based on the fact that apparently quite diverse forms of intelligence such as verbal, spatial, and numerical have positive correlations between each pair of factors, presumably based on some underlying general intelligence.

Jacobsen: Amongst the community of experts, what is the general opinion on the three main theories of intelligence listed before? What one holds the most weight? Why that one?

Hoefflin: These are three theories in search of an overarching theory of intelligence. My guess is that the so-called “experts” lack the intelligence so far to create a really satisfactory theory of intelligence, perhaps analogous to the problem with finding a coherent theory of superstrings.

Jacobsen: Do you identify as a genius? If so, why, and in what ways? If not, why not?

Hoefflin: I think my theory of categories shows genuine genius. It even amazes me, as if I were just a spectator as the theory does its work almost independently of my efforts.

Jacobsen: Any personal opinions on the state of mainstream intelligence testing and alternative high-range intelligence testing now?

Hoefflin: I’m not up on the current state of intelligence testing. I do feel that it has focused way too much on the average range of intelligence, say from 50 to 150 IQ, i.e., from the bottom one-tenth of one percent to the top one-tenth of one percent. Testing students in this range is where the money is in academia. It’s like music: all the money to be made is in creating pop music, which is typically of mediocre quality. Background music for movies is probably as close as music comes these days to being of high quality, presumably because there is money to be made from the movie studios in such music. I saw a movie recently called “Hangover Square,” which came out in 1945. The title is unappealing and the movie itself is a totally unsuspenseful melodrama about a homicidal maniac whose identity is revealed right from the start. The one amazing thing about the movie was that the composer, Bernard Herman, composed an entire piano concerto for the maniac to purportedly compose and perform, with appropriate homicidal traits in the music to reflect the deranged soul of the leading character, the maniac. One rarely sees such brilliant musical talent thrown at such a horrible film. So I guess genius can throw itself into things even when the audience it is aimed at is of extremely mediocre quality. Maybe intelligence tests, even when they are aimed at mediocre students, can show glints of genius. The fact that I could attain the 99th percentile on tests aimed at average high-school students despite my slow reading due to visual impairment suggests that some psychometrician (or group of psychometricians) must have been throwing their creativity and intelligence into their work in an inspired way that smacks of true genius!

Jacobsen: Do the statistical rarities at the extreme sigmas have higher variance between males and females? If so, why? If not, why not? Also, if so, how is this reflected in subtests rather than simple composite scores?

Hoefflin: By “variance between males and females,” I presume you are alluding to the fact that there tend to be more men at very high scores than women. This is especially obvious in spatial problems, as well as kindred math problems, presumably due to men running around hunting wild game in spatially complex situations while women sat by the fireside cooking whatever meat the men managed to procure. But it is also true that men outperform women on verbal tests. On the second Concept Mastery Test, a totally verbal test, of the 20 members of Terman’s gifted group who scored from 180 to 190, the ceiling to the test, 16 were men but only 4 were women. This is a puzzling phenomenon, given women’s propensity for verbalizing. Perhaps chasing game involves verbal communication, too, so that nature rewards the better verbalizers among men in life-or-death situations. Warfare as well as hunting for game probably has a significant role in weeding out the unfit verbalizers among men.

Jacobsen: Following from the last question, if so, what does this imply for the statistical rarity for apparent and, potentially, actual IQ scores of females who score at the extreme sigmas of 3, 4, and 5, or higher?

Hoeflin: It obviously would be possible to breed women eugenically to increase the percentage of them with very high IQ scores. Even now, there are more women graduating from law school than men in the United States, which suggests no deficit in verbal intelligence at the high end of the scale. Although, there may be other reasons why men of high verbal intelligence avoid law as a career compared to women. Maybe, they are drawn away by other lucrative careers, such as business or medicine.

Jacobsen: In the administration of alternative tests for the higher ranges of general intelligence, individuals may know the test creator, even on intimate terms as a close colleague and friend. They may take the test a second time, a third time, a fourth time, or more. The sample size of the test may be very small. There may be financial conflicts of interest for the test creator or test taker. There may be various manipulations to cheat on the test. There may be pseudonyms used for the test to appear as if a first attempt at the alternative test. There are other concerns. How do you reduce or eliminate social conflicts of interest?

Hoeflin: Some people have used pseudonyms to take my tests when they were afraid I would not give them a chance to try the test a second or third time. There is not much incentive to score very high on these tests, except perhaps the prestige of joining a very high-IQ society. People cheat on standardized college admission tests, as we know from news reports, by getting other people to take the tests for them, for example. Considering how expensive colleges have become these days, my guess is that they will go the way of the dodo bird eventually, and people will get their education through computers rather than spending a fortune in a college. One guy cheated on my Mega Test by getting members of a think tank in the Cambridge, Massachusetts area to help him. He was pleased that I gave him a perfect score of 48 out of 48. He admitted cheating to Marilyn vos Savant, who informed me, so I disqualified his score. This was before my Mega Test appeared in *Omni*. Why he wanted credit for a perfect score that he did not deserve is beyond my understanding. I'd be more proud of a slightly lower score that I had actually earned. Another person has kept trying my tests, despite a fairly high scoring fee of \$50 per attempt. I finally told him to stop taking the tests. His scores were not improving, so his persistence seemed bizarre.

Jacobsen: The highest score on the Mega Test on the first attempt by a single individual with a single name rather than a single individual with multiple names was Marilyn vos Savant at 46 out of 48. Similarly, with other test creators, and other tests, there were several attempts at the same test by others. Do the multiple test attempts and then the highest of those attempts asserted as the score for the test taker present an issue across the higher sigma ranges and societies?

Hoeflin: Some European guy did achieve a perfect score on the Mega Test eventually, about 20 years after the test first came out in 1985. The test is no longer used by any high-IQ societies that I know of due to the posting of mostly correct answers online by a malicious psychiatrist. He probably needed to see a psychiatrist to figure out what snapped in his poor head to do such a thing. I guess it's a profession that attracts people with psychological problems that they are trying to understand and perhaps solve.

Jacobsen: What were the final sample sizes of the Mega Test and the Titan Test at the height of their prominence? How do these compare to other tests? What would be a reasonable sample size

to tap into 4-sigma and higher ranges of intelligence with low margins of error and decent accuracy?

Hoeflin: A bit over 4,000 people tried the Mega Test within a couple of years of its appearance and about 500 people tried the Titan Test within a similar time period. Langdon's LAIT test is said to have had 25,000 participants. His test was multiple choice, whereas mine were not. A multiple-choice test is easier to guess on than a non-multiple-choice test. My tests were normed by looking at the previous test scores that participants reported and then trying to create a distribution curve for my tests what would jibe with the distribution on previously-taken tests. So I did not need to test a million or more people to norm my tests up to fairly high levels of ability.

Jacobsen: What are the ways in which test-takers try to cheat on tests? I mean the full gamut. I intend this as a means by which prospective test takers and society creators can arm themselves and protect themselves from cheaters, charlatans, and frauds, or worse. Same for the general public in guarding against them, whenever someone might read this.

Hoeflin: If people's wrong answers are too often identical with one another and out of sync with typical wrong answers, that is a clue that they are copying from one another or from some common source.

Jacobsen: Why do test takers use pseudonyms? How common is this practice among these types of test-takers? It seems as if a brazen and blatant attempt to take a test twice, or more, and then claim oneself as smart as the higher score rather than the composite of two, or more, scores, or even simply the lower score of the two, or more, if the scores are not identical.

Hoeflin: I know of a group of 5 M.I.T. students who collaborated and gave themselves the collective name of Tetazoo. There was also a professor at Caltech who tried the test but did not want his score publicized so he used the pseudonym Ron Lee. In both cases, the score just barely hit the one-in-a-million mark of 43 right out of 48. One person scored 42 right and wanted to try again so he used a pseudonym and managed to reach 47 right out of 48 on his second attempt.

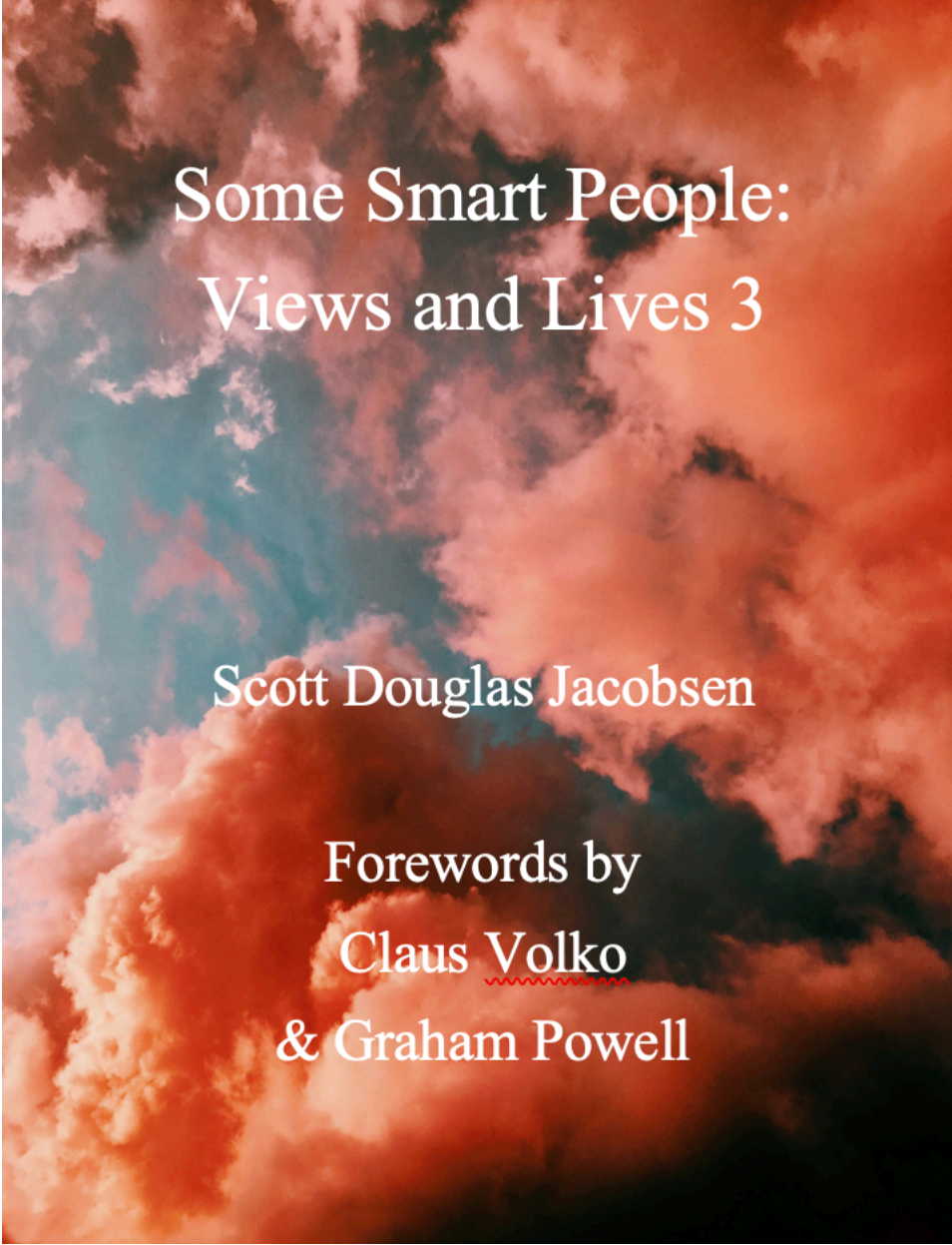
Jacobsen: What have been and continue to be concerns for test creators at the highest sigmas such as yourself or others, whether active or retired? This is more of a timeline into the present question of the other suite of concerns.

Hoeflin: I do not know what are the main concerns of test designers, past or present, other than myself. I was fortunate to have Triple Nine members as guinea pigs to try out my trial tests, so I could weed out the less satisfactory problems. One could usually tell just by looking at a problem whether it would be a good one or not, but the inspiration to come up with good problems would involve steady effort over the course of a year or so, yielding for me on average about one good problem per week, plus about four not too good problems per week.

Appendix I: Footnotes

[1] Founder, Mega Society (1982); Founder, Prometheus Society (1982); Founder, Top One Percent Society (1989); Founder, One-in-a-Thousand Society (1992); Founder, Epimetheus Society (2006); Founder, Omega Society (2006); Creator, Mega Test (April, 1985); Creator, Titan Test (April, 1990); Creator, Hoeflin Power Test; Author, *The Encyclopedia of Categories*; Ph.D., Philosophy, The New School for Social Research.

[2] Individual Publication Date: September 1, 2019: <http://www.in-sightjournal.com/hoeflin-three>; Full Issue Publication Date: January 1, 2020: <https://in-sightjournal.com/insight-issues/>.



Some Smart People: Views and Lives 3

Scott Douglas Jacobsen

Forewords by
Claus Volko
& Graham Powell

An Interview
with Graham Powell on the Asia Pacific, Mathematical Objects,
“Dasein,” Atheism-Theism, and Freud and Einstein (Part Seven)

2019-12-22

***His Lordship of Roscelines, Graham Powell**, earned the “best mark ever given for acting during his” B.A. (Hons.) degree in “Drama and Theatre Studies at Middlesex University in 1990” and the “Best Dissertation Prize” for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of [STHIQ Society](#), Former President of [sPlqr Society](#), Vice President of [Atlantiq Society](#), and a member of [British Mensa](#), [IHIQS](#), [Ingenium](#), [Mysterium](#), [High Potentials Society](#), [Elateneos](#), [Milenija](#), [Logiq](#), and [Epida](#). He is the Full-Time Co-Editor of [WIN ONE \(WIN-ON-line Edition\)](#) since*

2010 or nearly a decade. He represents [World Intelligence Network Italia](#). He is the Public Relations Co-Supervisor, Fellow of the [Royal Society for the Encouragement of Arts, Manufactures and Commerce](#), and a Member of the [European Council for High Ability](#). He discusses: Issue VIII; 12th Asia Pacific Conference on Giftedness; Gwyneth Wesley Rolph, electrical stimulation, and charlatans; a book review on *Signs of Life: The Five Universal Shapes and How to Use Them*; “Hyper-operating Life Forms”; “Being” by Eric Anthony Trowbridge; “‘Atheism’ as a Logical Negation of ‘Theism’” by Phil Elauria; “Leopards in the Sky: Foreword” by Dr. G.A. Grove; Alan W. Ho or Alan Wing-lun who wrote “The Angel and the Cherry Tree”; and some concluding materials of WIN-ONE Issue VIII.

Scott Douglas Jacobsen: [Issue VIII](#) continued with the growth trajectory of the membership to 33 high IQ societies. The intriguing addition was IQID for the young. How important was the inclusion of younger members of the community for the member societies? One devoted to them alone.

Graham Powell: This was set up by Evangelos Katsioulis, his first talk at the 12th Asia-Pacific Conference on Giftedness explaining about it, especially as many parents attended that conference with their gifted children. I think it was a good idea, though restrictions on access to websites which (rightly) protect children, means that the group has not been as active as I would wish in an ideal world.

Jacobsen: [Dr. Evangelos Katsioulis](#), [Dr. Manahel Thabet](#), [Marco Ripà](#), and others took part in the 12th Asia Pacific Conference on Giftedness. What were the main attractions of the conference? How did the book, by you, complement the in-person event? What have been the reactions from the community over the book and the event?

Powell: The workshops and presentations were varied and always of interest. On the opening day, Professor Howard Gardner gave an inspiring talk, one which was beamed in from his office in Harvard. The facilities were superb and I was proud to have contributed to it, the certificate now sitting proudly on the wall where I am living, which happens to be Dubai once more. I have also worked recently in Abu Dhabi, so it was doubly pleasing to visit some of the places I had researched all those years ago. The e-book was about the events at the conference, plus the scientific program of events organised to accompany the conference and which inspired youngsters to explore their great interest in various scientific exploits. I also advised on the program followed at that event, so was also doubly pleased about the success of it. I am still in contact with parents who sat with me during presentations and who attended my presentations too. I looked somewhat like Steve Jobs at the time, which they still joke about. The friendMathematically, inclusive atmosphere at the conference was a life-changer for many of the people who attended. I am immensely proud of all the people I managed to get to attend and participate during what was just four days in July 2012. The e-book also gave information about the places of interest to visit, like the Louvre Museum in Abu Dhabi, Ferrari World on Yas Island and, of course, the tallest building in the world, the Burj Khalifa, Dubai. The book helped make for a rounded experience for the attendees and the timetable of events at the conference was a very useful guide to help people focus on what was most meaningful for them.

Jacobsen: As described in the article by [Gwyneth Wesley Rolph](#), electrical stimulation remained important as an area of research and practice, and pseudo-practice through charlatans and snake oil salesman. How did Rolph pitch this article to you? Any idea as to the state of the research now?

Powell: I knew Gwyneth was interested in this field of work, her life about to change as she applied to go to university and followed a course in neuroscience. I have met Gwyneth several times and the first occasion was around 20 months after the conference in Dubai. I hope to see her again as she pursues a PhD in a field related to intelligence and neurophysiology. It was really as a dilettante that Gwyneth ‘pitched it to me’, as you express it, which is not to underestimate Gwyneth’s serious intentions and reading upon the subject. I am currently involved in neuro-feedback, which has a solid base of research and development behind it, with continuous technological advances taking place. That area of biological feedback is proving useful in addressing ADHD and on improving more serious conditions, such as post-stroke recovery and stress management.

Jacobsen: [Dr. Greg A. Grove](#) wrote a book review on *Signs of Life: The Five Universal Shapes and How to Use Them* by Angeles Arrien and Jeremy P. Tarcher from 1992. Do these five shapes – the circle, the cross, the spiral, the square, and the triangle – represent truly universal human shapes, i.e., those mathematical objects reflected in visual patterns recognized as basic shapes with applicability, as a set, throughout all human “art,” “culture,” “intrapersonal perceptions,” “thinking,” and “time”? It seems bold as a claim, but it may, in fact, be true.

Powell: I know Greg believes these forms are significant, the analysis of colour also interesting him. I have participated in several of Dr Grove’s own tests based on this kind of analysis and to a certain extent the results have been indicative of my own feelings and approaches to aesthetics. The Lüscher Colour Test I enjoyed doing in the eighties and it was fascinating because the results varied according to my mood at various points in time. Images in literature also follow this idea, the circle, for example, being an image in Dante Alighieri’s great poem *Inferno*, his nine circles of Hell. I read that the Pyramids are meant to concentrate energy, gemstones too, which have a consistent molecular structure. Perhaps the most interesting research I have read about is the Japanese scientist who analyses the effect of emotion on snowflake formation. The effects on structure are wondrous to behold!

Jacobsen: “Hyper-operating Life Forms,” for those unfamiliar with the references, can seem mystifying. However, in essence, it can seem rather dark in the end. What was the inspiration for the poem?

Powell: I read about “Quants” and the big initial investment in a programme to create a research centre in America akin to CERN in Switzerland. That funding, however, was later withdrawn and the surplus of doctorate holders who emerged from university expecting a job at the research centre got sidelined into doing work towards stock exchange prediction and the creation of algorithms and formulae to facilitate that. The most famous was the work by Black and Scholes, the unfortunate outcome of the confidence in prediction and the transferring of debt across the globe being the financial meltdown which we are only just emerging from, though for many, it’s a continuous struggle, which the poem touches on.

Jacobsen: In “Being,” by [Eric Anthony Trowbridge](#), it opens, rather humorously, with the famous definition of “is” or the query about its meaning by former president Bill Clinton. Making the distinction between myself as embedded in the universe and individuated, and *dasein* as factual and actual/ontic and ontological/being there and being itself, through the clear example in the hammer, the nail, and the hammerer, I enjoyed this piece, where being simply isn’t existence but more than it: “...it is, well, being..” What was the response to this particular piece from others or yourself?

Powell: I had no hesitation in putting this piece in the WIN book “The Ingenious Time Machine”. It has a timeless quality and Eric is, indeed, an amusing guy. It was a very useful introduction to the work of Heidegger, something taken even further later on by Paul Edgeworth. “Being and Time” is a difficult opus to read. I think people appreciated the assistance and enthusiastic appraisal of some of the considerations in it.

Jacobsen: “‘Atheism’ as a Logical Negation of ‘Theism’” by [Phil Elauria](#) provided an interesting depiction of the nature of the fundamental content of and logical relation between theism – “‘God (or Gods) exist’ or the even weaker claim, ‘I believe that God (or Gods) exist.’” – and atheism. In short, if p equals “God (or Gods) exist” or “I believe that God (or Gods) exist,” then $\sim p$ (not p) equals “God does not (or Gods do not) exist” or “I believe that God does not (or Gods do not) exist,” where $\sim p$ remains the born state/natural state and P becomes the acquired state/un-natural state of a human being as a propositional belief, in accordance with “classical logic,” with an ontological statement about the world. Does this argument convince you? Or does the argument miss elements of the perennial, longstanding topic of no gods, gods, or God?

Powell: Phil is rather good at precise, logical arguments. I don’t think he concerns himself too much about the perennial, longstanding topics of gods, no gods, or of God, and in that, looking back, Phil and I were rather similar at that point in time. I still do not wish to deny anyone the right to believe in a higher power, which many call God. It has, however, taken on a rather beautiful aspect in my life recently because the woman I love very deeply believes that our meeting was condoned by God – by ‘higher powers’, as she expresses it. If this is so, that a higher power is something akin to what Lena and I are experiencing each day, and did from the moment we met, well, so be it. It is something “supra-logical”. How we all manage that supra-logical, loving existence is, to me now, a large part of the philosophy of our finite existence.

Jacobsen: “Leopards in the Sky: Foreword” represents another piece by Dr. G.A. Grove to both provide some content and to plug a collection of 22 stories in one book by Dr. Grove. He states Freud, in statement of the conscious and the unconscious, hinted at the preconscious while Einstein provided due acknowledgement to the preconscious, not necessarily in a Freudian or psychoanalytic sense. Dr. Grove continues in “The Used Bookstore” and “Café à la verse.” The first with an interesting note about mysticism and intrigue, and following the preconscious indicators. The second a sweet note with a similar frame of intrigue behind it, but from a different angle. Dr. Grove is a good writer. What comes to mind on the reflection of the preconscious from Freud and Einstein?

Powell: Greg sent me the whole book, which was kind of him, and we have talked at some length over the years about the preconscious self, especially regarding creativity and the resolution of deeply-held problems and anxieties. I write most of my poetry in a preconscious state, one which often comes after writing numerous notes, almost as a brainstorming session; either that, or I just let the emotions stir and simmer for a period of time, the poem eventually emerging as a necessary measure to keep restore calm. I consider the best ideas come, as Einstein notes, in this state of mind.

Jacobsen: Alan W. Ho or [Alan Wing-lun](#) wrote “The Angel and the Cherry Tree.” A cute and enjoyable, almost, child’s story or a tale of finding the inner strength to change, to grow. What were some original thoughts upon receiving this?

Powell: Alan is, in the best sense, kind of childish in his ways, retaining a quite original view of the world, or at least a deeply questioning one. I met him in London shortly after he submitted

this story. It reminded me of Oscar Wilde's short stories. I think it would make an excellent tale to be told orally, much in the Irish tradition of 'The Craic'.

Jacobsen: Dr. Grove wrote the "4HT Inventory" to tap into interests and preferences. There is the "G.P.R.Powell Sudoku" as well. Ho wrote "Codin' Code Al Coda," too, or more properly composed. Elisabetta di Cagno wrote "1996" with an editorial note about the "very strong language." Intriguing, as of late, I note previous notions with modern linguistic preferences happening in some texts. For example, a previous cautionary note in some of the contents of books contained a "Disclaimer" while newer versions aim at a similar, though different and academic-bureaucratic-administrative culture influenced, idea with "Trigger Warning." When do editorial notes seem appropriate for particular submissions? No doubt, the content remains sharp, stark, and saturated with "very strong language." I agree. It makes the narrative powerful and appropriate to the content about drugs, the army, hallucinations, and the like. The article is really a... trip. When you first received this piece, "1966," what was the reaction to it? Any responses from the public readership?

Powell: Elisabetta is a good friend and she is guarded about her work, so stipulated that it should have the 'warning'. I felt rather honoured to have her story given for publication and duly obliged in every way to accommodate her opus. It also arrived at the last moment before publication, so was placed rapidly, yet precisely, near the end. She wished to have her autobiographical note included too, so that is a coda to the piece, a coda to the magazine. All that remained to position after her contributions were the pages with the answers to the puzzles. Nobody complained about the language. All in all, I thought the VIII edition a fascinating addition to the WIN ONE series of magazines.

Jacobsen: Thank you for the opportunity and your time, Graham.

Appendix I: Footnotes

[1] Editor, WIN ONE; Text Editor, Leonardo (AtlantIQ Society); Joint Public Relations Officer, World Intelligence Network; Vice President, AtlantIQ Society.

[2] Individual Publication Date: December 22, 2019: <http://www.in-sightjournal.com/powell-seven>; Full Issue Publication Date: January 1, 2020: <https://in-sightjournal.com/insight-is-sues/>.

An Interview with Graham Powell on Immanuel Kant, the Logic of the Nonexistent, and Major Milestones and Developments (Part Eight)

2019-11-08

***His Lordship of Roscelines, Graham Powell,** earned the "best mark ever given for acting during his" B.A. (Hons.) degree in "Drama and Theatre Studies at Middlesex University in 1990" and the "Best Dissertation Prize" for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of [STHIQ Society](#), Former President of [sPlqr Society](#), Vice President of [Atlantiq Society](#), and a member of [British Mensa](#), [IHIQS](#), [Ingenium](#), [Mysterium](#), [High Potentials Society](#), [Elateneos](#), [Milen-ija](#), [Logiq](#), and [Epida](#). He is the Full-Time Co-Editor of [WIN ONE \(WIN-ON-line Edition\)](#) since*

2010 or nearly a decade. He represents [World Intelligence Network Italia](#). He is the Public Relations Co-Supervisor, Fellow of the [Royal Society for the Encouragement of Arts, Manufactures and Commerce](#), and a Member of the [European Council for High Ability](#). He discusses: patterns in the issues; additions to the formats and changes to the structure of the leadership; Kant and the highest good; meeting like-minded people; more on Kant's highest good; corporations, British Mensa; the logic and philosophy of the nonexistent; and puzzles.

Scott Douglas Jacobsen: (Apology for the thick text in advance.) [Issue IX](#) was published on 12/12/12, as some may see the patterns – if they looked into the publication dates on the cover pages – of the materials with the publishing dates: 10/10/10, 4/4/11, 11/11/11/, 6/6/12, and 12/12/12, and so on. Why these patterns? A fine touch to the ideas of problem solving with numeric sequences within the dates of the publication too. So, in another tone of not only the fact of the patterns themselves, why *these* patterns, too?

Graham Powell: When I agreed to take over the role of WIN ONE editor, Evangelos Katsioulis mentioned that the date of publication could have some numerical sequence. Since that conversation, I have gained a certain amount of joy continuing the tradition, the first one having the obvious value of being all 10s. The second series is more subtle, 4 divided by 4 and then divided by 11 coming out with the series 0.09090909 (recurring). Some later dates, which you have not quoted, were Fibonacci sequences; others were prime number sequences; one was International Pi Day – which is also Einstein's birthday. Therefore, it's mainly just a quirky feature of the magazine. We've tended to produce the magazine every six months, so finding a sequence within a particular period of the year is a challenge. It is, in fact, what dictates the publication date. The next publication date will be 3-11-19, these being prime numbers.

Jacobsen: This issue works within the framework of “philosophical notions” challenging to “ardent intellectual brains” with an emphasis on the “thought-provoking” and “amusing” nature of the works. This issue continues to represent a stabilization in issue size and the complement to the eighth issue with the inclusion of the post-reportage on the 12th Asia Pacific Conference on Giftedness and announcements from WIN, including the appointment of Dr. Manahel Thabet as the Vice-President of the World Intelligence Network or WIN and the continuation of efforts by Dr. Katsioulis (the President) on work for WIN. How did these additions improve the format, the content, and the generality of the presentation to the WIN membership? How does the inclusion of a Vice-President help with the organization?

Graham Powell: Manahel Thabet has been a stalwart of the WIN for many years and she finances many aspects to it, which is very generous of her. She advises on how to run the WIN more efficiently and, though it is primarily a charitable, online entity, she makes it run in a more economically sound manner. This is mainly regarding the maintenance of the website – which inevitably had costs covered by the WIN administration, that is, before she intervened. I volunteered to help her organise the conference in Dubai and that developed into a series of workshops, which for me was a chance to put out into the world some thoughts, especially ones I had been developing during a sabbatical from work. I also wanted to include photographs from the conference and the cover shows the waterfall by the entrance to Dubai Mall, a place where Evangelos and I had dinner. It was a special few days during which we enjoyed each other's company. From our discussions, a few more ideas became projects, the appointment of Manahel, for example, stemming from one such talk. I think overall, the WIN website is much better now than it was, the earlier versions being cumbersome and overly complex to navigate around easily. People just didn't bother much – or took the easy route by asking me to advise them. Access to

the magazine is also easier as a consequence of all that I've mentioned about the site.

Jacobsen: “The Importance of Kant’s Concept of the Highest Good (Pt. 1)” by Paul Edgeworth contained sections 8 through 11. He begins the issue with a philosophical mind wallop, with Kant’s conceptualization of virtue, happiness, and the highest good with fancy terminology including *supremum*, *consummatum*, *originarium*, *perfectissimum*, phenomenal, noumenal, and so on, where focus is on the modern commentators’ neglect of “his conception of the highest good.” Within the context of the nature of the think-piece, one idea comes from the idea of existence, personality, and rational being with the existence of a rational personality. Another comes from the Stoic idea of virtue and the Epicurean concept of happiness as an interplay and a hybrid between Stoicism and Epicureanism to come to the “highest good,” which appears to take on the Aristotelian maxim of moderation between virtue and happiness. Even so, Edgeworth places virtue as “cause” and happiness as “effect.” For the true attainment of the highest good, Kant requires the existence, through reason, of the soul and God. Without the eternality of the soul and the absolute existence of God, the cause of virtue and the effect of happiness cannot lead to the highest possible good. It begins to sound like lay notions of a Christian heaven. The rational being, through the eternality of the soul, must continue endlessly for the existence of the highest good. The complete subsuming of the will to the moral law for achievement of moral perfection becomes impossible in one’s own lifetime (thanks, Kant). However, one can strive towards the highest good through pure reason, as “the pursuit of the highest good.” As Edgeworth quotes in a statement, “Thus Kant declares, ‘We *ought* to strive to promote the highest good (which must therefore be possible).’”^[3] This highest good is permitted in the light, as aforementioned, of an ultimate cause of “supreme being.” This may hold bearing on some of the previous articles on atheism. I like the explanation of the co-incident nature of nature and human rational beings as enacted virtue in line with moral law to produce happiness closer to the highest good with the explanatory framework around which nature’s larger manifestation – in a manifestor, i.e., God. Humans co-incide in the Good with God.

Edgeworth brings forth the work of Terry Godlove, Jr.^[4] An argument for the non-coherence of moral acts by non-theists, not a-theists interestingly, without the supreme being, God, because the ultimate cause for a penultimate end of good acts in a highest good requires an omnipotent unifier of moral virtue, for moral law, where non-theist moral acts, even if moral, become disjunct from one another and in some sense foundational sense dis-unified and, therefore, worthless in an eternal view. This, to Edgeworth and Kant, paves the road to the “Kingdom of God” in which “nature and morals come into a harmony through a holy author who makes the derived highest good possible.” Intriguingly, Edgeworth describes the Christian ethic as heteronomous, or non-theological (counter-intuitively), and autonomous pure practical reason with devotion duly placed in duty. Happiness does not become the goal, but the result of a partial achievement in attainment of a targeted objective, the highest good: some worthy of happiness; others not worthy of happiness in proportion to their attainment of the good oriented towards the highest possible good bound to the eternality of the soul and the absolute existence of God and, in the end, leading to the necessity in some practical philosophic sense to the need for proper religion for proper moral virtue and real happiness of which one becomes worthy.

What was the reaction of the community to this article? What changed the orientation to a philosophically heavy one in this issue as an executive editorial decision? What seems right in Kant’s thinking about the highest good? What seems incomplete, if at all? What about a non-theist religion? Would this – a non-theist religion – by definition become impossible to attain in some

manner?

Powell: Firstly, Scott, I must congratulate you on what is, without doubt, the longest introduction terminating with questions that I have ever had put to me. I will try to break it all down a little, and, indeed, this was the main factor in presenting this essay in the magazine. The notion of “an author who makes the highest good possible” summarises neatly the article, though the reaction of the community to the article was, as usual, not specific. Only Evangelos Katsioulis expressed appreciation of the content and tipped his intellectual hat towards the contributors, particularly Paul Edgeworth. Paul is a good friend – as are, still, the majority of people who contributed to edition IX. I think this steered the content towards the philosophical, it being part of the friendship I share to this day. As to what is ‘right’ in Kant, well, in retrospect, my girlfriend believes in the kind of predetermination that Kant and Paul describe, Lena being convinced that we are destined to emerge with our good intentions made reality, primarily by God’s will. This approach has fortified my altruistic mental framework, if I can express it that way for now. I sense that many people prefer to act on behalf of an extraneous force, or being, which, when genuine and demonstrable by action, is implicitly of ‘a higher good’. I think the current Pope, Francis, is of a similar line of thinking, the majority of great religious figures too. To have a sense that you are primarily doing things and creating thoughts for the benefit of the universe outside yourself, in whatever way that manifests itself (and towards whichever essence) is the highest good. I don’t necessarily believe that a god is necessary to attain that supreme level of goodness, to the point where I think such thinking is restrictive and ultimately, risks divisiveness. “Divine, divisive, divide” to summarise in three words. In short, I think a non-theist interpretation of the highest good is possible. Buddhism is a non-theist “religion”, though (and hence) the word “religion” is not usually ascribed to it by those who practice Buddhist thought. Taoism is also, by definition, “of the way”, to give another example. I don’t usually discuss religion in everyday life because, in my mind, I have a caveat that I call “Powell’s Law”, put simply, that discussing religion inevitably leads to division. I try to live peacefully and have no problem, per se, that people believe differently from each other, believe differently from me. I consider that the highest good.

Jacobsen: “Meeting of Minds” images presented interesting displays from the 12th Asia Pacific Conference on Giftedness. [Christina Angelidou](#), [Dr. Evangelos Katsioulis](#), [Jonathan Wai](#), [Marco Ripà](#), and yourself can be seen in some. I like the one with the gargantuan Burj Khalifa behind Wai and Katsioulis. What was meeting everyone in person like for you?

Powell: I have no doubt in placing the experience of meeting all the people you mention, plus colleagues from the European Council for High Ability, right at the pinnacle of my joyous existence. It was just wonderful! Everyone was so enthusiastic and ready to make a difference in the world. Meeting Christina Angelidou, then going around the arena at the centre of the conference, was delightful, and we discussed my first workshop too, which was intellectually rewarding. Christina is the founder member of Mensa Cyprus and she was introduced to me via my contacts in America: I was interested in getting Mensa members to the event, Mensa International being based in the USA. British Mensa, which I joined in January 1987, directed me to liaise with the Americans about attendance at the conference. Christina and I are still in regular contact. Dr Jonathan Wai was also a joy to meet, so calm and mild mannered, yet with a subtle, incisive sense of humour. We got on very well. I was also very pleased to meet Marco Ripà in person, something Evangelos arranged. I helped Marco with his presentation, which he was nervous about, quite naturally, because English is his second language and he doesn’t get a great number of opportunities to speak it. I was happy to reassure him about his ability to communicate, which he did

very well in the end. It was also an opportunity for me to speak Italian, which was useful for me. Quintessentially, it was astonishing to reflect on the fact that I was often standing in front of four people, knowing that the SD 15 IQ points of those four people added up to well over 650. That is truly tremendous brain power!

Jacobsen: “The Importance of Kant’s Concept of the Highest Good (Pt. 2)” continued with sections 9 through 16 of the essay. Edgeworth starts with some commentary of the highest good made apparent, as a transcendent object, to the rational being through pure practical reason. This gives grounds to actualize the highest good here-and-now, to bring the Kingdom of God, according to Kant, into the present and the future. He – Kant – makes immanent the highest good. I like this point in the argument for extension from the theoretical into the practical with a Kantian ethic meaning someone must act in such a way as to do that which they have not ever done if it leads them into a state of approximation of the highest possible good further than before. A sub-argument for individual growth as axiomatic, or at least derivatively unavoidable. In describing the base of transcendent moral law, Kant eked out some normatives. In a sense, every individual rational being becomes, or can become, a locus of the highest good in the real world on the condition of promoting it “with all his capabilities.” The idea implied before through the endlessness of the soul becomes explicit with mention of an afterlife. Edgeworth notes a limitation or blind-spot in the thought process of Kant with “the highest good” implying “the reincarnation or re-phenomenalization of the moral self.” Only infinite existence, hence the soul, permits the arena in which the endless striving for moral perfection or towards the moral law exists. Edgeworth provides a tip of the hat to an accurate description of a physicalistic, naturalistic, and secular interpretation to ethics-in-action with morals as something achieved in the here-and-now by human beings, where Kant’s first two, earlier, works began as more theological and latter, and third, work began to lean more secular in orientation in the morality. In short, a secular interpretation of the targeted objective of Kant becomes social ethics. Also, the, apparent, in-between comes in the form of an ethical commonwealth, which reminds one of The Commons from Anglo-American law in which everyone contributes and all benefit. This ethical commonwealth as a means by which to attain a status of a “rational church,” back to religion as a foundation for a unified ethic with God and an eternal soul. As Edgeworth states, “We can therefore state without fear of contradiction that Kant’s formulation of the highest good makes it abundantly clear that it is fundamentally about a common and shared human destiny,” whether secular or religious and, in this sense, more humanistic but atemporal too. What was the final takeaway from this extensively researched and well-written academic essay for you? Of those in the community who read some or all of it, what was their commentary on it? By chance, any commentary by scholars of Immanuel Kant?

Powell: With these points that you make, Scott, I am now of the mind that a review and a prompting of discussion would be beneficial, a kind of ‘afterword’, as I would call it. The production of the WIN book was intended to put these notions out into the general public and to stimulate discussion and some reassessment of the current milieu. The most apparent result of publishing such well-researched pieces was, I think, the generation of enthusiasm to read further and to attempt to produce work of a high standard to publish on the internet, whether for the WIN ONE, or on other sites, in other blogs. I still wish to produce books that will have more of an impact on broader society, but the acceptance of that is still being negotiated. As mentioned earlier, from my part, ‘peacefulness’ as immanent in the highest good was what I carried away from the essay, though I remain sceptical about any eternity of self regarding that.

Jacobsen: “The Corporate Strategy Column” by Elisabetta di Cagno gives a punchy set of thou shalt and thou shalt not about corporate culture – take from it what you may, I suppose. “Differentiating features of gifted children and dealing with high IQ societies” by Marco Ripà examined giftedness, identification, and, sometimes, problems, even “big PROBLEMS” encountered by the gifted young with some connection to hyperactivity. The orientation of the academic article comes in the form of a human rights perspective and a compassionate one, too, in which myths abound about the gifted and their needs in life. Does di Cagno miss anything about corporate culture and output? Does the article on giftedness sufficiently differentiate the identifications of the different levels of the gifted? How does British Mensa, of which you remain a member, help the gifted and talented and distinguish the needs of the levels of gifted, of cognitive rarity and exceptional mentation?

Powell: Elisabetta’s piece is fictional, yet with overtones from reality, as the best fiction does – it’s part of what makes prose ‘literature’. Having read it again, I see it primarily as a statement about preparing for an interview and how that asks people to transcend, even betray, their inherent instincts in the name of ‘Business’. As a postgraduate student of Human Resource Management, I was most interested in Organisational Culture as part of the course. Dr Jackson liked my contributions and essays. Even Hugh Scullion, Senior Lecturer in Human Resource Management, admitted to the class that the best way to earn a promotion and ‘getting on’ in an organisation was via getting involved in events outside of work hours. Elisabetta’s piece hints at that, plus an inordinate display of knowledge and expression about share pricing (which she calls ‘stock’) and basically kow-towing to those in a position of power. If I may enlarge the discussion for a moment, this pays homage to what we talked about earlier on in this series of interviews, when we talked about Hollingworth and the difficulties of communicating and relating across broad spans of intelligence. In the context here, the more recent writing of Michael Ferguson and his popular essay about The Inappropriately Excluded has many ‘hits’ on his blog, so I recommend people to read it, plus the discussion pieces that surround it.

Marco’s article was originally his presentation at the 12th Asia-Pacific Conference on Giftedness, a presentation I helped him with just prior to him delivering it. It helped forge our friendship. In no way is it an attempt to cover all aspects of giftedness in youth and the associated problems; it was more an attempt to open people’s minds to some of the almost universal aspects of giftedness, especially prejudices and the lack of understanding and identification of hypersensitivities. British Mensa does contribute to the aspects you mention, especially via its promotion of national entities which are dedicated to provision for the gifted. I contacted British Mensa with a view to it sending people to Dubai for the aforementioned conference, but I got deferred to Mensa International in order to get contributors. Amongst my numerous friends in the high IQ community, the most ardent people who are transforming matters for fellow high IQ folk are not members of Mensa anymore, if, indeed, they ever were.

Jacobsen: Dr. Manahel Thabet wrote “Organizing the 12th Asia-Pacific Conference on Giftedness.” A significant event, as stated, “6,000 participants, all of them experts, teachers, researchers, decision makers, parents and educators. 325 papers were presented, from 42 countries.” Dr. Chris Fischer, [Christina Angelidou](#), [Dr. Evangelos Katsioulis](#), [Jonathan Wai](#), [Dr. Lianne Hoogeveen](#), [Marco Ripà](#), and yourself took part in the event as well. “Artistic License,” “Between You and You,” “Seventy Shades of Gray,” “Safe Between the Fluffy Covers,” “The Sleeping, Roving Genius Among Us” in “Poems” by Dr. Greg A. Grove provided some reflection on, in many cases, stark contrasts without direct opposites. What did “Poems” evoke for you? How

important was the post-event reportage of Dr. Thabet for wrapping up the event? Any further developments since that time?

Powell: I asked Doctor Thabet to write something, which I could have done myself, having been heavily involved in the organisation and supply of people for it, but I was already contributing much to the IX edition, so I wished for someone else to write an article. As it was, she was busy, so I outlined for her what I considered should be written, then added the summary at the end anyhow. I had hoped that the filming of the event would produce extensive courses and presentations for posterity, but that never happened. Several of the WIN members put their presentations on Youtube, but that was it. I was really looking forward to seeing my presentations, especially the second one: it went down really well and Manahel's assistant came running up to me afterwards saying what fantastic feedback I had received. It's all part of the low-key work I have done in the eyes of the majority these last ten years. As for Greg's work, they were extracts from a book he produced and it is still available in Kindle format. They form part of a total assessment and expression of psychological states and attitudes. I enjoyed the read and have the entire kindle book "Leopards in the Sky" on my computer. I recommend people look for it and make what they want of it. It's subtitle is "For the Preconscious Mind".

Jacobsen: Then we come to "On the Epistemic Standing of Claims of the Nonexistent" by [Phil Elauria](#). Another interesting twist on the content of old, often boring and sterile, debates found only in philosophy classes and theology seminars. The first two points remain salient with principles of non-contradiction as a point of thought contact for existence as a property and the knowledge of the non-existent, as in the statement of "formal (deductive) logic and mathematics are, when applicable, the highest form of certainty." Paraconsistent logic in Dialetheism is an interesting notion. However, Elauria finds this dishonest approach dishonest. He runs through the logic of non-contradiction with the famous problem of evil, often seen as the most difficult problem to theologians within Abrahamic traditions in search of an omnibenevolent, omniscient, and omnipotent self-existent (with property aseity) being. Elauria asserts, "Indeed, the fact that there is apologetics concedes my point. For, if reason weren't important in the defense of theistic claims, then apologetics would be a waste of time at least, and an elaborate red herring constructed to mislead people from the fact that reason actually plays no role in coming to the conclusion about the existence of God," as Elauria identifies as an atheist (one can assume an absolute atheist). Does this problem of evil in the midst of the Law of Non-Contradiction seem like a serious problem to the hypothesis of a God? He makes other examples with 2-dimensional objects and the statements of a single object having the complete set of properties of two 2-dimensional objects at the same time: a square and a circle, which amounts to a contradiction, e.g., a square circle or a circle square. His next methodological placeholder ideas become plausibility and likelihood. Is a God plausible? Is a God likely? He presents science and fallibilism as the next premises.^[5] These through contacts of plausibility, likelihood, science, and fallibilism form the basis for the argument called the Weak Knowledge of Non-Existents. Much of modern science seems premised on the opposite secondary part of the title with tentative of weak knowledge, ever-improving and searching and refining, of the existent. This becomes the basis for the doubt inherent in the position of atheism for Elauria. Does this argument convince you? The argument for the non-existence of God. Also, in personal experience with 2-sigma and higher high IQ community, what tendencies in religious and non-religious beliefs exist among them? Does a tendency exist more towards theism, whether mono-theism or poly-theism, or atheism, or an agnosticism amongst members? Does Elauria's professed atheism seem as if atheistic as an assertion in a philosophical sense and then agnosticism in an empirical – plausibility,

likelihood, science, and fallibilism – sense?

Powell: In a literary context, the notion of evil was an initial criticism of John Milton's *Paradise Lost*, his stated aim of 'justifying the ways of God to man' faltering because many thought the depiction of the Devil more engaging than that of God. People empathised with the fallen angel, who reacted to the vicissitudes of God and was punished eternally for it. The Epicurean Paradox, which Phil Elauria alludes to, has often fascinated me and I have talked to Phil about choices and how they make for life's experience, because in life, we have choices, right up until our death – and even then, perhaps, there are more choices to take. We can not be certain about that, as we cannot be certain of the existence of God. I favour an approach which (to paraphrase Pascal) does not concern itself so much as to whether or not there is a god, but rather, focuses on the notion that we should behave as if there is one.

As for the 'Weak Knowledge' and the your interpretation that science proceeds via searching with the ever improvement and refinement of knowledge of the extant, again, this is a linear progression as stated, but knowledge does not proceed like that, according to Popper and Kuhn – for example. Phil Elauria chooses, as a corollary of his arguments, to be atheistic, though I prefer the agnostic stance whereby there is still a possibility of an alternative existence, even if it must remain within the realm of post-death. I actually think the confrontation with what is regarded as an inevitable in life (death) is the reason why mankind has confronted existence with the idea that there is something after death, preferably something good.

As for the high IQ community, discussions on belief and the existence of God always divide vehemently, the arguments for and against often becoming so intense that even the highly intelligent start resorting to *ad hominem* after *ad hominem*. I am loathed to try and define trends in the high IQ community regarding this topic, but most of the people I respect express strong arguments in their particular paradigm (as I wish to express it here) and that is intrinsically what retains my respect for them. My experience notes that those who believe in a god believe that there is only one, so they have monotheistic beliefs, and, moreover, this places them within a deistic stance. Those who counter the argument for the existence of God take a similar line of argument as Phil Elauria, so are atheistic. That's my experience, Scott, especially online.

To summarise, your notion about atheism having a philosophical sense, agnosticism an empirical one, has credence, based, again, on my experience.

Jacobsen: Finally, we come to the "3D Lego Griddler 'Chasing Nessie'" of Alan Wing-lun. Are puzzles an important inclusion for each issue? How do you vary the puzzles in order to maintain interest in these sections of the issues?

Powell: I like to have puzzles in the magazine, yes, the magazine genre demanding them to a certain extent. Most of the magazines pitched towards the high IQ sector have puzzles and quizzes and I produce most of them myself, which I also enjoy. Akin to the concept of having a series of numbers in the publication date (which began this interview) I like the inherent creativity involved in creating diverse and interesting puzzles. Alan certainly veers into the esoteric, which is very much his personality too. I was very pleased to meet him in London and we had a lively discussion about many things. I hope more people will contribute puzzles in the near future to maintain a diversity of interest and an enhanced expression of puzzle creativity. Most puzzles are derived from others. I read quite widely and, if I like a puzzle, I try to adapt it into something not seen before. I especially like puzzles which also tell a story.

Jacobsen: Thank you for the opportunity and your time, Graham.

Powell: You are welcome, Scott. It has been a very enjoyable interview.

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Appendix I: Footnotes

[1] Editor, WIN ONE; Text Editor, Leonardo (AtlantIQ Society); Joint Public Relations Officer, World Intelligence Network; Vice President, AtlantIQ Society.

[2] Individual Publication Date: November 8, 2019: <http://www.in-sightjournal.com/powell-eight>; Full Issue Publication Date: January 1, 2020: <https://in-sightjournal.com/insight-issues/>.

[3] Edgeworth in "The Importance of Kant's Concept of the Highest Good" states:

Accordingly, the highest good in the world is possible only insofar as a supreme cause of nature having a causality in keeping with the moral disposition is assumed. Which is to say that the supreme cause of nature, if it is to be presupposed for the highest good, must be a being that is the cause of nature by understanding and will, that is to say, God.

Edgeworth, P. (2012, December 12). The Importance of Kant's Concept of the Highest Good. Retrieved from http://winone.iqsociety.org/issues/WIN_ONE_09.pdf.

[4] "The Importance of Kant's Concept of the Highest Good," in full, states:

This question has both been raised and answered by Terry Godlove, Jr. In his response, he notes

that while both the theist and non-theist may share an immediate action, only the former may undertake the moral life, for only he can truly intend to further the highest good. Thus without the hope of success in his moral life (since only an omnipotent moral law-giver could bring about such a state of nature), the non-theist cannot in actuality describe himself as working toward a unified moral end, the highest good, for he cannot intend to do what he knows to be impossible. Nor can he regard his conduct as furthering anything more than immediate ends, since he cannot aim at the final end of moral conduct. Consequently, the non-theist cannot set out to lead a moral life, where by “moral life” we signify “more than a brute concatenation of otherwise independent moral actions.”

Edgeworth, P. (2012, December 12). The Importance of Kant’s Concept of the Highest Good. Retrieved from http://winone.iqsociety.org/issues/WIN_ONE_09.pdf.

[5] “On the Epistemic Standing of Claims of the Nonexistent,” in full, states:

We can reject any claim involving the existence of some object or being to the extent that we can justifiably maintain confidence in a given scientific thesis that contradicts or refutes some necessary property of the object or being in question, which is to say, a property that the object or being must possess in order for us to continue to identify it as such...

...We can say that no object or being exists, with confidence, to the extent that we are epistemically justified in accepting a given scientific thesis that refutes or contradicts properties that are said to be necessary to identify some claimed object or being as such.

Elauria, P. (2012, December 12). On the Epistemic Standing of Claims of the Nonexistent. Retrieved from http://winone.iqsociety.org/issues/WIN_ONE_09.pdf.

An Interview with Richard Sheen on Tests, Community, and Life Story (Part One)

2020-02-01

Richard Sheen is a young independent artist, philosopher, photographer and theologian based in New Zealand. He has studied at Tsinghua University of China and The University of Auckland in New Zealand, and holds degrees in Philosophy and Theological Studies. Originally raised atheist but later came to Christianity, Richard is dedicated to the efforts of human rights and equality, nature conservation, mental health, and to bridge the gap of understanding between the secular and the religious. Richard’s research efforts primarily focus on the epistemic and doxastic frameworks of theism and atheism, the foundations of rational theism and reasonable faith in

God, the moral and practical implications of these frameworks of understanding, and the rebuttal of biased and irrational understandings and worship of God. He seeks to reconcile the apparent conflict between science and religion, and to find solutions to problems facing our environmental, societal and existential circumstances as human beings with love and integrity. Richard is also a proponent for healthy, sustainable and eco-friendly lifestyles, and was a frequent participant in competitive sports, fitness training, and strategy gaming. Richard holds publications and awards from Mensa New Zealand and The University of Auckland, and has pending publications for the United Sigma Intelligence Association and CATHOLIQ Society. He discusses: background, philosophy, and views in general; interest in the high-IQ societies and community; and IQ scores, tests, and standard deviations.

Scott Douglas Jacobsen: How about background, philosophy and views, work, and looking to the future?

Richard Sheen: I am 26 years old from New Zealand, and have studied philosophy at Tsinghua University of Beijing, China, and The University of Auckland of New Zealand. As a young child, I always had an intense curiosity to understand our universe. I had very atypical interests since I was in kindergarten, as I had no interest for things that children would normally love, such as toys and cartoons, but was immersed in all sorts of science documentary and encyclopedias. My favourite show during my earliest years was the 1950s Bell Science series, and my favourite episode was the one that explains time, the universe, and general relativity in simple and interesting ways.

While professionally I work for a large international corporation, I consider myself a combination of many things, as I have a huge range of interests and hobbies. My life passions revolve around the pursuit of truth, love, and beauty, and I believe this can be realized in every aspect of our daily life, from even the most mundane moments of reality such as enjoying the sunset, or helping a stranger on the street — to understand, appreciate and dwell within the rich meaning and beauty that lies within the miracle that is life and existence.

My studies in university primarily focused on metaphysics at Tsinghua University, where I received heavy influence from Professor Huang YuSheng, a leading Continental Metaphysics and Phenomenology scholar in China. Depression due to social isolation and environmental destruction lead me to halt my studies at Tsinghua in my final year. Narrowly escaping several suicide attempts during my darkest hours, I later returned to New Zealand and continued my studies in philosophy of religion and theology under the guidance of Professor John Bishop of The University of Auckland, who is currently working on his next book outlining the ‘Euteleological’ concept of God, one that I highly identify with. My later research, including several papers and my dissertation, revolved around Philosophical Theism, which I describe as the form of rationally justified belief in God. My academic ambitions revolve around the formulation of ‘S-Theism’, which I deem as ‘Theism in its strongest form’, as opposed to the numerous forms of rationally unjustifiable or outright superstitious (and often morally dubious) beliefs in an inadequate understanding of God. Suffice to say I have been heavily influenced by traditional continental philosophy and medieval theology, as both of my instructors were top experts in these areas. I am however no longer working on my academic ambition, as I have other responsibilities that require my immediate attention.

Apart from my passion in science and philosophy, I am also an avid creator of art. I have been an amateur photographer since high school, where I founded Depictograph Productions with my

two best friends. I am also involved in art, particularly machine and character design, during my free time. Music composition, particularly oriental-styled piano symphonies are also among my favourite, however I have not had the time to create anything as of late. I display my photographs, artwork, and music tracks at my personal website [Richard Sheen – Home | Philosopher, Artist and Entrepreneur](http://www.richardsheen.com) (<http://www.richardsheen.com>), where I also occasionally post short segments of thought that come into my mind during any moment of my day.

Nature is one of my greatest passions, I am particularly interested in both adventuring and documenting the outdoors, and have been dedicating to a healthy and environmental lifestyle for quite a while. I used to be a very ‘nerdy’ teenager who focused on strategy gaming, and interestingly enough, I am also one of the best StarCraft players of all time in New Zealand, being the first and only New Zealand player to have ever achieved an international ranking of A-, and placing second in a minor tournament, losing 1:2 to a Polish player, one of the best foreign players in the world in 2017. I have some experience in competitive sports as I played for my faculty badminton team at Tsinghua University, and am now a casual fitness and nutrition guru. I believe that a healthy body and a healthy environment are crucial to the optimal survival of mankind and our peaceful coexistence with nature, and I strive to promote a healthy and environmental lifestyle whenever I can.

My future ambitions revolve around several different aspects, I shall categorize them in three different areas: 1) Academic; 2) Career; and 3) Family.

I have briefly mentioned my academic experience in previous paragraphs, but I have not stated an ultimate objective. My objective is not to further the debate between theism and atheism, but rather, finding mutual understanding between those of different positions through meticulous refining of existing logics and concepts regarding God. Ultimately, my purpose is to achieve an adequate understanding of God, and subsequently, a healthy spiritual life in the worship of God, either religious or non-religious. This relies heavily on dispelling the incorrect concepts and understandings of God that are very popular in both theist and atheist circles in modern debate, most of which have lost sight of the depth and richness of continental philosophy and classical theology. As such, my tasks consist primarily of deconstructing and disproving inadequate understandings of God, so that the issue may be focused in the correct direction — which I believe, humanity can then eventually achieve to mutual understanding and respect for each other’s faiths based on this holistic understanding of God.

My career aspirations lean towards strategic and upper managerial areas. I am a natural strategist and am good at leading and influence. This has been the case since high school despite my relative introversion at the time. However, I am not satisfied with merely advancing within the business and corporate world, as money and power are merely a means to an end, and I have far greater pursuits beyond the mere accumulation of wealth and the hoarding of worldly powers. My long term aspirations are focused on conservation charity and education, as I am particularly concerned for our environment, and possess great sympathy for mental health issues that our world is facing. The solution, I believe, is education. We must teach our next generation to think and act more responsibly, both on the collective level (environment and society) and the individual level (personal responsibility and well-being). I believe the mind is our greatest gift from God, and in many ways, constitutes our very ‘image’ of Him. To educate is to cultivate the ability to think and reason, to not be easily swayed by public opinion and political propaganda, and to be able to learn and understand novel information and apply them in healthy and productive

ways. Our modern education focuses too much on knowledge and other formalities that the essence of learning — to equip a mind with the tools for rational discernment and individual thought — is often lost in the progress. We are taught by society to hoard degrees for ‘better employment opportunities’, but seldom taught to seek wisdom, morality, and virtue from our learning, and this, I believe, is the underlying reason for most of society’s problems — a short-sightedness that focuses on the immediate, rather than the long-term.

Family, which is the third and last of my future aspirations, is really quite simple. I come from a broken family, with a mother who is a hopeless romantic that desired love which never came, and a father who is on the autism spectrum — highly career-focused, but socially and emotionally dysfunctional. Just like every other child who was raised in a single-parent household, I have encountered many difficulties that had long-term negative effects on my identity and well-being. Only through extensive studying of psychology and the social sciences was I able to become aware of, and eventually overcome my shortcomings and strive to achieve excellence with the very limited amounts of resources that I was given. And if there is one thing I’ve learned from my past, it’s that there is perhaps nothing more devastating, both to society and the individual in general, than divorce or a loveless, or even violent marriage. Fatherlessness is a leading cause of the mental-health epidemic in younger generations, and studies have shown that children raised in single-parent households consistently do worse in every measurable aspect in life. While I understand that I cannot, and probably should not, intervene in the life of others, I am firm in my belief that I must not repeat the same failures of my parents. I desire to establish a healthy, stable, and permanent family in the traditional way of the atomic family unit. I desire to seek the support, intimacy, and understanding that comes from a deeply loving relationship with a significant other, to experience and actualize all the joys and romance in life, and to eventually raise a healthy and successful family, while leading a successful and balanced career myself. Perhaps, I believe, deep down I am taking on the wishes of my parents, of the dreams that they once bore, and the future that should have been. I seek to make their dreams come true, through both my own life, and together with my significant other’s/children’s life, and perhaps as an image to honour their ambitions and legacy, and as gratitude to all the things that they have given me, even though I certainly did not have the most privileged upbringing.

Apart from this, I am a semi-active member in several high IQ societies, which lead to this very opportunity since if I hadn’t submitted my paper to the USIA journal I would have never known you. So in many ways, I am also very happy and grateful for everything.

Once again thank you very much Scott for this opportunity. I am very intrigued about you and your work as well, I hope we can get to know more about each other in the future.

Jacobsen: What is the interest in the high-IQ community for you, including the various societies?

Sheen: For me it was largely a coincidence, as due to my upbringing I was very introverted as a child and teenager, and my peculiar interests did not help me get along with similarly aged peers. It is difficult to establish deep friendships with your classmates when your main interests in primary school lie somewhere between the biology of native New Zealand bivalve molluscs and the mechanics of nuclear fusion. Social isolation eventually led me to discover other means to connect with others, and it wasn’t long before my younger self discovered and embraced the perceived safety behind the computer screen, and the broad diversity that the internet offered.

I originally had no awareness of the existence of high IQ societies, and the discovery of my intellectual giftedness was more or less a coincidence. Growing up with very little self-esteem, I had always thought very less of myself. In middle school, a friend of mine sent me the 2003 Mensa Denmark mock test as a random challenge, and I was very surprised to find out that I managed to solve every question and reached the ceiling of the test, despite it being designed and normed for adults averaging 25 years of age. I still remember spending 15 minutes on the last item, which was extremely interesting to me at the time.

After gaining awareness of my differences with most of my peers (and in some ways, explaining my inability to fully ‘fit in’), I later joined and began participating in the high IQ community, and have formed lasting friendships with the diverse minds that I have come across, each with their own unique brilliance. It is the clarity of thought, unique perspectives, intellectual depth and often the passionate sincerity and generosity of these individuals that kept me in this community, and what I treasure the most is the rare and unique opportunity to connect deeply with other minds who share a similar vision and curiosity for the unknown.

Jacobsen: What have been the IQ scores, standard deviations, and tests (mainstream and alternative) taken by you?

Sheen: I am generally reluctant to disclose or compare IQ scores, as I believe a high IQ is a gift, a gift that I attribute to the works of God, as I am merely a lowly servant for the purpose of the good in the grander scheme of reality. As such I believe IQ, or any other sort of natural gifts, are never to be taken for our own credit, and in many ways, ought be treated as a gift to the entire world, rather than a ‘capital’ owned by, and at the sole disposal, of oneself. I wish to treat giftedness with gentleness and humility, and hope that one day I may be able to give back to the world for everything that I have had the privilege to receive in my brief experience of this vast universe of wonder as a mere servant of purpose and meaning.

To briefly answer your question, I seemed to have reached the ceiling for the official Mensa admissions test, which I found far easier than the type of experimental high-range tests that unusually selective groups use for admission purposes. The official ceiling for the Mensa test was around 145-150 (SD15), or around the 99.9th percentile, but nowadays they seem to artificially cap the score at the 99th percentile after a certain raw score threshold. My score in the experimental high range test that I have taken several years ago was 170 (SD15), which was the ‘Nydegger Intelligence Test Form – I’, where I answered three items incorrectly and used the test for admissions and documentation to high-IQ societies. To be truly honest, I have a feeling that I was simply lucky with my scores, as I seem to have an unusually strong ability for visual and spatial logical processing.

Appendix I: Footnotes

[1] Independent Artist, Philosopher, Photographer, and Theologian.

[2] Individual Publication Date: February 1, 2020: <http://www.in-sightjournal.com/sheen-one>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Richard Sheen on the Full Scope of Philosophy and Ethics (Part Two)

2020-02-08

***Richard Sheen** is a young independent artist, philosopher, photographer and theologian based in New Zealand. He has studied at Tsinghua University of China and The University of Auckland in New Zealand, and holds degrees in Philosophy and Theological Studies. Originally raised atheist but later came to Christianity, Richard is dedicated to the efforts of human rights and equality, nature conservation, mental health, and to bridge the gap of understanding between the secular and the religious. Richard's research efforts primarily focus on the epistemic and doxastic frameworks of theism and atheism, the foundations of rational theism and reasonable faith in*

God, the moral and practical implications of these frameworks of understanding, and the rebuttal of biased and irrational understandings and worship of God. He seeks to reconcile the apparent conflict between science and religion, and to find solutions to problems facing our environmental, societal and existential circumstances as human beings with love and integrity. Richard is also a proponent for healthy, sustainable and eco-friendly lifestyles, and was a frequent participant in competitive sports, fitness training, and strategy gaming. Richard holds publications and awards from Mensa New Zealand and The University of Auckland, and has pending publications for the United Sigma Intelligence Association and CATHOLIQ Society. He discusses: the full scope of philosophy; and the ethics driving or motivating him.

Scott Douglas Jacobsen: What is the full scope of philosophy to you? Does philosophy have limits?

Richard Sheen: I think every form of human reason, or more broadly speaking, all linguistic, logical and/or systems of meaning in general, are fundamentally limited in their scope to discover and comprehend truth and reality to their fullest extent. This includes all empirical frameworks as well, such as science, as empirical input must be processed by the mind via rational procedures that conform to a particular logical framework, e.g. probability and causal inference.

From one perspective, the world can be seen as a series of gigantic puzzle pieces, with each domain consisting of their own mysteries and wonders waiting for us to discover, but our ability to fully comprehend the completeness of truths in the form of information — any information — is fundamentally limited by the inherent incompleteness of formal logical systems and language in general (which I perceive as the “building blocks” of all other emergent properties). On the other hand, our experience of reality is limited by our perspective as observers, and in strange ways, elements of perception seem to influence our reality, as observed on the subatomic level in quantum physics. What this entails, is that our world of truths is fundamentally limited, or “capped”, by the inherent, systematic restrictions of the foundational building blocks (or perhaps the “operating system” of the universe) in which our reality is grounded upon. In some ways, this is analogously similar to how virtual realities such as computer games must be built upon coding systems called “engines”, with each “engine” having their own maximum processing rates and other systematic limitations. Our world in many ways resemble such a virtual reality, and comes with all the possibilities and limitations of its own “engine”, as seen in the limitations of logic, mathematics, and the laws of nature.

Aside from inherent limitations in the information and truth systems that formulate and describe our reality, as human beings we are also limited by our emotions, cognitive biases, fallacious reasoning, and other limitations in cognitive ability in general. As a result, we often find ourselves faced with a world filled with complex and seemingly chaotic information. As our mind struggles to find patterns and make sense out of the chaotic continuity of “sensory data” that fills our horizon, we inevitably contemplate upon the meaning behind our existence — what is the meaning, purpose, or at least a subtle reason for our own existence, and for the existence of the entirety of reality? Why is there something rather than nothing?

While scientists have wrestled with this question for ages, their answers fall short of the demands of reason itself — for what can be scientifically proven, must necessarily lie within the realm and expectation of tangible and repeatable observation and experimentation. But beyond the scopes of our observable universe, or even the possible multiverse, a priori laws or truths (such as the law of identity) formulate and sustain the “functional premise” of our physical reality, similar to

how strings of basic code formulate the foundations of an operating system. These a priori laws must necessarily be unconditional in order to give rise to the conditional that is our universe (or other higher-order conditional functions and frameworks that are not yet known to science and logic/mathematics, but nonetheless provable through human reason) and its existents. As Immanuel Kant famously exclaimed, human reason is naturally inclined to deduce, from the limited existents of the conditional the unconditional that forms the foundations of the entirety of reality and existence, whereby the discovery, or even subtle awareness of the unconditional, may finally lead the mind to rest within the completion of knowledge, or at least the faith of it (this of course does not necessarily entail that the unconditional is already given).

Some may say that to seek the unconditional is a fool's errand, for not every question can be answered, nor should every question have a definitive answer. I tend to agree, as there may very well be no answers for the greatest questions in life, the metaphysical and the philosophical — questions that go far beyond mere explanations of the scientific and the physical like the Big Bang; questions that seek to unravel the mystery of being itself: why there is something rather than nothing, instead of simply how the universe came to be.

Why, we ask? The keen thinker may have already noticed that the question “why?” pertains to reason and purpose. It seeks a motivation, rather than a mechanism. It seeks meaning amidst the coldness of time and space, and it is not satisfied with merely the explanations of the “how”. It seeks an answer of philosophical nature, of the purposive, the axiological, and the teleological. It is of course very easy, and extremely comforting to bury one's head in the sand and proudly proclaim that such questions of meaning and purpose are “meaningless” or that the entire universe is “meaningless” (if such a claim is even sensible, given that we are a part of the universe), and that to even ask such questions requires a particular sort of naivety and foolishness that only a delusional daydreamer may entertain. However, reason is not satisfied with knowing only the functional relations of facts and numbers, no more than how humanity cannot survive only on food and other functional, biological and practical necessities alone. We require reason, motivation, value, and ultimately, purpose and meaning in order to find ourselves in this world, to truly actualise our potential, and testify to our freedom and dignity. We must align ourselves with the grand teleology of existence, and that answer lies far beyond the reaches of science and mathematics alone.

Philosophy is hence, the complex framework of thought that pertains to truth, reason, value, meaning, and ultimately faith, that constitutes the very nature of our humanity and existential reality. To philosophise is to ponder upon the eternal questions of life, questions of meaning that lie beyond science and logic/mathematics alone. As we struggle to piece together the grand puzzle of existence, by linking every domain of truth, applying every school of knowledge, and filling every blank as we seek to contemplate the “Mind of God”, we are attempting to understand, and appreciate, with great humility and reverence, the miracle that is life and existence itself. To understand, in spite of our weaknesses and limitations, and to love, despite our flaws and imperfections, and ultimately, to believe, despite our fears and uncertainties. This contemplation of the exalted, and this pursuit of the virtuous, I believe, is the ultimate purpose and the fullest scope of philosophy – philosophy is not only of the mind and thought, but also of action and application. Philosophy must change the world, beginning from the tiny, positive things that the virtue of thought brings in oneself, and gradually to share it with the world.

Jacobsen: What ethics drives or motivates moral acts and thoughts in life for you? Why those ethics?

Sheen: For me, ethics is one of the most important aspects of both one's social life and one's spiritual life. Ethics must not only consist of the attitudes and ways in which we treat others, but must also encompass all values that pertain to a good and healthy life in general. To be ethical, one must not simply conform to the standards of ethical laws or other forms of formal demands, but also wholeheartedly love the good, as it is entirely possible for one to have no regard for the inherent value of the good yet simply conform to ethical laws as a means to an end, e.g. getting their own way in society, or merely "following" ethical laws due to fear of punishment or simply as conditioned behaviour. As such, to me, ethics and morality must be treated as one and the same. While these terms cannot be used interchangeably from a strictly academic perspective as ethics generally refers to external, societal expectations while morals are largely internal values, I do not believe that one can truly respect and act ethically if one does not have faith in the value of ethics or at least believe that goodness itself is important to some degree, whether intrinsic or extrinsic.

The first part of my ethics stems from my firm belief in the power of rationality and the value of goodness in itself, in this sense I would refer to myself as a rationalist. I am confident that reason is capable of showing us objectively why some things are good and others bad, albeit just like all other areas of philosophy and all dimensions of science (and human reason in general), the ability for reason to arrive at objectively "correct" answers in ethics is also limited, and to a greater extent than the limitations in science and logic/mathematics. This is often seen in highly complex hypothetical scenarios that theoretical ethics deal with, such as the (in)famous trolley problem and its variations. However this does not imply that we should discard ethics, or at least objective normative ethics altogether and adopt a form of blissful, nihilist, and ultimately irresponsible (individual)relativism that so many resort to nowadays. I believe, just like how we cannot discover and prove the consistency and completeness of all truth systems there is to know within our reality, we cannot know for certain all objectively correct moral values and always apply the "best" ethical frameworks or solutions, for in many situations we cannot fully determine what the "best" frameworks or solutions must necessarily entail, less apply them effectively given each unique circumstance. But this does not render the pursuit of truth and goodness in itself meaningless like some would claim, for the pursuit of goodness is in itself its reward, and speaking from my past experience of a dark, lonely, and "wasted" childhood, I am confident that there are beautiful and meaningful things to be discovered even from the most mundane pursuits and the most mediocre perspectives. This then leads to the second part of my ethics: faith.

The incompleteness of truth and the limitations in our understanding of goodness in itself leads me to the realm of faith. I identify as Christian and believe in the transcendent ultimate reality that most of us would refer to as "God". While my understanding of the term "God" may perplex many readers, the simplest way to express this understanding in our current context is to see God as "the highest good in itself". The same understanding of God applies to all truths, facts, and all other possible existents and cognisable concepts. Of course this simplistic understanding brings in many logical dilemmas such as the problem of evil or the existence of the "perfect island", and may strike a nerve for those who are sentimentally predisposed to scoff at the mere idea of a higher power. But the idea simply seeks to provide an ultimate foundational framework for us to interpret our reality, and more or less, to grant peace to our mind and soul, in spite of the fact that we cannot truly comprehend the unconditional ultimate reality within our limited minds. To me, just like if mathematics were false, we would have no good reason to trust in architecture; if the highest order laws and frameworks of the ultimate reality that formulate the foundations of our rationality and reality are false, then we would have no good reason to trust any lower order laws

and frameworks of truth and interpretation that are derived from or necessarily “anchors” on them, such as logic, mathematics, causality and all patterns of nature and science in general.

It is of course possible to argue that such highest order laws, frameworks — the ultimate reality (God) which possesses, encompasses, upholds, or perhaps manifests itself as these unknowable truths that exceed our limited reality, are simply false, imaginary, and nonexistent. It is entirely possible, and relatively common today, for even highly educated individuals to subscribe to a form of naïve realism for our physical, empirical world and to adopt a non-realist position in logic, mathematics and abstract truths in general. One’s solution would necessarily depend on the order of supervenience in which one associates between the relation of the physical and the non-physical. It is equally logically untenable from a philosophical perspective to fully subscribe to a form of naïve realism and evidentialism, as Hume has proposed, we do not have purely logical reasons to account for the reliability and consistency of causality, as causal inferences are by definition non-deductive in nature. As such, purely evidentialist epistemic frameworks are also doxastic in nature – that is, they rely on the belief in a series of unprovable premises, such as the reality and existence of the external physical reality, the existence of material or matter itself, and the complete reliability and consistency of causality in nature in the particular way we experience it.

By far, many attempts have been made to debunk the validity of and to scoff at the nature or meaning of these questions raised against naïve realism and “pure” evidentialism, but none have successfully refuted them no more than how no attempts have successfully established truly logical reasons for us to trust in, and only in, the power of observation and evidence alone. The Logical Positivism movement of the Vienna Circle was by far the most sophisticated attempt at this endeavour, but the problems they faced, which ultimately led to the demise of the movement, have largely been forgotten today (As A.J Ayer, a major proponent for Logical Positivism later remarked, “nearly everything about it was false”). Similar to how the profound knowledge of medieval theologians and Enlightenment philosophers have been largely ignored or even forgotten by both the religious community and the academic community today, what we are often given now then, is merely a dumbed-down version of fanatic scientism/crass materialism and religious fundamentalism/blind faith, neither of which possess the merits of independent thought and rational analysis, and in many ways, devoids the human mind of its freedom and dignity as attained through the capacity to reason and discover truth by its own will and desire.

From a logical, and partly doxastic perspective based on my limited knowledge, I am inclined to believe that the physical supervenes on the informational (logical – mathematical) — otherwise we would have little reason to trust the consistencies of our scientific understanding and predictions through logic and mathematics –, and that the informational frameworks that sufficiently determine the existential state of our physical reality must necessarily anchor themselves upon a highest-order framework that transcends our limited epistemic and cognitive frameworks. This highest order framework that is necessarily required for the completeness, consistency, and predictive validity of our logical and empirical frameworks, would pertain to what we refer to as “God”, or at least what we should refer to as “God”. This however does not mean that I am proclaiming complete and definitive knowledge of God, I cannot and will not make such an arrogant statement regarding that which is ultimately beyond my limited scope of understanding, and so much transcends my horizon and very being in a way that exhausts even the wildest of my imagination. My statements only lay out a foundational framework for an order of hierarchy of truths and reality and its corresponding epistemology. It is a way for us to interpret reality from a

more “holistic” or “complete” perspective, to make sense of reality by combining both the logical – factual, and the axiological – teleological.

The rationalist nature of my ethics and my faith in the ultimate reality leads to my conclusion that reason is, metaphorically, God’s greatest gift to mankind, and in some ways, bears the truest image of God. This means most of our questions regarding the ethical and moral may be answered through applying sound reasoning in the correct way, which has been the traditional endeavour in our philosophical traditions of ethics such as Deontology, Consequentialism, Utilitarianism and other newer or less popular philosophical traditions and systems.

One may reasonably ask, as a self-identified Christian, why I have not referred to the Bible or any sort of scripture for answers to ethics and morality in general? My answer is simple: in order to correctly interpret scripture or any form of information in general, one must first humble oneself down, and apply one’s reason and comprehension to its fullest extent. It is very easy to be lead astray if one simply follows, without independent thought or introspection regarding the soundness of, any sort of external guidance — be it divine revelation, humanly guidance, or perhaps from the patterns of nature. As such, while we can often find sound guidance from external references, it takes dumb luck to never be lead astray if one never applies introspection to the information one is given. Hence, reading the Bible, or any other book etc., also falls under the category of reason, for without reasonable interpretation, knowledge and wisdom is necessarily lost in the process, and are very often misinterpreted or even twisted, either deliberately, or as a result of cognitive immaturity.

What about Jesus, the central figure of Christianity? What is his purpose in this system of ethics? I would first answer by stating that, at least through the proper teachings of Christian philosophy and theology, it is generally understood that Jesus was the perfect embodiment of “the highest good in itself”, the “Son of God” (this is not to be understood in a purely literal way). He was the perfect human being who demonstrated the utmost highest moral and ethical qualities as laid out by the highest frameworks of goodness, both demanded, and later deduced via reason, and in the context of scripture revealed through divine revelation. Jesus was not a conventional Jew, but rather, a “heretic” to the Jewish tradition. He was a challenger to the old ways, and laid out many of the foundations of modern ethics through his teachings, such as the Golden Rule, later formally elucidated by Immanuel Kant as the Categorical Imperative. To be a Christian entails a very huge moral and ethical responsibility – to be more Christ-like in one’s beliefs, intentions, motivations, and ultimately actions and impact to this world. This includes learning from the teachings of Jesus Christ, most importantly to learn, understand and apply the nature and essence of love to one’s life– to fill oneself with a gentle patience and kindness through love, to cleanse one’s hatred and prejudice for this world with forgiveness, and to genuinely will for and aid in the good for others for its own sake, despite the dangers and risks. As I see it, this transformation of love is the greatest of all miracles that is possible for us – to transform oneself through learning and following of the teachings of Jesus, and subsequently, to find salvation within the embrace of love that is reflected in our truest image of God that is reason for the highest goodness itself.

To sum it up, rationalist ethics combined with an element of faith in the ultimate reality that is God and the perfect example of a good life as shown by Jesus is what drives my pursuit of moral goodness and my dedication to an ethical lifestyle. The element of faith is necessary for me because our reason is limited and highly fallible, and in order to account for the completeness of knowledge and the integrity of goodness in itself, we must go beyond the ambiguous evidence,

and make a ‘doxastic venture’ into the realm of the highest epistemic and axiological frameworks and truths that forever lies beyond the reaches of our finite logic, rationality, and the limited and systematically ambiguous evidence in our world. (I will go further into this in the subsequent sessions)

Appendix I: Footnotes

[1] Independent Artist, Philosopher, Photographer, and Theologian.

[2] Individual Publication Date: February 8, 2020: <http://www.in-sightjournal.com/sheen-two>;
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*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Richard Sheen on the Human Being, Humanity, and Human Society (Part Three)

2020-02-15

***Richard Sheen** is a young independent artist, philosopher, photographer and theologian based in New Zealand. He has studied at Tsinghua University of China and The University of Auckland in New Zealand, and holds degrees in Philosophy and Theological Studies. Originally raised atheist but later came to Christianity, Richard is dedicated to the efforts of human rights and equality, nature conservation, mental health, and to bridge the gap of understanding between the secular and the religious. Richard’s research efforts primarily focus on the epistemic and doxastic frameworks of theism and atheism, the foundations of rational theism and reasonable faith in God, the moral and practical implications of these frameworks of understanding, and the rebut-*

tal of biased and irrational understandings and worship of God. He seeks to reconcile the apparent conflict between science and religion, and to find solutions to problems facing our environmental, societal and existential circumstances as human beings with love and integrity. Richard is also a proponent for healthy, sustainable and eco-friendly lifestyles, and was a frequent participant in competitive sports, fitness training, and strategy gaming. Richard holds publications and awards from Mensa New Zealand and The University of Auckland, and has pending publications for the United Sigma Intelligence Association and CATHOLIQ Society. He discusses: the human being, animals, and the human being in philosophical/metaphysical considerations; abstracting from the human being to humanity, and this connection to faith and the rationalist form of ethics; and a society that makes sense to him, and a thought experiment.

Scott Douglas Jacobsen: What is a human being? What makes a human being part of the animal kingdom in the fundamental sense and, perhaps, not in some other senses (unlike other members of other species)?

Sheen: I think this question can be answered from two different perspectives: the scientific, and the philosophical/metaphysical. I will focus on the philosophical/metaphysical as I do not consider myself well-versed enough in biology to provide an interesting enough answer that one cannot easily find on Google.

A human being is, first of all, a person. While the nature of personhood is highly debated, it is generally accepted that a person is fundamentally distinguished from non-persons in the sense that they are able to experience and interact with the world in a self-conscious way, and are able to make decisions or take action based on this subjective, self-conscious experience of reality. In other words, a person possesses free will, and hence, is a free agent – their decisions and actions (hypothetically)originate from their very own free will, rather than as a necessary reaction or consequence locked within a deterministic chain of causal interactions external to the person him/herself.

Free will is a widely misunderstood concept in modern society. People often attribute free will, or what is loosely interpreted as “freedom”, as the ability to do whatever they wish to do. This cannot be further from the truth. Consider this simple hypothetical example:

A man, low in spirit and tired of the boredom that his empty and unexciting life offers, decides to “break free” of the chains that he believes is holding his life back from passion and enjoyment. He goes on a spending spree, and celebrates his decision with vast amounts of expensive food and alcohol. In this process, he is acquainted with a number of “friends” – a prostitute, a drug dealer, and a shady businessman. He became very intimate with the prostitute and distanced himself from his wife, and became increasingly addicted to the pleasure that the various sorts of recreational drugs his drug dealer friend offered. He later quit his job and lied to his wife and children during his absence from home, and proceeded to enjoy the next few months on his private savings. By the time he realized his pockets have been drained empty, he realized the mistakes he has made, but his former employer will no longer accept him, and he had no luck finding other means of income. In the depth of his despair, his businessman friend offered him a job that promises a fortune – to distribute parcels of “products” to various clients, none of whom provided any form of identifiable information. He was often told to meet individuals of particular descriptions at various reclusive locations to deliver the parcels, and was never allowed to open the parcels nor ask for the identity of the recipient. Later, an accident resulted in one of the par-

cels breaking apart, and he was horrified to discover that the contents were, in fact, human organs. The thought of justice flashed across his mind, but in spite of the call of decency, he insisted to keep the contents of the parcels secret and continued to deliver them in cooperation as long as his friend paid him handsomely. Months down the road, his friend's illegal human organ trade was busted by the police, and he was sentenced to trail along with other accused.

In this hypothetical example, this man destroyed both his own life and his family's future by quitting his job, abandoning his responsibilities, and pursued a form of so-called "freedom" in hopes of re-igniting passion and excitement for his life. He believed that he was following his free will, and chose what he believed would best provide him with passion and excitement that would add value to his boring, ordinary life. But in reality, instead of truly choosing for himself, his actions were simply the result of him gradually falling for the powers of lust, greed, and opportunistic thinking, as he failed to resist the lure of these lower desires that led to his moral corruption and eventual life downfall. While he had the choice and possibility in every single phase of this gradual downfall to resist further temptation and come back to his senses and moral responsibility for his family and himself, he failed in every single circumstance, and for this reason, he is fully responsible for the harm that he has caused to himself and others, and is hence, deemed immoral and unethical and worthy of punishment.

This is an example of how in the pursuit of this so-called "freedom", one, in reality, forfeits the actual essence of free will and instead submits oneself to the caprice of nature and chance by yielding to one's lower desires and submitting to their corresponding external stimuli. In this sense, those who choose to follow this illusory "freedom" are precisely the most deprived of free will, for every aspect of their will and existence are chained or controlled by these negative external influences so that their life and existence become severely limited by these external factors (this does not mean all external influences are bad). Free will is hence decisively not "the freedom to do whatever you want", but rather, the choice and possibility to overcome one's own limitations and transcend the immediate, to rise up to the virtue and dignity of the gift of free agency by resisting the influence of negative external influences (such as the lust for immediate pleasure and power upon the slightest of temptation, often at the cost of others or one's own future) to preserve that which is good and noble in spite of the risks, difficulties, or even at the threat of death (such as a civilian refusing to give away the hiding locations of Jewish refugees despite being forced at gunpoint by German soldiers during WWII). Free will is the possibility to resist the influences of evil in the pursuit of a higher purpose, to be able to resist and transcend the amoral desires (note: "amoral" rather than "immoral", as natural desires by themselves are neither moral or immoral, they are only given moral or ethical qualities under relational context) that nature has hard-coded into us, and to be able to actualize this higher purpose for the realization of the ultimate good. The essence of free will, and hence, of humanity, is the ability or possibility to reject the temptations of evil, in spite of the dangers and potential costs. It is distinct from evolutionarily-wired natural desires and reflexes such as hunger, fear, jealousy, greed etc. which are irrational in nature.

The keen reader would have noticed that my answer has a superficial resemblance to Kantian metaphysics. However, to me, human beings share far more similarities with other members of the animal kingdom than Kant believed. As the Chinese philosopher Xunzi remarked, there is only a very thin line between humanity and bestiality. While the aforementioned possibility of free will opens the road for us to a higher dimension of virtue, meaning, and moral goodness, human beings are also very prone to the same limitations from our lower desires, no different from

that of a wild beast. Human greed has resulted in centuries of devastation and massacre, while arrogance and envy provides fuel for all sorts of moral conflicts that often result in horrible tragedies. The Nanking Massacre demonstrated to the world the full capabilities of human malice and bestiality, and when pushed to extreme enough conditions, such horrors are bound to repeat themselves throughout the course of history. This reminded me of an unrelated quote by Joseph Conrad I have come across many years ago: “The belief in a supernatural source of evil is not necessary; men alone are quite capable of every wickedness”. Perhaps just as written in Ecclesiastes of the Bible, metaphorically speaking, there truly won’t be anything new under the sun.

Jacobsen: How does one abstract from the individual human person to humanity (or, perhaps, the human species) as an extension of the concept? In other words, what justifies the idea of humanity as a real one? What are the characteristics of humanity? How does this idea of humanity, and the concept of the human person, relate to the ideas laid out on faith and a rationalist form of ethics?

Sheen: I think there are two ways to make this abstraction, but both ways share the same path, which is through genuine relation between human individuals. By genuine, I refer to any sort of relation, whether direct or indirect, that results in at least some degree of perceivable impact on any of its members within this relation, whether willingly or unwillingly.

The first path is formal, or contractual, and is best represented by the Social Contract Theory. This path was primarily explored by Hobbes, Locke, and Rousseau, and focuses on the formal contract or agreement between members of a particular group or society that involve certain ethical obligations for each individual member or group. The Social Contract Theory has important influences in modern democratic political systems, and can be said to be the philosophical foundation of modern civilization. It is a rational process based on the evaluation of the individual existential circumstance, the collective existential circumstance, and the optimal relation between these two, hence it is calculative in nature.

The second path is, what I believe, transcendental. Purely formal, rational deductions in ethical issues can easily lead one into types of morally-detached self-interest theories, such as the subjective moral laws adopted by the type of individual that I have mentioned in the previous interview session, who regulates their behaviour and conforms to ethics not out of understanding and respect for the good, but rather to deceive others and gain an upper hand in social interactions, such as pretending to be honest and gain others’ trust before secretly betraying them and making it look like an accident. As such, for society to be truly humane (rather than simply the result of rational calculation), one must also account for the possibility of individual free will to transcend our natural weaknesses such as greed, envy, and arrogance etc.. This process, or “act” of transcending one’s inherent limitations and rising above purely self-interested calculations is only made possible through the understanding and realization of the purpose of the highest good, which as I see requires at least a minimal belief in the objective truth and value of the good in itself.

The second path of the abstraction from individual to humanity is what holds the determining element for the idea of humanity to qualify as a “real” one, for purely logical algorithms can equally come to a rational “contract” from a perspective of pure self-interest (we can, of course, program these algorithms to interact on the basis of the acceptance of some sort of absolute, collective good premise, but it would not be possible to say that these algorithms would thus have “faith” in this highest good, for deterministic processes are not individual agents, hence do not

“believe”, less revere or worship, in any meaningful sense as they do not have free will, but can only mimic it — they are neither persons nor agents).

As the second path necessarily involves the aspect of free will, of possibility and transcendence, it naturally follows down the road of belief and faith – for free will is ultimately a metaphysical concept, we have no physical proof of its existence, nor do we have any evidence for its non-existence. We do nonetheless require faith in free will for our actions to truly possess any moral significance, as St. Augustine remarked, if Adam and Eve did not have the freedom or possibility to resist the temptation to consume the forbidden fruit, that their actions were fully predetermined and inevitable, then God would have no justification to punish them, for they cannot be held responsible for something they have no choice over. Moreover, “they” would not even “exist” from the perspective of personhood, as there is no free agent in which we can attribute these decisions to. In conclusion, the idea or concept of humanity is real in the sense that it has real impacts or implications on the human individual(s), while the nature of free will is what links humanity to faith and God, as a minimalist concept of God is that of the ‘ultimate first cause’, and as free agents, our own decisions are also the ‘first cause’ of our actions.

This, of course, begs the question that free will is real and that we do possess it to some extent, but then, this is what faith is. Unless any logical reasons are given to definitively reject its reality, the reasonable position is to maintain an agnostic believe in its reality. Since free will is an a priori concept, science and any other form of empirical arguments are entirely irrelevant and powerless in its verification, despite some ill-informed attempts as of recent. But if we were to take free will out of the equation of humanity, we might as well define humanity as a cluster of purely functional objects not much different from a collection of smartphones, computers, and roombas that are forever locked within a deterministic cage of causal cycle and repetition.

Jacobsen: What forms of society make most sense to you? In that, if you existed as some benevolent alien super-intelligence, given the forms of rationalist ethics, definitions of the individual human person and humanity, what form of societal organization for these organic creatures makes sense for them? Of course, this implies a targeted objective or end, even a moving target “end,” as the metric for success or failure of the societal organization for these human creatures. I leave the definition of this end or targeted objective as the metric based on the definitions of human person and humanity to you.

Sheen: Well, suppose that if I were a benevolent alien super-intelligence and am tasked to create an ideal society that “makes the most sense” for each individual according to the type of rationalist ethics I have laid out, I would probably focus on two aspects: the intellectual, and the emotional (assuming that this benevolent species possesses the capacity for reason and emotion just like humans, albeit at a far superior level in terms of sophistication).

The intellectual aspect must centre on understanding and communication. Understanding is first of all the most important aspect of social relations. We cannot engage in any meaningful relation with any sentient being if we cannot in some way understand each other, which means we must be able to communicate with each other effectively. Given the limited capacities of our understanding and means of communication (yes, even if we were a species of super-intelligent aliens with >200 IQ!), there are bound to be conflict and disagreement between individuals. Given my belief in the objectivity of human reason, any sufficiently intelligent and benevolent being ought to be able find ways to seek mutual understanding with other beings to the greatest possible extent in order to avoid conflict. If we assume that the power of the intellect in such beings are

close to infinite, communication would be the only barrier that we face, as when given equal amounts of information, different individuals will likely arrive at the same objectively correct solution regarding most problems. Hence, some form of optimal communication must be achieved.

Emotional responses can often cloud our rational judgement, and may create obstacles in activities or pursuits that would otherwise not be of much challenge. Fear causes us to hesitate, while distrust can lead us to close off towards others. A super-intelligent alien species – suppose that they are truly super-intelligent in a way conceivable to us – ought to possess the ability to minimize the negative impact of emotions that often restrict our very own potential as human beings. This also requires extremely effective communication, particularly so since emotions are fundamentally distinct from logic, they are often descriptive rather than deductive, and are subjectively qualitative rather than objectively quantitative. They cannot be easily formulated and transferred as objective information, hence, require an even more “integrated”, or perhaps “personal” or even “spiritual” means of communication to optimally express. In some ways, we humans possess this form of communication through empathy, but our ability to truly link our mind and heart with others is very limited, and only rarely blossoms with the occasional “soul mate”, be it a friend or a spouse that only very fortunate individuals may come across once in their lifetime.

Communication is hence the most important element in the establishment of this ideal society. A conceivable, but technologically impossible (from our current understanding of science and reality) method is through some form of “mutual nexus” or “stream of thought” in which every aspect of the mind and heart of every participating individual is always perfectly linked together, which allows for absolute understanding without misconception between each and every individual, as everyone would be able to perfectly express their thoughts and emotions and lead others to reason and experience the exact same way as themselves. In some sense, this leads all subjective perspectives, emotions, and experiences to become objective, and “omnipresent” to every experiencer. Suppose that such beings possess incredibly superior intelligence, they would theoretically be able to process the thoughts and emotions of all other members simultaneously by accessing this nexus of thoughts, and in some ways, achieve some form of “spiritual union” with all other members, or even “Oneness with the Universe” in some sense. It would superficially resemble a hive-mind, but simply with every individual in consensus over every thought and decision, based on the full and complete understanding between each other and the universal pursuit of the highest good. The ultimate purpose of this society would be thus defined as the pursuit of the greatest possible degree of unity and communion through compassion, understanding, intimacy, and a universal goal to strive for the highest good.

Now that I think of it, in some ways this hypothetical society would resemble “heaven”, as in this society, there will be no conflict nor dissolution, only genuine union achieved through true and intimate understanding and empathy. “Heaven” is often understood by Christian philosophers as a place where we are “at One with God”. This “Oneness” entails an absolutely perfect form of union through love (which requires understanding and empathy, for we cannot love nor care for that which we do not know), and in this union, we find ultimate peace and eternal rest. This reminded me of something the Chinese philosopher Ye XiuShan expressed in his introduction for Professor Huang YuSheng’s *Truth and Freedom* (Beijing, 2002): “The refined soul may often catch a glimpse of heaven through the harmony of those which we often perceive as dichotomies, such as the divide between reason and emotion, or between idea and reality. As we transcend the limitation and conflict between our dualistic reality through the realization of this harmonious Unity through the gradual refinement of our soul, we are brought to an image of the

Kingdom of God. As understood in Christian philosophy, our world is but a shadow of eternity, as it is merely a creation of God.” The ultimate goal or purpose of heaven would be unity and communion with the entirety of reality, and ultimately, to be “at One with God”. Similarly, if we understand things from this perspective, that which resembles “hell” would be a world of conflict, of separation, dissolution, exclusivity, antagonism and of deceit(which is fundamentally antithetical to mutual understanding and harmonious communion). In this sense, traces, or elements of both the highest good and of the greatest evil can be found within our limited world, where a semblance of the ideal world(heaven) is found in the coming together of a unity, such as friendship, community, marriage and family, and the image of evil(hell) is seen in the casting apart of such communions, such as the breaking of trust, dissolution of community, and divorce of marriage and family.

I would, however, say that such a society is impossible to achieve in this world. Even if all properties of such a super-intelligent species suffice for the establishment of such a “nexus”, there will always be external risks and limitations such as that of the physical constraints of our universe, and perhaps influence from other species or the caprice of nature alone. If we were to apply this principle to us humans, who are far more limited in every aspect of our capabilities, the only semi-realistic framework would be a completely decentralized social system where AI and blockchain technology are combined to create a platform for pure democratic voting for legislation, proposals and regulations for the collective good. This system would have no central government nor any other centralized forces such as corporate beneficiaries to make decisions for the rest(often unjustly), only a public executive agency that carries out the changes desired by most members of the community. Of course, I cannot even begin to fathom the degree of bloodshed and destruction that would follow if something like this were ever to be pushed for or implemented, for humanity will forever be enslaved by our lust for wealth and power, and those at the top will never allow power to be shared by the majority at the cost of their own pleasure and luxury.

Appendix I: Footnotes

[1] Independent Artist, Philosopher, Photographer, and Theologian.

[2] Individual Publication Date: February 15, 2020: <http://www.in-sightjournal.com/sheen-three>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Thomas Wolf on Background, Religion, Giftedness, Education, and Accumulated Self-Doubt (Part One)

2020-03-01

Thomas Wolf is a Member of the Giga Society. He discusses: family background; religion and science; family environment; environmental and innate aspects of giftedness; schooling and identification of giftedness; educational methods for the development of the young; joining the Giga Society in September, 1999, earning a perfect score on the NUMBERS subtest of the Test for Genius, as the second member; and benefits with membership; and confidence and “accumulated of self-doubt.”

Original interview conducted between October 21, 2016 and February 29, 2020.

Scott Douglas Jacobsen: What is your family’s background – culture, geography, language, and

religious/irreligious affiliation? What did your parents do for work?

Thomas Wolf: I was born and raised in Regensburg, a medium-sized city in Bavaria, Germany, which is quite well known for several universities and therefore culturally comparable to much larger cities. My father, also born in Regensburg, was a professor of economics. My mother's family were WW II refugees from Silesia, so she unfortunately never got the chance to attend college, although she was a smart woman. She briefly worked as a librarian, but after marriage became a housewife and mother (I have one brother), as most women at the time. My mother's family was never religious to begin with, and although my father came from a Christian family, he was too smart to believe in religious teachings, so he left the church before I was born and I wasn't baptized and grew up in a family believing in science rather than religion.

Jacobsen: What differentiates religion from science to you?

Wolf: Science (in the meaning of natural sciences) investigates our universe as a closed system, researching and trying to explain its natural laws. Philosophy is not a natural science, neither does it compete with natural sciences, but tries to explain the nature and origin of the universe outside of this closed system, whether it is idealism, deterministic materialism, godly creation or something else. Religion is the extension of one particular philosophic belief (i.e. the belief in a creator-god or several gods) into the realm of our perceived universe/nature, i.e. into the field of science. Unlike its root, philosophy, religion does compete with natural sciences in trying to understand and explain the system of the universe and its natural laws, but as it is solely based in assumptions and believes rather than in facts and logic, it blatantly fails to be a serious competitor for science. The existence of a higher being cannot be proven or disproven, but the teachings of any holy book I know can easily be shown to be simple human projections and/or extensions or alterations of predecessor religions with some political agenda of the author in the background. to begin with, the assumption that an almighty and perfect higher being (if existent) would require to teach its values by the imperfect means of forming and maintaining a religion is already self-contradicting and quite ridiculous.

Jacobsen: What was the family environment for you?

Wolf: I was lucky. My parents were extremely supportive but never pushing too hard. Many "helicopter" parents of gifted children today try to mould them into new Leonardo DaVincis by having them participate in a lot of activities they consider beneficial – art courses, language classes, violin lessons, kid chess clubs, more. All fine, but it can simply be too much. At the same time, those parents limit everything they consider "harmful" or "uncreative", comics, TV, computer games. Certainly with good intentions, but the good intentions with which you pave the road to hell. My parents did not try to force me into anything, but whenever I expressed a maintained interest in some field, they strongly and actively supported it. They gave me a lot of liberties, were always there to help me study for school when I asked them, but also to tell me that a bad grade was no catastrophe. They bought me a high-end home computer in the late seventies, at a time when this was still expensive. They did everything to let me grow, but nothing to suffocate me.

Jacobsen: Does giftedness seem more innate or environmental to you?

Wolf: Both factors are important, and frankly I see little benefit in the long ongoing discussion which one is dominant. Quite the contrary, I regret that research in this field has in many cases become a tool to support a political position for either side of a pointless left-right struggle,

mostly about education priorities. We can neither afford to neglect special education opportunities for gifted children, nor can we afford to neglect mass education on their behalf. We should strive to have different education opportunities to benefit every child.

Jacobsen: Where did you go to school as a child and adolescent? Was the giftedness identified and nurtured early – at home and in school?

Wolf: I attended a public school in Germany, as is normal there. Private schools are extremely rare in Germany and – at least back in my childhood – did not enjoy as good a reputation as they do in e. g. the USA. School and its teachers were a mixed blessing for me. In retrospective, to about two thirds of them I am grateful for supporting me and doing to encourage and stimulate me intellectually, but the last third gave me some pretty bad experiences as they considered me far too self-confident for a pupil. This was especially true for my first teacher, who took great offence at even the most polite and constructive criticism from a first-grader, although I meant no harm but simply was bored (having been taught skills reading and basic math well before school already), so I had to change classes in my first year already, a bit of a traumatic experience. Again, luckily my parents were full of understanding and were always on my side in battles with those teachers rather than simply telling me to “shut up and fit in”. This was a major bonus in my personal development.

Jacobsen: What educational methods seem best for the emotional, intellectual, and moral development of the gifted?

Wolf: The key to the right development is to help gifted children find out and decide what direction they want to take and what they want to be. Usually, gifted children will excel in a number of areas, and they need help in finding out what activities fit best. They should be given the opportunity to deepen or speed up their development in one or some areas, but they also should learn to limit their interests to a reasonable number of fields – they are still human and will not be able to accomplish everything in the world – a misconception that I see as a major danger especially for younger gifted children. If intellectual development is steered into the direction best suited for a person, emotional and moral development will usually be positive as well. Especially if it is supported by the actions you would recommend to any parent, to set a good example, to show its of love and to keep an open mind.

Jacobsen: You joined the Giga Society in September, 1999. You earned a perfect score on the NUMBERS subtest of the Test for Genius. You were the second member. What was the original interest in the Giga Society?

Wolf: It was mainly the simple ambition to prove to myself that I can do it. Other people run marathons or lift weights – I, never having been any good at sports, always had intellectual ambitions instead. I had joined another high IQ Society, Prometheus, before, and this was the natural next goal to achieve.

Jacobsen: What benefits have come with membership in it?

Wolf: The Giga Society unfortunately is not very active, with limited communication between the few and individual members. The only significant external benefit was some amount of acknowledgement. A few articles were written about me, and I was asked to appear in a few radio and TV formats, which I enjoyed. But I would say the greatest benefit was plain self-confidence, as I had finished my personal “intellectual marathon”. As a working adult, when not everything was measured in grades anymore, I had learned that often things won’t go your way, and

at the time I joined Giga Society, I had accumulated a lot of self-doubt, which was counteracted by my Giga membership.

Jacobsen: You mentioned confidence in first grade. You mentioned confidence in achievement of membership in the Giga Society. In between, you “accumulated of self-doubt.” Between first grade and the membership of the Giga Society, what were the sources of the self-doubt?

Wolf: In everybody’s life at some time there comes the simple realization that you are only human. Again and again you will make mistakes, you will not succeed in something, somebody else will be better than you in something where you considered yourself unbeatable. For most people, this realization will come quite early in childhood, but the more gifted you are, the later that realization may sink in. If it comes quite late in life, especially if it comes at a time that people usually start careers, families, companies, this can become a confidence-shattering factor. This was the case for me. For quite some time, I felt that a few serious disappointments and setbacks I had were bad underachievement, before I later realized that they were normal life experiences.

Appendix I: Footnotes

[1] Member, Giga Society.

[2] Individual Publication Date: March 1, 2020: <http://www.in-sightjournal.com/wolf-one>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Ask A Genius (or Two): Conversation with Erik Haereid and Rick Rosner on Intelligence (Part Six)

2020-03-01

Rick Rosner and I conduct a conversational series entitled Ask A Genius on a variety of subjects through In-Sight Publishing on the personal and professional website for Rick. According to some [semi-reputable sources gathered in a listing here](#), [Rick G. Rosner](#) may have among America’s, North America’s, and the world’s highest measured IQs at or above 190 (S.D. 15)/196 (S.D. 16) based on several high range test performances created by [Christopher Harding](#), [Jason Betts](#), [Paul Cooijmans](#), and [Ronald Hoeflin](#). He earned 12 years of college credit in less than a year and graduated with the equivalent of 8 majors. **Erik Haereid** earned a score at 185, on the N-VRA80. Both scores on a standard deviation of 15. A sigma of ~6.13 for Rick – a general intelligence rarity of 1 in 2,314,980,850 – and ~5.67 for Erik – a general intelligence rarity of 1 in 136,975,305. Of course, if a higher general intelligence score, then the greater the variability in,

and margin of error in, the general intelligence scores because of the greater rarity in the population. This amounts to a joint interview or conversation with Erik Haereid, Rick Rosner, and myself.

Scott Douglas Jacobsen: Few people, statistically speaking, qualify for general intelligence quotients above 4 standard deviations. One reason remains the ceiling set on mainstream standardized intelligence tests. Another is the rarity of the population. A small number of people, internationally, developed some tests for above 4 standard deviations.

What is intelligence? What is IQ? Why the limits on the mainstream standardized tests? What is the reliability and validity of the alternative tests for above 4 standard deviations above the norm? How many have each of you done? What is the range of earned scores? What do this score or these scores indicate about the alternative tests, the mental abilities tapped, and the conceptualization of general intelligence?

Erik Haereid: Intelligence is, strictly, about the ability to think abstract and learn new stuff. It's about the g factor; if you are good/bad at one thing you are probably good/bad at another thing too. Since there are a lot of opinions among scientists, psychologists (psychometricians) and laymen, I conclude that there is not one single definition. We don't know what intelligence exactly is, but that it has to do with how we learn, adapt, solve problems and understand. It's more about how we process knowledge than knowing per se.

IQ is a measure of intelligence. One of the main difficulties by making tests that are supposed to measure intelligence is that they can't capture the culture's knowledge; they discriminate because some know things other don't and score higher (gaining higher IQ) without having a higher intelligence. Most people in the world would score poorly if the test was in the Chinese, Norwegian or Swahili language or using ancient Egyptian hieroglyphs.

Other disturbing factors are such as bad preparation and performance anxiety on proctored timed tests, which seem to be the only accepted psychometric IQ-tests today. If you have 20 minutes once in a lifetime to show your level of intelligence, those sort of tests obviously will discriminate on how good you are at dealing with that kind of pressure. As far as I know, that kind of nerves are not correlated with intelligence. Then ordinary timed IQ-tests are not measuring pure intelligence. But which tests are? No tests are, if you ask me. The experts, the psychometricians claim that tests like WAIS is optimal concerning measuring intelligence. So let's stick with that.

Why the limits on the standardized IQ-tests? They have those limits, "low" ceiling, because they are supposed to measure correct IQs. To draw the right statistical distribution, e.g. the normal distribution which one has measured and calculated as the best statistical distribution on measuring IQs, you need plenty of data, scores, testees, in each area of IQs. But since there are fewer and fewer scores at the bottom and top, you can't say for sure that it is the normal distribution, or any other distribution, that fits that area of IQs. The higher (and lower) you get on the IQ-scale, the more uncertain is the calculation of the IQs. We know that between let's say 50 and 150 (standard deviation 15, which I consequently mean) in IQs, we have enough data (scorers and scores) to measure a quite correct statistical distribution; the normal one fits almost perfect. That's not the case deciding IQs under 50 and over 150. That's why you get on most (?) proctored, psychometric accepted IQ-tests have ceilings, and that it's more right to achieve "Your IQ is 150+" than "Your IQ is 172".

When you increase the ceiling (more difficult items, less time), you will also get more uncertainty connected to the highest IQs. So when you gain a 145 IQ on a WAIS-test, this is probably close to your g . If you gain >155 (or wherever that limited limit on that standardized test is) you probably have an IQ over that level (155+), but without knowing what it is. If you gain 175 on a WAIS-test, you still probably have an IQ >155 and also >160 , but with increasing uncertainty. Maybe it's 165, 170 or even 180; it is uncertainty connected to those high IQ-scores compared to those <155 on standardized tests.

The Mensa entrance test (e.g. FRT) is constructed for the purpose of dividing the top 2 percent from those below, so if you gain a >130 IQ on that short 20 minutes test with limited ceiling, you probably are at the top 2 percent of the population because of the many testees in that area, and the fact that the test is highly correlated with other psychometrical tools like WAIS.

Let's say we have developed a perfect measure of intelligence, for every level (as many say the WAIS-test approximately is today for levels < 155 or so); we have a valid IQ-measure. Because of the huge amount (I guess) of testees in the area below 145-155 (let's say on WAIS world-wide), we can be pretty sure about the coherence between the measured data (the scores) and the distribution; they follow the normal distribution let's say up to 150-160 (that is 155). And since we here assume (for simplicity) that the test also measures exact intelligence from IQ-levels of 155 and infinitely (that means that no one will get the full score, never) we only have to destine the IQs related to the scores. But since there are few testees among those who scores over 155, we can't for sure say that the normal distribution counts for these scorers. So far, based on their WAIS (or whatever "perfect" test we use)-scores, we can tell that they are above a certain IQ-level, even though the test measures IQ-levels all the way (has an infinite ceiling), but we can't say that their scores follow a normal distribution over 155 because of the lack of data to confirm that. It becomes just a qualified guess.

So, when we talk about other HR-tests (e.g. high range untimed tests) with high ceilings (>160 -170), and compare these scores with standardized tests like WAIS, we can't say for sure that the HR-tests are reliable even though they are correlated with WAIS on the high levels. If you gain IQ 170 on WAIS, LS24 (spatial HR-test by Robert Lato) and SLSE1 (numerical HR-test by Jonathan Wai), you can't claim a reliability on the 170-level even though it seems to be, because also WAIS-scores on that level are unsure. But there is, certainly, a correlation here. Maybe the theoretical true IQ is 180 on the WAIS-test. Then your real IQ (g) maybe is more like 175 than 170. Even though the tests are correlated (you gain the same score on several, different tests) it's not sure that (on these high levels) the statistical distribution (the formula that calculates the IQ) is correct because of the few data to predict that distribution.

When we have few data we can use non-parametrical methods, which is the second best choice. If every person in the world took this test, we would have plenty of data to measure levels up to 180; deciding a parametrical statistical distribution, not necessarily normal, from the population with IQs over let's say 155. Now we really don't know if this distribution (IQ >155) is normal, but we use the normal distribution to decide IQs also in this area, because the normal distribution is right to use for everyone else (IQ <155). We presume that IQs follow the normal distribution also for people >155 . But this is a vague anticipation.

I don't have any insight to data from proctored, psychometrical accepted IQ-tests in this area, so I just speak theoretically.

I presumed that the best tests, like WAIS, measures intelligence. But this is also a definition of

intelligence, and I mean that the psychologists (psychometricians) are the experts. One thing is that you have a nice test and plenty of observations (scores), and therefore can predict a solid distribution (like the normal). Another is if that the test and scores really measures intelligence.

As said, let's say you force people to take one 20 minute IQ-test once in their lives, that is said to measure something that important as intelligence, you certainly measure much more than intelligence (nervousness, performance anxiety, your relation to authorities, the culture's weight on such tests...). Then you at least not only discriminate on the mental capacities like intelligence. It's a lot of statistical disturbance that is difficult or impossible to measure.

There are for example some, many, that believe that untimed high range IQ-tests measure something more than intelligence; perseverance, stamina, patience and so on, in addition to intelligence. I am one of those. So when you gain a 180 IQ-score on an untimed credible HRT, you probably do have a very high intelligence, but also a high degree of stamina.

Assume that a person A (preferably a future super AI-agent) take Lato's LS24- and Hoeflin's Titan-test in one hour with all items right. The second best achiever is, let's say a person B that scored 20/24 on LS24 and 48/48 on Titan, but used totally one month. B is said to have 200 in IQ, based on a dozen or two of other testees in the same range (170-200). But how should we calculate A's IQ?

In a parametrical distribution, like the normal one, we would calculate it directly. But is this normally distributed in the end of the tail? Maybe not. The problem is how we should decide, calculate, if A's IQ is 300, 700 or 1,000. We have a lot of statistical methods to measure uncertainty, predicting something that makes it a qualified guess, and the common factor of those methods is that when the data become fewer the guess-factor becomes larger.

This illustrates the problem with little data at the end of the tail. We can say that extraordinary achievement, considering the short time used, deserves an extreme high IQ, but we can't know how high. The distribution is unknown in this area.

I mention two factors that influence intelligence: 1) the ability to solve abstract problems, including different degrees of complexity and a diversity of cognitive problems like in a WAIS-test, and 2) the time used to do so. I can't see any major obstacles creating extreme difficult IQ-tests, because it's about combining degrees of difficulty and available time or time used. It's not any problem creating an IQ-test that measures (theoretically) IQ's at 900 or 1,000-level. If a person solves the Titan-test in six hours, with all items right, she/he/it would obviously have an IQ superior to the most intelligent person we know of today. The problem is to decide the IQ-level, not proclaiming that persons superior level of intelligence.

I have taken something like 30+ HR-tests since 2013, and one proctored standardized test in 2013 to get into Mensa (FRT). I am among the top scorers on several HR-tests with high credibility and ceiling. Before 2013 I was not concerned with IQ-tests. I am more interested in how we humans can use our intelligence than measuring it, but it's a lot of fun doing these HR-tests; you sort of get addicted.

On the tests I have taken seriously I have scores in the range 145 to 185. I have a quite good assembling on some of the most accepted, respected and oldest HR-tests, like LS24, Algebrica, SLSE1, SLSE2, LSHR, some of T. Prousalis' tests and some more. My IQ on these tests with high credibility is in the range 166-176, as I remember it, and maybe my g is about 170-171, maybe a couple of points higher since I score high on different type of tests (numerical, spatial,

verbal); I don't know, and I don't care. I am pretty sure that my IQ (g) is in the range 0 to 200! And I am pretty sure that I am 56 years old.

Rick Rosner: Intelligence is generally finding consistencies in the world, consistencies and relationships. If you want to be slightly grandiose about it, then it is what separates human beings as generalists from other species whose search for exploitable consistencies don't have as much fluidity as humans.

That's it. It is figuring stuff out about the world. You do not know if something is inconsistent; until, you are aware of things. Chaos is just chaos when you haven't pulled anything out of it. Until, you've pulled some things, some consistencies, out of it. Then you can find out what is consistent or not.

If you do not know anything about anything, then that means not knowing anything about what is inconsistent. IQ is an attempt to measure intelligence via testing, standardized testing. I don't want to go into the whole history of IQ. You can look it up.

Basically, it started with – intelligence testing that leads to IQ – Binet in France who had a 5-point scale designed to help kids be designed appropriate educational resources. If you are a 1 or a 2, then you need extra help because you're not that smart. If you get a 4 or a 5, then you get extra help because you're smarter than average.

Terman put this on a 100-point scale where 100 is average. He probably is the one who came up with the ratio IQ. If the kid is 10, but scores on an IQ test like the average 12-year-old, then it is 12/10 for an IQ of 120 for the kid. Then largely in America, you had a small intelligence testing industry grow from there.

With the heyday of IQ testing probably being in the 50s and the 60s, people really believed in it. Kids get tested now, as part of school. In the 50s and 60s, kids really got tested. People entirely believed in the results of those tests. Now, they seem old-fashioned and superfluous. People have the same objections to IQ as aptitude and achievement testing, which is part of college admissions in America, e.g., SAT and ACT.

People are skeptical of those. They should be. They say, "This doesn't help us differentiate between the rest of the student's application. It doesn't add anything to an application. A kid who scores 1420 on the SAT is no more likely to be a successful and good addition to your student body, then a kid who scores 1120, 1390, or 1510. SAT scores are not predictive. If you want more on this, I say this all the time with Lance [Ed. Richlin from "[Lance vs. Rick](#)"], "Just Google it! Read about it."

Limits on mainstream standardized tests are for efficiency in two ways. One is on group-administered IQ tests. You don't go below 50 or above 150. It goes to Binet's original point of IQ tests. At institutions, people will have to address the kid's needs and behaviours, regardless. It doesn't necessarily help to know whether the kid has an IQ of 55 or 45.

At the extreme limits, or even within the normal range, there may not be differences that can be pinpointed within 5 or 10 points. I used to work with developmentally disabled people. Every kid with a low IQ is unique. You have to treat every kid as a kid, not as an IQ score. It takes work to differentiate between a 140 and 170 IQ.

The IQ testing industry was intended to differentiate at ultra-high levels. Because if you have a kid with an IQ of 140, then you have a smart kid. You have enough information to give this kid

enough study materials outside of this kid's study level. You see how the kid does on the study materials. It is a waste of effort to turn this into a sport, where people are competing to be Mr. 180.

The best test constructors – Hoeflin, anybody who tries to norm the tests. That is, figure out where the test performance stacks up to test-takers' other self-reported IQ scores with a fairly large sample. Those tests are, I think, no worse, no less accurate, in their ranges, as long as you limit the ranges to below what a perfect score will get you.

Because every test blows up with 0 wrong or 1 wrong. It is hard to tell where you are at that point. If you are wondering what a score of 37 or 41 on the original Mega Test might equal in terms of IQ, those scores are no less accurate than a score from taking the group-administered test in a classroom in 3rd grade. They're fine. They have a plus or minus of 8 points.

As long as people put adequate effort into those tests, which, in itself, is hard to put the adequate effort in because adequate effort on tests like the Mega is dozens of hours, if people put adequate effort in from test to test, the scores are bound to be consistent.

When I started taking the tests, I racked up scores from the 160s to the 190s, which is a big range. Also, some of the tests were sloppily normed. I was always looking for tests that were slutty to give me the highest possible scores. I didn't put in the effort on some of the tests. If you look at the range of some of my scores, I have a range of 25 or 30 points.

Part of this is me. Part of this is the kinkiness of various tests. You might see a smaller range if you see someone who averages 120 and then give them a dozen different tests. they may show scores from 105 to 135, across the various tests. I don't know if it was determined whether the Mega or the Titan had a higher ceiling.

As I said, it is hard to determine if it is possible to determine. I think Hoeflin, himself, would say, 'The Titan is harder.' I would say, "It is harder." It is paradoxical. If you have taken the Mega and done a really good job, and worked the problems, it gives a skill-set that makes the Titan easier. Because you have already done the Mega and know how Ron thinks.

If you took a bunch of really smart people and gave half of them the Mega and half of them the Titan, people would probably find the Mega easier. The Titan has been called the hardest test ever. I would argue it is the highest rigorous test ever made. Cooijmans has come up with a bunch of really good, really challenging tests.

I would say that his problems need more leaps of faith. When you've got the correct answer on a Hoeflin problem, you know it. It is still pretty true about Cooijmans's problems. But they are more idiosyncratic, have more personality. You may not be as confident in your answers. It makes them somewhat harder.

The hardness comes from a not exactly poetic and not exactly not poetic kind of freehandedness in the associations, patterns that you're trying to find. That mirrors the world, though, where one indicator of intelligence is picking out the faint signal, the nebulous relationships. They are so faint among the noise.

You could call Cooijmans's problems noisier. The signal that you're trying to pull out will not provide as spiky a spike as a Hoeflin signal.

Jacobsen: As an interjection for the record, did you get a perfect score on the Titan Test on the first attempt?

Rosner: I got in an article in the Wall Street Journal for the perfect score on the Titan. Nothing really about the Titan, specifically. I almost got on T.V. because I scored really high on the Mega, but I fucked it up. I made the guest booker nervous. She cancelled me because I sounded like a lunatic. I thought you supposed to be a lunatic.

I thought you were supposed to be interesting. It was supposed to be a news show. I worked in bars. It was in the morning. I didn't wake up in the fucking morning. I didn't know it was supposed to be happy and soothing, and not some fucking lunatic in the morning.

I have done like 40 tests. None lately, I don't even know if my brain works anymore. I have been sedated, general anesthetic, like two and a half times in the past year. All of the way out of propofol, which killed Michael Jackson. I was in a twilight sleep when they gave me the once in five years colonoscopy. Unless, you elect to be put all the way out.

Anyhow, I was in twilight sleep, which is sedated and still conscious. You are sedated and not supposed to still remember it. The last time, it was fine to be not asleep. It is watching a camera go up your butt. I was proud of myself. I did not see a bunch of flakes of poop floating around.

The tests have personal meaning to me. I felt like a loser until I started getting kickass scores on these tests. It is not justified because I am not an idiot. I know the tests still don't mean that much. I couldn't get a girlfriend. I was bad at P.E. My orientation was: if I couldn't get a girlfriend, then I was shitty at stuff. A girlfriend was what I really wanted. I couldn't get a girlfriend.

To me, it was a general indicator of my suckiness. I was proud of some of the stuff that I had done. I felt this overarching suckiness because I couldn't hook up.

Appendix I: Footnotes

[1] [Erik Haereid](#): “About my writing: Most of my journalistic work I did in the pre-Internet-period (80s, 90s), and the articles I have saved are, at best, aged in a box somewhere in the cellar. Maybe I can find some of it, but I don't think that's that interesting.

Most of my written work, including crime short stories in A-Magasinet (Aftenposten (one of the main newspapers in Norway, as [Nettavisen](#) is)), a second place (runner up) in a nationwide writing contest in 1985 arranged by Aftenposten, and several articles in different newspapers, magazines and so on in the 1980s and early 1990s, is not published online, as far as I can see. This was a decade and less before the Internet, so a lot of this is only on paper.

From the last decade, where I used more time doing other stuff than writing, for instance work, to mention is my book from 2011, the IQ-blog and some other stuff I don't think is interesting here.

I keep my personal interests quite private. To you, I can mention that I play golf, read a lot, like debating, and 30-40 years and even more kilos ago I was quite sporty, and competed in cross country skiing among other things (I did my military duty in His Majesty The King's Guard (Drilltroppen)). I have been asked from a couple in the high IQ societies, if I know Magnus Carlson. The answer is no, I don't :)”

Haereid has interviewed *In-Sight: Independent Interview-Based Journal* Advisory Board Member [Dr. Evangelos Katsioulis](#), some select articles include topics on AI in [What will happen when the ASI \(Artificial superintelligence\) evolves; Utopia or Dystopia?](#) (Norwegian), on IQ-measures in [180 i IQ kan være det samme som 150](#), and on the [Norwegian pension sys-](#)

[tem](#) (Norwegian). His book on the [winner/loser-society model](#) based on social psychology published in 2011 (Nasjonalbiblioteket), which does have a summary review [here](#).

Erik lives in Larkollen, Norway. He was born in Oslo, Norway, in 1963. He speaks Danish, English, and Norwegian. He is Actuary, Author, Consultant, Entrepreneur, and Statistician. He is the owner of, chairman of, and consultant at [Nordic Insurance Administration](#).

He was the Academic Director (1998-2000) of insurance at the BI Norwegian Business School (1998-2000) in Sandvika, Baerum, Manager (1997-1998) of business insurance, life insurance, and pensions and formerly Actuary (1996-1997) at Nordea in Oslo Area, Norway, a self-employed Actuary Consultant (1996-1997), an Insurance Broker (1995-1996) at Assurance Centeret, Actuary (1991-1995) at Alfa Livsforsikring, novice Actuary (1987-1990) at UNI Forsikring, and a Journalist at Norsk Pressedivisjon.

He earned an M.Sc. in Statistics and Actuarial Sciences from 1990-1991 and a Bachelor's degree from 1984 to 1986/87 from the University of Oslo. He did some environmental volunteerism with Norges Naturvernforbund (Norwegian Society for the Conservation of Nature), where he was an activist, freelance journalist and arranged 'Sykkeldagen i Oslo' twice (1989 and 1990) as well as environmental issues lectures.

He has industry experience in accounting, insurance, and insurance as a broker. He writes in his IQ-blog the online newspaper *Nettavisen*. He has personal interests in history, philosophy, reading, social psychology, and writing.

He is a member of many high-IQ societies including 4G, Catholique, Civiq, ELITE, GenerIQ, Glia, Grand, HELLIQ, HRIQ, Intruellect, ISI-S, ISPE, KSTHIQ, MENSA, MilenijaNOUS, OLYMPIQ, Real, sPIqr, STHIQ, Tetra, This, Ultima, VeNuS, and WGD.

Rick G. Rosner: "According to some [semi-reputable sources gathered in a listing here](#), [Rick G. Rosner](#) may have among America's, North America's, and the world's highest measured IQs at or above 190 (S.D. 15)/196 (S.D. 16) based on several high range test performances created by [Christopher Harding](#), [Jason Betts](#), [Paul Cooijmans](#), and [Ronald Hoeflin](#). He earned 12 years of college credit in less than a year and graduated with the equivalent of 8 majors. He has received 8 [Writers Guild Awards](#) and [Emmy](#) nominations, and was titled [2013 North American Genius of the Year](#) by [The World Genius Directory](#) with the main "Genius" listing [here](#).

He has written for [Remote Control](#), [Crank Yankers](#), [The Man Show](#), [The Emmys](#), [The Grammys](#), and [Jimmy Kimmel Live!](#). He worked as a bouncer, a nude art model, a roller-skating waiter, and a stripper. In [a television commercial](#), [Domino's Pizza](#) named him the "World's Smartest Man." The commercial was taken off the air after Subway sandwiches issued a cease-and-desist. He was named "Best Bouncer" in the Denver Area, Colorado, by *Westwood Magazine*.

Rosner spent much of the late Disco Era as an undercover high school student. In addition, he spent 25 years as a bar bouncer and American fake ID-catcher, and 25+ years as a stripper, and nearly 30 years as a writer for more than 2,500 hours of network television. [Errol Morris](#) featured Rosner in the interview series entitled [First Person](#), where some of this history was covered by Morris. He came in second, or lost, on [Jeopardy!](#), sued [Who Wants to Be a Millionaire?](#) over a flawed question and lost the lawsuit. He won one game and lost one game on *Are You Smarter Than a Drunk Person?* (He was drunk). Finally, he spent 37+ years working on a [time-invariant](#) variation of the [Big Bang Theory](#).

Currently, Rosner sits tweeting in a bathrobe (winter) or a towel (summer). He lives in [Los Angeles, California](#) with his wife, dog, and goldfish. He and his wife have a daughter. You can send him money or questions at LanceVersusRick@Gmail.Com, or a direct message via [Twitter](#), or find him on [LinkedIn](#), or see him on [YouTube](#).”

[2] Individual Publication Date: March 1, 2020: <http://www.in-sightjournal.com/haereid-rosner-six>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Matthew Scillitani on Family, Early Formation, Important Mentors and Books, and Interests (Part One)

2020-03-01

***Matthew Scillitani**, member of The Glia Society and The Giga Society, is a web developer and SEO specialist living in North Carolina. He is of Italian and British lineage, and is predominantly English-speaking. He earned his bachelor's degree in psychology at East Carolina University, with a focus on neurobiology and a minor in business marketing. He's previously worked as a research psychologist, data analyst, and writer, publishing over three hundred papers on topics such as nutrition, fitness, psychology, neuroscience, free will, and Greek history. You may contact him via e-mail at mattscil@gmail.com. He discusses: family background; a self extended through time; early formation; influential mentors and guardians; important authors and books; pivotal educational moments; intellectual interests; exceptional intelligence discovery; and intelligence tests taken, scores earned, and the relevant standard deviations.*

Scott Douglas Jacobsen: What is family background or lineage, e.g., surname(s) etymology (etymologies), geography, culture, language, religion/non-religion, political suasion, social outlook, scientific training, and the like?

Matthew Scillitani: My father's side of the family is Italian and my mother's British, the former immigrating to the United States just a couple of generations ago. The Italian language fell out of use in the last generation on my paternal side, and I was raised speaking primarily English and some Spanish, which is typical in American schools. I'm an only child and was raised on the East coast in a middle-class, Christian home. My mother was non-denominational and my father Catholic, though I was brought up Methodist. My family is well-educated, with both of my parents having earned multiple degrees, one of which was in aeronautics. Watching my mom eat healthy and exercise also influenced my diet and fitness. Neither of my parents spoke much on politics when I was young, and I had a healthy blend of viewpoints along the political spectrum. This is also in large part because I lacked the political indoctrination so many others experience from the media, in education, and through their social groups as they move through childhood and adolescence.

Jacobsen: With all these facets of the larger self, how did these become the familial ecosystem to form identity and a sense of a self extended through time?

Scillitani: This is a difficult question to answer, primarily because I kept to myself as a child, so there was little environmental influence on my development. Some of the familial influences that had some impact on my identity were fitness behaviors and workaholism. My mother made sure to feed me healthy meals and inspired me to start long-distance running and weight training as a teenager. This led me to set strength records in my high school, run varsity track and field, and join the wrestling team my senior year. Fitness continues to have an impact in my life and day-to-day behaviors, and I continue to exercise with the goal of remaining healthy into an advanced age. One of my greatest fears is losing my mobility or mental faculties as a senior. Both my parents worked very hard while I was growing up, and being around two conscientious adults inspired me to do the same.

Jacobsen: Of those aforementioned influences, what ones seem the most prescient for early formation?

Scillitani: Workaholism from a young age, and the related ability to hyper-focus on a single task for long periods of time. As a child, I'd spend nearly the entire day drawing, and would occasionally pass out from exhaustion because I'd rather practice than sleep. As an adult, I treat my work just as seriously, and am prideful of my mental endurance. One week at university, I was studying physics as a hobby and was so focused that I didn't realize I had gone without food or sleep for several days. I eventually fell asleep standing up, and a roommate saw me sleeping upright in the middle of the room and had to shake me awake. This workaholism later transferred into my working life after college, and I find it difficult to take any extended breaks from work.

Jacobsen: What adults, mentors, or guardians became, in hindsight, the most influential on you?

Scillitani: My weight training coach in high school had an enormous influence on my self-esteem. When I started weight training, I was the weakest student in the weight room. He saw how hard I worked and stood up for me when the other students mocked my weak physical constitution. The next year I was one of the strongest students at our school and could perform great feats of strength, such as strict barbell curling more than my body weight. Ironically, my track-

and-field coach had the opposite view, but also achieved a similar effect on my fitness outcome. I was a mid-long distance runner on his team my freshman year of high school, and during sophomore year tryouts I suffered from heat stroke and didn't perform well. Rather than give me a second chance I was cut from the team. I asked him why he wouldn't let me try again and he said it was because he didn't believe I'd ever be a good runner. This drove me to train harder than before, and a few months later I had cut my mile time down from 7 1/2 minutes to a hair over 5 minutes.

Jacobsen: As a young reader, in childhood and adolescence, what authors and books were significant, meaningful, to worldview formation?

Scillitani: *Logic*, by Immanuel Kant changed how I approached problems for the rest of my life. Had it not been for reading that book, I probably would not have been able to come up with the solutions to many of the I.Q. test problems or other puzzles I've worked on. The *Illiad*, by Homer, also drove my interest towards Greek mythology, and many of those stories influenced my art and writing for many years. I think reading, especially a blend of fiction and nonfiction, is essential for a child's creative and intellectual development. It's concerning that many children and teenagers today don't read books outside of school, preferring to socialize or play video games, both of which are inferior to their cognitive development.

Jacobsen: What were pivotal educational – as in, in school or autodidacticism – moments from childhood to young adulthood?

Scillitani: Teaching myself how to draw was a pivotal time in my childhood. I would study the drawings of other great artists and then meticulously teach myself to emulate their styles, sometimes taking hundreds or even thousands of hours to master before moving on to the next artist. It was especially hard to emulate Leonardo Da Vinci's drawings because his style is very unique and technically demanding. At age eight or nine, I spent hundreds of hours over several weeks trying to re-create a self-portrait of his. After passing out on the dinner table, I woke up to see my mother had taken three of my failed drawing attempts and framed them. The motive behind that was kind, and I appreciate the thought, but every time I saw those pictures it only reminded me of my lack of ability. A few months later, seeing them so often had motivated me to draw a near-exact replica of his portrait

Reading books on psychology and sociology also helped me learn how to socialize more effectively. The most interesting information being on ego strength, and how a weak ego negatively impacts social outcome for the disposed person. Those co-workers, students, friends, and family who would rather insult than give compliments, who would brag while claiming humility, and who can't admit when they're wrong are good examples of this. It takes someone with a strong ego to deal with these people, since we mustn't take them seriously. Otherwise, avoidance is the only good option.

Jacobsen: For formal postsecondary education, what were the areas of deepest interest? What were some with a passion but not pursued? Why not pursue them? What were the eventual qualifications earned to this point in life?

Scillitani: Psychology and neurobiology were my main interests while attending university. I received my bachelor's in psychology and took as many neurobiology classes as I could during that time. I was also passionate about mathematics and some physics problems on light, but only realized I wanted to pursue these after having already taken several years of psychology courses.

I do plan on working a more math-focused vocation in the future, and will continue thinking about a couple of physics problems only as a hobby. At this point in life, I have many certificates for various computer programs (such as Microsoft, CSS, HTML, Dreamweaver, and so on) and computer engineering, as well as a bachelor's degree in psychology.

Jacobsen: When was exceptional intelligence discovered by family, friends, and yourself?

Scillitani: In elementary school I took an I.Q. test and in spite of being very distracted and having put in little effort I still scored a couple of standard deviations above the mean. I wasn't told about that until I was seventeen though. I think the 'eye opener' was when I was fifteen years old and realized I had skipped three or four math grades (depending on the curriculum of the school), taking college-level trigonometry as a sophomore in high school. I didn't do very well in the class, but I was still proud to be there. I learned from the teacher that I was the youngest person to ever take that course in my high school, which was very large and had been active for over forty years.

Jacobsen: What have been the intelligence tests taken and the scores earned on them with the relevant SDs? Also, as an aside, what seems like the most robust non-pencil-and-paper proxy of general intelligence to you?

Scillitani: I've taken many I.Q. tests, voluntarily from age 19 on. In the beginning, I invested only a few hours of time in each test, and mostly scored in the 140s and 150s (S.D. 15). The first high-range I.Q. test I took was Dr. Jason Bett's *WIT*, scoring 154 (S.D. 15). After taking a few more tests, I began spending ten or twenty hours of time on them and my scores crept up into the 150s and 160s (S.D. 15). The first test that I spent over forty hours on yielded an at-the-time high score of 167 (S.D. 15), on Paul Cooijman's *Marathon Test – Numerical section*. It was only after asking some ultra-high I.Q. scorers for advice that I started scoring extremely high. The advice, which I recommend all I.Q. test-takers follow, was to work on a test until you can't easily answer any more problems. Then, put the test down and wait a few months before coming back to it with a fresh start on the unsolved problems. Following this strategy, I received a perfect score on Paul Cooijmans' *Psychometric Crosswords*, scoring 190 (S.D. 15). I had spent probably around eighty hours on that test over the span of a year. Just a couple of weeks later I scored 176 (S.D. 15) on the verbal section of *The Marathon Test*, also by Paul Cooijmans, following the same strategy.

The most robust non-pencil-and-paper proxy of general intelligence is probably the ability to delay gratification. A large part of delaying gratification, and impulse control in general, is having the foresight to know the repercussions of one's actions and choosing the most positive one, even if it comes at an immediate loss. This is a good indicator of intelligence because whether our intellect or emotions guide our actions is mostly determined by which of those we have more of.

Jacobsen: What responsibility, if any, comes with exceptional levels of general intelligence?

Scillitani: I'm not sure if there's any responsibility that's exclusive to intelligent people. Everyone should probably do what they're best at, so long as it's not criminal. Some of the most important vocations don't require exceptional intelligence, and if everyone pursued careers in STEM (science, technology, engineering, and mathematics) fields we'd lose farmers, garbage men, police officers, teachers, firefighters, and so on.

Appendix I: Footnotes

[1] Member, Giga Society; Member, Glia Society. Bachelor's Degree, Psychology, East Carolina

University.

[2] Individual Publication Date: March 1, 2020: <http://www.in-sightjournal.com/scillitani-one>;
Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Krystal Volney on First Parts of “Cosmos and Spheres,” and Actualization of Giftedness and Talents (Part Three)

2020-03-01

***Krystal Volney** is an Editor of Phenomenon, and known for her computing interviews for WIN One (World Intelligence Network) as a tech writer, Co-Editor and publications in Award-winning/bestselling educational books that can be found in bookstores and libraries around the world, journals, blogs, forums & magazines such as Thoth Journal of Glia Society and City Connect Magazine since 2012-present. She is the author of Cosmos and Spheres poetry book and the ‘Dr. Zazzy’ children’s series. She discusses: Cosmos and Spheres; acceptance of the manuscript; polyglotism; appropriateness of the text; the early sections of the book; major themes of the text; opening with a poem on love, and “Bubo Scandiacus”; and “The Beauty”.*

Scott Douglas Jacobsen: Now, we come to the formal publishing of a book by you – in particular, a book of poetry for one. *Cosmos and Spheres* was published by Trafford Publishing from

Victoria, British Columbia, Canada, which happens to connect some personal Canadian heritage for yourself and local geography to me (British Columbia) with the first appearance online in February of 2011 (some reports state 2010, though) with a publication revision in Trafford Publishing on March 28, 2012.

Krystal Volney: *Cosmos and Spheres* was first published online in 2010 on Amazon and then published by Trafford Publishing and Author Solutions in 2012. I wrote my first poem 'The Flower' in 2010 while I was meditating about life on my couch and looking at flowers with hummingbirds outside of the window. It is available in that book along with my other poem 'The Immaculate Hacker' which is a romance, mental health and thriller poem reviewed by Dr. Evangelos Katsioulis, Lord Graham Powell, Bertrand Arlain, Thomas J. Hally and Paul Cooijmans.

Jacobsen: Why select Trafford Publishing and Author Solutions?

Volney: Back in 2011, they liked and accepted my manuscript, choosing to publish it.

Jacobsen: You speak English, Spanish, and French. Why these languages? How does polyglotism, as a talent and skill set, help with personal and professional life?

Volney: I studied those languages in both primary and secondary school for literary and conversational purposes. Polyglotism helps with personal and professional life if you are always traveling to other countries and meeting various people from different backgrounds.

Jacobsen: Why was *Cosmos and Spheres* appropriate for family and minors?

Volney: The themes in the book are suitable for adults of all ages and there are children's poems for minors as well.

Jacobsen: You reference some influences, which have been covered before. However, in the introductory portion of the text, you quote Voltaire, "Poetry is the music of the soul, and, above all, of great and feeling souls," in the *Acknowledgements*. Intriguingly, and in the next section, you state the means by which to understand *Cosmos and Spheres* in *Understanding Cosmos and Spheres*, as follows:

The title of the book has a lot to do with how people live their lives. Cosmos connotes the universe and everything that exists anywhere. It also defines an orderly or harmonious system. Spheres connote a particular environment or walk of life. Ever since I was younger, I've been fascinated with stars in the night sky and fell in love with the artistic piece 'Starry night' from painter Van Gogh. I compare the planets to human beings based on the description of each one from scientific research and also each planet as a sphere in the solar system. To me, the earth is somewhat like the solar system and different peoples like the planets in relation to the sun. This of course is not a spiritual or religious theory. However, I believe in God.

Now, I reference these two sections as non-trivial, and parts of the sections, because of the one reference to someone who believed, by some accounts, either to a deistic interpretation of a Christian God or simply a Deity of some form without care, compassion, or concern for the earthly frail lives of human beings, and then the reference to the firm non-presentation of "a spiritual or religious theory" whilst believing in God. Was Voltaire another unstated, until the present, influence on you? What would formally comprise a spiritual theory to you? What would formally comprise a religious theory to you?

Volney: When I wrote *Cosmos and Spheres* poetry book in 2010 (ten years ago), I was a Roman Catholic (but not a prophet) which is why in some of the poems like the 'Immaculate Hacker'

there is a mention of Exorcisms. For many years I lost faith in Christianity because of people who I saw as Hypocritical although I've met those who are genuine as well. I believe that God exists. I pray about it all of the time wondering why the Creator of everything brought so many human beings into the world from various financial, social, physical and religious backgrounds. For years I was agnostic but I started believing in God who I would like to truly discover completely again. I live a moral lifestyle hoping that He will show himself to me. When I became agnostic, I believed that there was just pure evil in the world and that good people don't truly exist unless getting money or something socially was on the agenda but then I met honourable women who are some of the sincerest people around. I will never judge or condemn anyone spiritually or their religions as well because you don't know what he or she experiences daily so it's better not to judge him or her as nobody is perfect. Voltaire was an influence on me as I remember when I wrote the book. A spiritual and religious theory would have been that the planets and the billions of people on the earth are the reason that we exist for a purpose (the Solar System). That is not a valid theory though and it's not my place to make that assumption about everything. I haven't read about any evidence of life on any of the other planets even though filmmakers want people to believe that aliens do exist and that there are Martians from Mars, etc.

Jacobsen: Why the major themes of children, the environment, fashion, nature, and romance in *Cosmos and Spheres*?

Volney: I wanted to create a poetry book for families around the world which is why it was written about numerous countries including the place where I was born- Trinidad and Tobago.

Jacobsen: Why open *Cosmos and Spheres* with a poem on love, "Veux-Tu M'Espouser"? Some readers may jump, hop, and skip from page to page, but, still, others will read front to back. For the latter group, the first poem sets a tone, as the other sections provided a framework for comprehension. Why the themes of patience, waiting, courtship, and so on, intertwined with love in it? Once more, also, we see the echoing of themes with the reference to roses, forsythias, and cyclamen and animals with the feathered wing, fireflies, killer bees, serpents, and swans to another poem in the series entitled "Bubo Scandiacus."

Volney: The first romance poem 'Veux-Tu M'Espouser' was written in 2010 to give couples a greater appreciation for love and marriage. It is deeper than the material things such as diamond rings and gifts. Although I'm not that way, I don't judge anyone who likes that because everyone is different and jewellery is popular especially in Fashion. The themes of patience, waiting and courtship intertwined with love in it are meant for people in relationships as well as the married people to know that true romance is about loving someone through the 'thick and thin' as well as not being backstabbing or betraying the person who loves you. 'Veux-Tu M'Espouser' is about a man who is in love with a woman who betrays him for someone better off than him so he finds peace and love with God. The poem demonstrates that through the coldest weather such as in Russia (the fog, mist and clouds), he would be there for his love after romancing her in the secret garden. On the other hand, that was not good enough for her as she wanted someone wealthier than him and that broke his heart so he turned to God who would love him unconditionally.

Jacobsen: "The Beauty" opens with some prose, which made me giggle quietly to myself:

Beauty stared proudly at her reflection in the vermeil mirror, while her golden cup held a mixed glass of Perrier and Tasmanian rain. Spoke the mirror to her in a fervent dream-., Wake up from your egocentricity!" O how the tears of fizzing water splashed in her face as the beast Narcissus deemed her vain and stained.

Does this echo personal experience? You also speak to the dance of image and reality, internal character and external representation, and the ways in which many, probably most, women ‘question their beauty’ again and again in cultures, and as a species, beholden to differential standards of what counts as valuable in men and women. You remark on the qualities of a woman with charisma, confidence, elegance, intelligence, and personality. How does this gentlewoman represent the “sensational woman called beauty”?

Volney: Yes certainly! Women “question their beauty” again and again in cultures, and as a species, beholden to differential standards of what counts as valuable in men and women. Beauty is in the eye of the beholder and various cultures reveal what is considered to be visually pleasing to them. By way of example, the long-necked women of Myanmar, lip stretching women in parts of Africa and South America, having pale skin in Asian countries as well as having coloured eyes are seen as beautiful in some parts of the world. The poem ‘The Beauty’ is about a woman who wanted to achieve physical perfection as she deemed that as being truly beautiful but her interior was not equally lovely. The focus of the poem at the end is that inner beauty is more significant as the woman should have charisma, elegance, confidence, intelligence or personality as a sensational beauty.

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Appendix I: Footnotes

[1] Author; Tech Writer & Part-Time Co-Editor, Phenomenon; Writer, Planet Ivy Magazine [Planet Ivy]; Writer, Desiblitiz Magazine; Writer, Relate Magazine; Writer/Journalist, City Connect.

[2] Individual Publication Date: March 1, 2020: <http://www.in-sightjournal.com/volney-three>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Andreas Gunnarsson on Family, Sweden, Student Life, Network and Computer Security Expertise, and Interests (Part One)

2020-03-01

Andreas Gunnarsson is a Member of the Giga Society. He discusses: family background; Ängelholm, Sweden culture in the late 1960s and 1970s; family environment; parents' work life; schooling as a youngster; society memberships; favourite talented people; memorable experiences of student life; taking courses for intellectual interest rather than a degree; working as a network and computer security expert at Carlstedt Research & Technology in Gothenburg, Sweden; interests in cryptography, juggling, programming, puzzles, and skydiving; and the most challenging thing done.

Original interview from October 20, 2016.

Scott Douglas Jacobsen: What is your family's background – culture, geography, language, and religious/irreligious affiliation?

Andreas Gunnarsson: I come from Sweden. The language is Swedish and I believe that Scandinavia in general is quite secular compared to many other places.

Jacobsen: You were born in 1969 in Ängelholm, Sweden. What was the culture like at the time?

Gunnarsson: I'm not sure how accurate my memory from my early days is, but I think it was quite open minded and inclusive.

Jacobsen: What was the family environment like for you?

Gunnarsson: I had a brother, a sister and two parents, and in general a great family environment.

Jacobsen: What did your parents do for work?

Gunnarsson: They owned a business where they both worked.

Jacobsen: Where did you go to school as a child and adolescent? Was the giftedness identified and nurtured early – at home and in school?

Gunnarsson: The school was not too far from where I lived. Most of my early teachers were good and helpful. For example, I was interested in astronomy, and the teacher I had in first to third grade spent quite a bit of her free time reading up on it so that she could engage in discussions and explain things to me. I found maths easy and got more advanced exercises when I finished the ordinary ones, but there was no other particular special education.

Jacobsen: You are a member in a number of high-IQ societies including Mensa Society, ISI-Society, and Giga Society. Each more exclusive than the last, especially the Giga Society with a 1-in-a-billion rarity.

Gunnarsson: I think it is fun to solve problems and puzzles, and doing IQ tests on the net was a bit of a hobby for a while. I have my doubts about the validity of most online tests although I am not trained in psychology so that is just a layman's opinion. Although I have many thoughts on IQ testing and even made my own test foritensum together with a friend to learn more, I defer to the experts in the field for accurate information and research.

The reason I took the test for Giga society – apart from seeing it as a challenging puzzle that I enjoyed spending time on – was that I was skeptical that it's possible to measure or even define IQ at the level of one in a billion. One way to falsify the validity of the test would be if many people would take the test and pass.

Jacobsen: Who are your favourite living/dead artists, philosophers, and scientists?

Gunnarsson: I'm surprised how difficult I found it to answer this question. If I name a few then there are too many left out and if I list too many then it becomes meaningless. When it comes to philosophers and scientists there are of course many very well known names who have participated in building up the foundation of science that we take for granted today. When it comes to artists that tends to change over time and with mood. To mention one, I recently found Tim Minchin whose musical comedy I find hilarious and clever.

Jacobsen: In 1990, you began studying engineering physics at Chalmers University of Technology. You started, but did not complete, an M.Sc. What were the memorable experiences of student life?

Gunnarsson: It's always fun to learn new stuff and it was great to meet so many intelligent people. I have heard some people say that they did not know how to study before attending University and it came as a big surprise. I share that feeling. As the courses got more advanced and I

could rely less on prior knowledge I noticed that I actually had to put in quite a bit of effort which I wasn't prepared for.

Jacobsen: Any recent plans to finish the M.Sc.?

Gunnarsson: Not really. I think that a degree is valuable in general, but it's in my experience most valuable in the beginning of the career. When you've worked for a while it's more important to have work experience. I imagine that an academic degree can be more important in some countries than in others, and it's probably very good if you want to change field. And of course a requirement in academia.

That said, I do still take courses at Chalmers every now and then, but that's not in order to graduate but just because they are interesting.

Jacobsen: You have worked as a network and computer security expert at Carlstedt Research & Technology, which is in Gothenburg, Sweden. What main capacities developed from this professional experience?

Gunnarsson: I was part of a team with a broad and deep knowledge in computer security and networking. My own main focus was cryptography which I found very interesting. Although I still think it is interesting I haven't been working professionally with it for many years and I notice how easy it is to hold the illusion that I still know everything about the field while the reality is that I haven't kept up and must be humble to that fact. That's a reality check I try to apply elsewhere too – I'm just as affected by the Dunning-Kruger effect as everyone else. If you are an expert in something it's easy to see how non-experts are mistaken because you see what part of the picture they miss. You must make a mental effort to turn that around and realize that unless you have spent a lot of time and effort in a scientific approach to something there will be big holes in your understanding that you are not aware of. That of course also applies if you are an expert but then your task is to find and investigate those holes that haven't been explored yet.

Jacobsen: You have interests in cryptography, juggling, programming, puzzles, and skydiving. Does some personality trait unify these interests?

Gunnarsson: I don't know about personality traits but I do like to try new things. In general it's inspiring and engaging to start learning something new. It's also rewarding to keep working on something when you're really good at it but I prefer to have a mix and find new interests every now and then. Of the things in that list, programming is the only thing I still engage in on a regular basis.

Jacobsen: What is the most challenging thing you have ever done? Why it?

Gunnarsson: This is another surprisingly difficult question. Things can be challenging in different ways but I can't think of anything that really stands out. I try to be outside my comfort zone as often as reasonable, but not too far outside it. I think that's a good way to learn. So I'm usually confident that my challenges are feasible. Of course there are situations that you don't choose yourself such as funerals which can be very emotionally challenging.

Appendix I: Footnotes

[1] Member, Giga Society.

[2] Individual Publication Date: March 1, 2020: <http://www.in-sightjournal.com/gunnarsson-one>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Richard Sheen on a ‘Doxastic Venture’: or, Reason, Purpose, and a Leap of Faith, the Nature of Faith and Its Relation to Reason and Adventure (Part Four)

2020-03-01

Richard Sheen is a young independent artist, philosopher, photographer and theologian based in New Zealand. He has studied at Tsinghua University of China and The University of Auckland in New Zealand, and holds degrees in Philosophy and Theological Studies. Originally raised atheist but later came to Christianity, Richard is dedicated to the efforts of human rights and equality, nature conservation, mental health, and to bridge the gap of understanding between the secular and the religious. Richard’s research efforts primarily focus on the epistemic and doxastic frameworks of theism and atheism, the foundations of rational theism and reasonable faith in God, the moral and practical implications of these frameworks of understanding, and the rebuttal of biased and irrational understandings and worship of God. He seeks to reconcile the apparent conflict between science and religion, and to find solutions to problems facing our environmental, societal and existential circumstances as human beings with love and integrity. Richard

is also a proponent for healthy, sustainable and eco-friendly lifestyles, and was a frequent participant in competitive sports, fitness training, and strategy gaming. Richard holds publications and awards from Mensa New Zealand and The University of Auckland, and has pending publications for the United Sigma Intelligence Association and CATHOLIQ Society. He discusses: faith and reason; misapplications of faith and reason; faith, reason, and science in the 21st-century spiritual person; science and God; and uncertainty and faith.

Scott Douglas Jacobsen: Let's transition into faith and reason. Some pose these as separate sides of a partition. Others seem them as inextricably linked in a hierarchy. That is to say, faith above reason as respect and acknowledgement of the infinite, the unknown, and the unknowable and reason as the only basis for marginal or limited knowledge about anything; or, reason above faith with reason as a means to derive deep truths about the world and faith in the margins where reason becomes insufficient to solve that which seem not as problems for solving but as mysteries to be considered, respected, and left alone. Still others, they seem them as playing equal parts in an interplay of conscious discrimination about that which can be left outside human possibilities, for faith, and that which can be contemplated inside human possibilities, for reason. All this sets aside empiricism and science for the moment. To begin, what is faith? What is reason?

Richard Sheen: This is a very good question, and one that deserves far more attention than it is typically given today. I suppose Isaiah 7:9 would serve as an underlying theme in this entire discussion, even though it refers to a very specific event in the Bible, this verse serves as an important guidance in understanding the entire nature of faith and its relation to reason – “Unless you believe, you will not understand”.

My position on faith and reason is very Thomistic, with the greatest of faith and most exceptional of reason being not only mutually compatible, but complementary. Like the sun and the moon as they cross the horizons of day and night, and the light and the shadows that playfully flirt with each other as we venture through our moments of life, faith and reason are “married and inseparable” with each other in spite of their apparent “conflicts”, no different from how an elderly couple who have bonded for an eternity may still engage in quarrel every now and then.

We can begin by giving an outline to faith in general. I understand faith as distinct from mere belief. Belief, in general, is usually propositional (e.g. “p believes that q”), it is a dyadic relation constituted of the believer and the object of belief, and is limited in that its moral and epistemic implications are usually restricted within particular contexts. Faith (or at least the type of faith that is generally considered “religious” in nature) on the other hand, pertains to a much broader scope of our mind and reality, it constitutes an “overall” framework of understanding for reality, and is deeply entrenched in every aspect of our life. Such faith cannot be represented merely by a simple, dyadic relation like that of a belief, as it is closely intertwined within the entire frameworks of our moral and epistemic reality. In short, faith in the religious sense covers a far greater(perhaps greatest) scope of our reality than mere belief, as it must constitute the highest overarching stance of our perception and understanding, hence is subsequently monadic in nature in the sense that it “immerses” us within an entire framework or tradition of values and beliefs, rather than merely “relating” us to a particular or set of values or beliefs from an “outside perspective” – faith in the religious sense is essentially “one with us”.

Reason and faith are inseparable, it is not possible to discuss one without relating to the other. However, we can more or less conceptually isolate the purely calculative aspects of human rea-

son, which Kant refers to as “pure reason”, though to do this in practice is impossible. “Pure reason” is the part of us that makes deductions, inferences, and calculations, somewhat similar to a computer — albeit for us, the perspective and creativity gained through our self-consciousness and our temporal awareness allow us to see beyond the purely formal and deductive, hence we are able to “discover” new ideas rather than simply “follow” a pre-determined series of deductions or events.

Pure reason is always an “outsider” regarding the human existential circumstance, as one cannot rely on calculations and deductions alone to truly “live” life to its fullest extent and “experience” every moment of reality with our complete selves, less love each other faithfully through the lens of divine perfection and eternity. However, pure reason is a necessary path in which we must take in order to reach genuine faith, as pure faith alone without the guidance of reason can easily lead us into superstition – this is the importance of critical reasoning in faith.

The limitations of (pure)reason can lead us toward the realm of faith as we attempt to pursue the deeper meanings of life and existence that lie beyond the scope of logic and evidence alone. As we assess the premises and foundations in which our rational instruments such as science and logic are established upon, we eventually “bump” into the limits of cognition, and hence necessarily require “a leap of faith” in order to continue our rational pursuits without the fear of inconsistency and illusion, or some sort of “grand trickery” (see Descartes, Hume, and Kant etc.).

Reason and faith must then “join forces” to make that “leap” across the boundaries of cognition and “rest within” the “completion” of truth and virtue that is attained only through a thorough assessment of our reality by our reason, combined with a genuine leap of faith towards what is ultimately beyond the limitations of logic and evidence. Hence, reason is more or less the “eye” of our mind and soul in which we perceive and discern our world, while faith is the “heart” that we use to “touch” and “feel” the love and beauty of our world as we immerse within the meaningful experience and purpose of the miracle of life.

Reason and faith together constitute our overall experience of life and reality as sentient, intelligent, and free agents/persons who are blessed with infinite possibilities, and imbued with the desire and purpose for love, peace, the highest good, and ultimately, for God.

Jacobsen: Following from the previous questions, what seems like a misapplication of faith? What seems like a misapplication of reason? In practical or real-life terms, how can proper application or misapplication of faith lead to positive or negative consequences, respectively, in life, directly or indirectly? Similarly, how can proper application or misapplication of reason lead to positive or negative consequences, respectively, in life, directly or indirectly?

Sheen: I believe reason necessarily leads to faith, although this faith is often implicit or “hidden beneath” the frameworks of our perception and cognition, and may not always be “well-placed” nor would it always lead to religious belief. Unlike in the previous section, I will now refer to reason, or “holistic/good reason” here as a very comprehensive ability that underlines the very essence of humanity, rather than merely the calculative aspects of “pure” reason that can be fully imitated by a computer.

Not only does this more “holistic” reason include our ability to perform logical deductions and make causal or probabilistic inferences based on our calculations and intelligent observation of the world, it also constitutes the part of us that allows us to love in spite of fear and uncertainty

for our future, to cherish and appreciate in spite of the harshness and suffering of reality, to pursue peace and harmony in spite of our conflict and despair in life, and to transcend our immediate desires in order to reach out for a higher purpose in spite of our own limitations and the axiological imperfections of our world. The latter ability of our reason — the possibility for our will to transcend our inner selfishness and love each other in spite of the suffering of life, is what ultimately bestows us the possibility have faith beyond what is immediately perceivable or accessible to our logic, senses, and desires.

In this way, faith and reason are not two separated and somewhat contrary aspects of our cognition as is so often portrayed in the media and pop science, as they both hold real influence and consequences for each other. Nowadays as I see it, bad faith is often the result of bad reason, as it is often reason that leads us to faith(not only in God, but many other things, some proper, others misplaced. This is not to say that is always the case, as one can certainly have a preconceived belief or faith that is misplaced, distorting their reason and resulting in a vicious circle of disconnection with reality.

Bad faith and/or bad reason often occurs when faith and reason are divorced from each other, usually with one being infinitely magnified over the other as it attempts to transgress it's own realm of jurisdiction in seek of dominating the other.

Stephen Jay Gould famously argued that science and religion are “non-overlapping magisteria”(NOMA), that is, science and religion each govern their own respective realms of facts and values. According to Gould, it is not reasonable to demand that science answer questions which pertain to values, nor is it reasonable to demand religion to explain the mechanisms of nature as derived through scientific observation and experimentation.

NOMA is an attempt to solve the apparent conflict between science and religion, and consequently, between reason and faith. While it has its virtues, NOMA does not provide us with the clear boundaries of science and religion(less reason and faith), as it is more or less merely a guidance framework in how we ought to treat these different domains of inquiry. Therefore in order to distinguish between what pertains to faith and what pertains to reason, we must approach God the Creator (the “premise” of facts and values in this context) and God’s creations (the natural world and our experience of reality) in a discerning way, and learn to distinguish not only between facts and values, but also between the mundane and natural, and the extraordinary and divine.

I will give some plain and simple examples of bad faith and bad reason, and how they ought to interact with each other on the basis of wisdom and discernment. I will start with two examples of bad faith:

1) James 2:24 tells us that “You see that a person is considered righteous by what they do and not by faith alone.” The first example of bad faith comes in the form of misplaced faith, which often replaces our action and removes from us any responsibility.

Consider if your car breaks down and that you notice a tyre is flat. What ought to be the best course of action for you? Do you stop, assess the situation, and decide what would be the best course of action to fix the simple issue at hand, or do you instead stop and pray hard in front of your car hoping that the tyre will somehow magically restore itself and be pumped full of air again? The latter is a classic example of misplaced faith, which is commonly seen in all forms of

superstitious behaviour, particularly in strongly fundamentalist religious traditions and pagan superstitions of the past.

Misplaced faith happens when one leads one's faith beyond the jurisdiction of its own divine realm (which pertains to the underlying purposive, teleological, and ultimately the divine, spiritual reality of our life), and consequently **trivialises** one's faith in the divine, transcendent reality(God), "downgrading" it into a form of naïve and wishful thinking of trivial desires from the common aspects of life(which one believes could substitute for one's own actions and responsibility). Misplaced faith is hence also a form of "theological blasphemy", as it takes the glory and purpose of God and corrupts it with trivial, worldly functions.

Let us return to James 2:14-17. "What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead."

While faith is very important in our lives (often without some of us realising that it is there at all!), we ought to discipline our actions in accordance with our faith, but not replace our actions entirely with faith alone, particularly when it is directly contrary to the demonstrable laws of nature(if we do have genuine faith in God, we ought to have faith in nature as an extension of faith in God's creations).

In this case, it is evident that we ought to either fix, or replace the flat tyre, whether by ourselves or through the aid of others (which also leads us to put faith in, and trust the good will of others as an extension from our faith in God); as even if it is not in principle impossible for supernatural miracles to happen as a result of divine intervention, we would have no good reasons to expect God to perform such an unimpressive miracle regarding a problem as mundane as a flat tyre, which on top of trivialising God's transcendent divinity, would also consequentially jeopardise the integrity of the entire natural, physical world (as God's creation) through the injection of an external, supernatural non-causal force within a set of natural, causal relations that are otherwise consistent with the rest of God's creations. It would be a completely unnecessary and contradictory action from God if He did actually fix your tyre in a flash of light(following Occam's Razor), which could only logically undermine God's infinite wisdom, and twist God into some caricature of a wish-granting lamp genie that bends to the ever trivial desires of mankind.

(The relation between prayer and the subsequent answers of prayers are another huge topic that deserves its own discussion, as it is heavily involved with the theological discussions of the nature of God and God's relation to time and eternity. One view proposes that before anyone prays, God has already known about the prayers and determined the outcome of it even before the creation of the world, and hence has already "planned" the occurrence and outcome of the prayer via the complex chain of interactions of the laws of nature that He has already embedded within the creation of time and the universe. This means that all prayers and all answers to prayers are simply pre-determined events that God has masterfully crafted to play out within our experience of time. This of course brings in conceptual difficulties for free will and other issues, which deserves its own topic)

2) A second example of bad faith comes in the form of "transactional faith", which often include superstitious "exchanges" or false, selfish acts of devotion. "Exchanges" are attempts by individuals to bargain for some sort of "favour" from a divine entity or supernatural force by performing

certain rituals or presenting certain items as an “offering” to gain this supernatural entity’s favour.

While such patterns of behaviour are generally associated with primitive tribes and cultures, we can still observe such patterns of superstitious behaviour in many Asian cultures today, particularly within Chinese Buddhism/Taosim as I have often witnessed. (This is by no means an attack on genuine Buddhist and Taoist philosophy however)

In Taiwan, lucrative industries are established around the superstition of “karma gathering” through the “releasing” of all sorts of animals. Large amounts of caged pigeons are sold to believers intent on gaining “good karma” by “releasing” them into the wild in hopes that the deities of their choice would grant them good luck for their business to prosper, their health to retain, or even for them to win the lottery or be born into a wealthy family in their next life so they wouldn’t have to work again. The pigeons are often released in fixed locations so that the merchants could quickly recapture them for resale purposes. Fish would be sold beside a small pond, released by karma purchasers, and subsequently caught just a few meters away, sometimes within plain sight of the customers.

Such examples of bizarre superstition are not uncommon in our world even today, and are by no means unique to Buddhism or Taosim, but can be found in every religion, and even in secular cultures between limited agents (such as worship of money, status, attention, e.g. “Instagram influencers” etc.).

In Luke 6:46, Jesus says: “Why do you call me Lord, Lord, and don’t do what I say?”, it is very clear to us, even written so obviously in the Bible that genuine faith must be followed by consistent change and action for the purpose of the good (Will of God). One who only announces their faith in God in words cannot possibly be truly faithful if their actions are not consistent with their words and do not bear the fruits of love.

The idea of a promise of eternal life after death as long as one “follows” Jesus Christ – even if not accompanied by genuine action — in some fundamentalist Christian sects also gives rise to similar forms of superstitious “exchanges”, as this overly-simplistic interpretation of Christian faith may lead opportunistic individuals to adopt a form of “playacting” in Sunday church to “repent for their sins” so that they could gain a “free ticket to heaven” all the while disregarding all sorts of evil that they condone, or even endorse and commit during the rest of the 6 days of the week. Such individuals essentially follow the same mentality as the karma purchasers, hoping that their acted “obedience and repentance” in front of God and other believers would somehow gain them favour from God, regardless of how inconsistent their actions and behaviour are compared to their proclaimed beliefs in love and forgiveness outside of church.

Since God is all-knowing, is it even remotely possible for God to be fooled by the deceptive acting of such individuals? Would God not see through the true intentions of such individuals from the inconsistency between what they proclaim to believe in, and the selfish and disdainful conducts that they secretly engage in when they are outside of church? Would God, in all His omniscience, trust someone who has no genuine desire to follow the teachings of Christ and discipline one’s life around the essence and wisdom of love and forgiveness by serving others in the pursuit of the good, but only engage in hypocritical acting of devout faith and public displays of virtue that only result in their own personal gain...? It is no surprise that even the brightest of us can be fooled by the acts of a skilled charlatan, but it makes no sense for God, who is infinitely wise, to be fooled by them.

In Romans 16:18, Paul talks about the beliefs and teachings of insincere believers: “For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people.” By “appetites”, Paul refers to the selfish, personal desires of power and worldly riches rather than a genuine love for God and the good. The nature of such false faith and obedience are no different from the type of empty conformism in ethics that I have mentioned in previous discussions where one simply “abides by” the laws of ethics for personal gain and benefits (or simply out of fear, in which one may still commit evil secretly when one perceives it to have no negative consequences on oneself), rather than truly believing in, and taking genuine action out of the pursuit of the good. Albeit, in this case, one is trying to appease God rather than merely evading the backlash from society.

In their deceptive pursuit of God, those who resort to such deception are only corrupting the true essence of genuine faith in the divine. They have secretly replaced God with the shameless pursuit and idolisation of their own selfish desires for worldly pleasures. In reality, those who subscribe to these forms of transactional faith are merely idolisers of themselves. It would take very flawed logical and moral reasoning for someone to delude themselves into such infantile deception against that which ultimately lies beyond their limited capabilities, if it is indeed the case that their flawed reasoning somehow convinced them of God’s existence in the first place.

Bad reason on the other hand is less explicit, but nonetheless extremely common in modern technological society. I will once again give two examples:

1) The first example of bad reason would be scientism, often championed by various non-scientists and a relatively small number of eminent scientists alike. Scientism resembles a more “extreme” expression of logical positivism, a historical movement that ended in complete and utter failure. Scientism is the belief, or more precisely, faith (since it is religious in nature and manifestation) in which science, as the object of worship, is the sole, objective gauge for every possible truth, fact, and value that there is to know in the world, and that science is the only valid form of inquiry regarding every aspect of reality.

Essentially a form of misplaced faith, scientism is a classic example of the transgression of pure reason, in which limited orders of logical and empirical frameworks are applied beyond their explanatory limitations and are forced onto the realm of faith and value. Such transgressions of pure reason often manifest from a completely reductionist view of faith/values, emergent qualities (where “the whole is more than the sum of its parts”) and complex relationships that pertain to the “human factor” (as depicted by sociologists and philosophers alike) while ignoring the irreducible complexity of many aspects of reality and the limitations and incompleteness of our cognitive frameworks.

The result of scientism is a delusion of methodological superiority and cognitive grandeur where either science, as the object of worship, is taken as the sole gauge of truth, or where every question that science cannot answer are judged as meaningless. We can readily observe such delusions manifest in the claims of some scientists and philosophers alike, such as in the beliefs of Steven Weinberg, Peter Atkins, and Mario Bunge, or even pop-culture authors like Richard Dawkins, Sam Harris and Daniel Dennett, in more or less the “omnipotence” of science or the supreme value of adopting a purely naturalistic world view (in the sense that refers only to the physical and material) where reality is confined within the narrow perspective through a tiny hole that consists of only the counting of atoms and the motion of objects.

Since reason and faith cannot be truly separated, the cure for scientism would be no different

from the solution for bad faith, which is the proper application of reason and discernment in order to identify the correct categories of knowledge and their corresponding domains of inquiry – to “put reason and faith in their own respective thrones”. It is important however that one embrace humility and come to the acceptance of the real possibility that other perspectives and world views may be equally valid and worthwhile, and come to one’s senses regarding the doxastic foundations of the scientific method and accept them as involving a leap of faith rather than as something to take for granted – such as the existence of the external physical reality, of matter, of the consistency of causality etc..

Under the guidance of good reasoning and discernment, a good practitioner of science ought then to acknowledge the profound mysteries of existence, and be able to appreciate the beauty, poetry, significance, and the warmth of love and the faith in the divine without viewing them merely as objects of domination under the scalpels of scientific dissection, but as real possibilities of our living experience. One ought then discard the delusions of scientism as one becomes cognizant of the richness of life and existence and become truly involved in pursuing them on their journey.

2) A second example of bad reason, albeit relatively short, would be what I refer to as “calculated faith”. Pascal’s Wager is perhaps the hallmark example of calculated faith, as in Pascal’s reasoning, the belief in God is merely a result of calculative assessment where the limited stakes of believing in God returns the possibility of infinite reward, hence, it is logical that one always chooses to believe in God.

To put it simply, Pascal thought that if God did not exist, then whether or not you believed in Him is irrelevant, as the expectations of infinite reward after death is false; but if God did exist, one would reap infinite reward in life after death as a consequence of one’s belief in God (or infinite punishment if one didn’t believe in God, although I am sceptical), hence, it is always reasonable and beneficial for anyone considering whether or not to believe in God to always choose to believe in God.

Would any genuine believer rest their faith upon the mechanical calculations for self-interest of such a nature? Would God, in any way, be “moved” by the “devotion” of such a “believer”? I will quote William James, in his 1987 paper “The Will to Believe” as a humorous and straightforward response:

“You probably feel that when religious faith expresses itself thus, in the language of the gaming table, it is put to its last trumps.

Surely Pascal’s own personal belief in masses and holy water had far other springs; and this celebrated page of his is but an argument for others, a last desperate snatch at a weapon against the hardness of the unbelieving heart.

We feel that a faith in masses and holy water adopted willfully after such a mechanical calculation would lack the inner soul of faith’s reality; and if we were ourselves in the place of the Deity, we should probably take particular pleasure in cutting off believers of this pattern from their infinite reward.

It is evident that unless there be some pre-existing tendency to believe in masses and holy water, the option offered to the will by Pascal is not a living option. Certainly no Turk ever took to masses and holy water on its account; and even to us Protestants these means of salvation seem such foregone impossibilities that Pascal’s logic, invoked for them specifically, leaves us

unmoved. As well might the Mahdi write to us, saying, “I am the Expected One whom God has created in his effulgence. You shall be infinitely happy if you confess me; otherwise you shall be cut off from the light of the sun. Weigh, then, your infinite gain if I am genuine against your finite sacrifice if I am not! ” His logic would be that of Pascal; but he would vainly use it on us, for the hypothesis he offers us is dead. No tendency to act on it exists in us to any degree.”

In conclusion, bad reason and/or faith leads us to the misplacement of faith and confusion between the natural world of facts and the world of values. It can heavily undermine our pursuit of truth and practical solutions to life, and lead us astray in the pursuit of God, love, responsibility and moral goodness. It leads us into superstition and moral corruption and devoids genuine faith of its divine holiness. It can also lead to delusional ideals of the superiority of instrumental reasoning and a false sense of completion of knowledge based on the very same confusion between facts and values.

Finally, it leads to arrogance and delusions of epistemic grandeur, and in many ways ultimately results in the loss of one’s humanity through the exclusion of the “human factor” as a part of our living experience of reality by resorting to rational calculation for every aspect of our life.

The proper application of faith and reason ought to remove such problems, and lead us to live life to its fullest potential through the acceptance of a diverse range of perspectives, integrated seamlessly through a holistic world view that is carefully crafted through our pursuit of knowledge regarding our natural, physical reality, and our understanding and appreciation of love, beauty, meaning, and purpose... and ultimately, a love and reverence for the divine, for God, as we experience and celebrate the mysteries of existence.

Jacobsen: When it comes to science, and the previous responses about the need for humility and acknowledgement of human limitations in some ultimate, ubiquitous knowledge base about life, the universe, meaning, and everything, how can faith, reason, and science play an orchestrated role in the life of a 21st-century religious or spiritual person?

Sheen: Science is the best tool we have ever devised for understanding the natural universe, there is nothing that can replace science in this respect. But science is still a tool, nothing more, nothing less, it does not offer us anything further than practical understandings of the mechanisms of reality. In this sense, science is a means to an end, but not the end itself.

The most important aspect of science in relation to religion and faith is that science is very good at telling us what not to believe in, or more precisely, it helps us identify what isn’t worthy of worship (a wooden carving, for example). But science offers zero guidance in what we ought to believe in, although it does sometimes indirectly inspires within us a sense of the divine and leads us towards faith as a result.

We cannot rely on a tool to define our reason or purpose for using it, as our purpose must be defined both logically and practically prior to the invention and utilisation of the tool: as cavemen we didn’t hunt in order to invent the bow and arrow, we invented the bow and arrow in order to hunt more efficiently – hunting is the purpose, the bow and arrow are merely a tool we invented for this purpose. This is where “holistic” reason, as I see it, our “soul” or “fullest image of God”, reveals its importance in guiding our faith and values, as holistic reason is concerned not merely with the means and the immediate, but yearns for the transcendent purpose that takes refuge across the horizons of eternity.

This guidance of purpose from reason and our knowledge provided by science for us to differentiate between the mundane/natural and the divine/transcendent is what helps us navigate safely through the minefields of madness and superstition in search for that which is truly worthy of worship.

Faith concerns the ultimate, it pertains to a supreme reality or ultimate destination that not only accounts for our own existence and purpose, but also encompasses the ultimate answer to why there is something rather than nothing – it must be, in some sense, omniprevalent in our life. The truly faithful hence sees God as “necessarily permeating throughout the entirety of reality”, with His magnificence endlessly reverberating within, and beyond, all that is, was, and will be.

As Paul Tillich beautifully put it, “Religion is the state of being grasped by an ultimate concern, a concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of a meaning of our life.” Notice how he used the term “being grasped by”, rather than “grasping”, I see this as not a coincidence, as in Christianity we believe that it is God who “reached down” for us, rather than us “earning our way” up to Him.

I suppose, as John Calvin would say, the “sensus divinitatis”(sense of God) is naturally instilled within every single one of us, perhaps through our curiosity or yearning for the unconditional (following Kant), as long as we fully embrace and actualize our holistic reason (or as Plantinga would put it, controversially, as having a “fully developed” sensus divinitatis that is devoid of sin).

The role of reason and science, in this complex picture, is then to help us narrow down and refine our system of beliefs, which ultimately leads us to faith through extending and ascending our understanding of knowledge, values, and reality. One can, of course, end up somewhere completely different (which as I see it, involves a lot of contingency), such as mammonism (the worship of money), or scientism, all of which I see are the result of not utilising one’s reason to its fullest extent.

For example, the worship of money is often the result of selfishness and incomplete abstraction of freedom and possibility, where money (an abstraction of material wealth) is confused with freedom and individual power. Scientism on the other hand is usually the result of “optimistic hubris” combined with an incomplete understanding of reason, which leads one to confuse the means with the end itself. It takes a certain degree of arrogance for one to arbitrarily disqualify all other forms of inquiry in which one is incapable of grasping.

These are of course more sophisticated forms of misplaced faith/superstition, there are endless examples of where one fails to utilise reason and scientific knowledge (whether due to cognitive limitations or practical accessibility) and ends up in other less sophisticated forms of superstition, such as the examples of karma purchasing and transactional faith I have outlined earlier.

Jacobsen: What can science tell us and not tell us about God? What arguments make most sense against God? What arguments make most sense for God?

Sheen: This is a very broad question, with each of the three parts deserving of its own dedicated discussion. For the first part regarding what science can and cannot tell us about God, I believe my answer to the previous question may provide a good reference on my position: science is very good at telling us about “what isn’t God”, or “what God isn’t”, but science tells us absolutely nothing decisive about who or what God is, though science can more or less inspire us towards a sense of awe in regards to the beauty and perfection of the natural world. In fact our

ubiquitous reference to the “existence” of God already poses logical and linguistic difficulties, as this generally presumes that existence is a property or state in which God possesses, or shares in, and frames God as a “thing of some sort”.

There are many different arguments for the existence of God given by philosophers and theologians alike throughout history, some overly sophisticated, others concise and eloquent. A simple Google search will reveal various classic arguments for God’s existence, they come in a variety of flavours, of which the most common forms include the Cosmological, the Ontological, and the Teleological arguments. I personally consider most, if not all of them to be somewhat useful, but I do not see any individual argument as decisive to establishing the existence of God as the history of theology is simply too rich and sophisticated for any simple description to fully capture, and as I will explain later, no amount of evidence or argumentation will convince an adamant atheist who is not ready to let go of their preconceived prejudice to start believing in God. I will not go further into detail as I am not about to write an entire encyclopedia of arguments for God.

On the other hand, I think the strongest argument against God’s existence (or at least an omnipotent, omniscient and omnibenevolent God’s existence) is the problem of evil. In theology, we refer to a solution for the problem of evil as a “theodicy”. Generally speaking, it is not difficult to resolve the problem of evil through a teleological perspective which argues that all evil serves an ultimate purpose that is beyond our limited understanding, as unlike God we cannot perceive and understand the entirety of the chain of causal relations in its complete temporal framework of our universe.

As long as evil serves some sort of higher purpose, one can always wiggle out of the problem of evil. The stronger version of the argument from evil is hence the existence of meaningless suffering. The problem however is that “meaningless” is context-dependent. Suppose that our world is all there is, there exists no after-life, then most suffering in the world would probably be largely meaningless (at least for the suffering individual, if it does not lead to some sort of worldly salvation). However, if one’s preconceived notion is that there is an after-life, and that an omnipotent, omniscient and omnibenevolent God is responsible for arranging the perfect moral judgement and compensation after one’s worldly demise, then all suffering would be ultimately bestowed with a greater meaning that extends beyond their own limited, worldly significance.

As I see it, all genuine arguments that are intellectually relevant regarding God would not only rely on any form of finite evidence such as found in the natural world, for the simple reason that finite evidence can never suffice to definitively prove or disprove a proposition which involves the infinite and transcendent. I refer to this phenomenon as “evidential insufficiency” – where the decisive truth or falsity of the proposition is not completely sensitive to evidential support. I will further explain this through an example:

Imagine yourself as an observer between two buildings in a thought experiment, as this “observer” you possess the full capabilities of reason, but no prior experience to the world as we know it – you are a “blank slate”, albeit sensible and intelligent, possessing all capacities of holistic reason. As you watch segments of a train pass before you through the gap between these two buildings, you notice the train does not seem to end. Some time down the process you may be tempted to conclude that either 1) the train is finitely long, albeit very long, of which you may not be bothered to observe in full; or 2) that the train is infinitely long. Suppose that 2) is true, that the train is infinitely long, at what point do you jump to either one of the conclusions? And what reasons do you have to definitively prove that your conclusion is correct? Suppose that you

have an infinite attention span and infinite lifespan, do you remain unconvinced of either conclusion after a very extended period of observation? Or do you observe the train for eternity, hoping that it will end somewhere?

In many ways, the “evidence” for God are similar in nature, as limited observers within a finite world, we are incapable of grasping absolute infinity, eternity and transcendent perfection through our flawed lens of perception and our incomplete capacities of understanding, based on finite pieces of evidence that we are able to gather. As such, unless one is somehow capable of remaining completely adamant on one’s neutral position and live as a pure agnostic for one’s entire life, somewhere down the finite experience of life one would be forced to make a doxastic leap towards either the faith that God exists, or that God does not exist, if one is indeed led to carefully contemplate upon the context of the transcendent. As William James put it, this is a “forced” option, one that is unavoidable, and one that I see is necessarily “evidentially insufficient”, hence always involves a “doxastic venture beyond the evidence”, as my professor John Bishop would describe.

In real life, one would be repeatedly faced with such occasions that require us to make decisions for a “leap of faith” either towards or away from God, based on our contingent experience of reality and our ever-changing emotions in response to our reality. This process accompanies us throughout our life and in many ways forms the genuine interaction and relationship between us and God — whether we are trying to embrace Him, or trying very hard to push Him away. This is the journey of life that none of us can ever evade (unless one is severely cognitively impaired, hence lacking holistic reason).

One can of course argue that this entire thought experiment is unrealistic, and already excludes the importance of actual, real-world evidence and presupposes some sort of “real” infinity (“God”). This argument is extremely weak, for the very same empirical arguments that, as Dawkins would put it, “adds up probabilistically to the non-existence of God”, can be equally perceived as good evidence that “adds up probabilistically to the existence of God”. These very same empirical evidence are no different in nature from the limited exposure of the observer’s perception to a train that may be infinitely long, as they are all limited experience from the perspective of a finite observer that seeks to unravel the possibility of an infinite object of experience.

Perhaps the mathematical analogy that you cannot prove/disprove a superset from a subset would be a simpler way to put it, although the question remains: “is this superset actually infinite?” — and that is precisely where true faith lies, not in certainty, but within the seeming uncertainty that is hidden beneath an element of ultimate incomprehensibility and repeated struggle for truth that lies beyond our grasp.

In any case, perhaps the most obvious piece of evidence for the existence of God is the existence of our universe, that “something exists rather than nothing”. But those who are adamant against the idea of an ultimate reality beyond this limited universe would assert that the very existence of our universe provides every single reason to abandon the belief in a creator that is above it.

While Bertrand Russell is an extremely poor philosopher in almost every area outside of his expertise of logic and mathematics (of which he has contributed tremendously, mostly before 1911), his pop-literature article “Why I Am Not A Christian” explicates many common examples of these crude versions of atheism in relatively short and simple paragraphs. I myself do not find any of Russell’s arguments convincing, as I have went through the same thought process myself

throughout my childhood all the way to high school, since I was raised in atheist indoctrination and later found my way out of it without any religious influence.

While it may be controversial, this means that any personal, subjective experience of God are also insufficient to prove, objectively, the existence of God, less convince a non-believer of it, as they are all ultimately merely segments of an entire reality observed from a particular perspective. They cannot account for another person's reality nor can anyone justifiably proclaim a full understanding of our reality (apart from God of course) by simply extrapolating from such limited information.

As such, to an adamant unbeliever, it is never possible to convince them of God's existence through any form of argumentation or evidence, as the way I often put it, "even if God appeared right in front of an adamant atheist and performed a miracle, they would still refuse to believe in the existence of God, and would more likely question their sanity instead of their dogmatic atheism, probably accompanied with an emergency appointment with a psychologist."

I suppose, once again quoting Isaiah 7:9 "Unless you believe, you will not understand" — doxastic ventures beyond the evidence apply to both ways, not only regarding to faith in God, but also for atheism (or at least the doxastic foundations of an atheistic worldview, if one insists to push Antony Flew's earlier atheistic rhetoric further and define atheism as "simply lacking the belief in God", no different from how my chair or shoe equally "lacks belief in God"). Such leaps of faith of the individual is what ultimately defines the viability of any argument in these evidentially ambiguous(as a result of evidential insufficiency) circumstances.

My answer to your question on what arguments make most sense for God hence (I suppose you are referring to which arguments are the strongest), is that there are no arguments that "make sense" unless a person is ready to make that doxastic venture beyond the finite evidence in order to embrace a reality that will forever encompass an element of incomprehensibility for our finite rationality. This is also why as I see it, genuine faith combined with good reason is the only way for us to fully experience the entirety of life, and in some ways, the only transformation that will make us "fully human", even though it is not accompanied by ultimate, full understanding of our reality.

While we may not necessarily place such strong faith in everything, it is not possible for one to live without faith at least in oneself, less without the faith in the love and trustworthiness of others in our lives(unless one is a complete psychopath, which would slot one into the cognitively impaired category where complete reason is ultimately inaccessible). The love, The trust, and the relationships that bond around their warmth and brilliance, is the most intimate "trace" or "presence" of God that we experience as finite beings as we journey through this ephemeral experience we call life.

The keen reader would have by now understood that the strength of an argument (either for or against God's existence) is subjective to the individual and necessarily depends on one's preconceived notions of God and the type of faith, or general inclination one holds towards the transcendent. As such, I would dare to say that the strongest arguments for or against God, is not an argument at all, but rather, one's disposition towards God, and ultimately, one's faith towards God's existence or non-existence.

Like I have said earlier, an adamant atheist will never be convinced of God's existence, and would rather sacrifice their own sanity rather than to give in to a supreme reality that is beyond

their finite cognition. Likewise, a devoutly faithful believer will be incapable of seeing anything without recognising a trace of God's transcendent perfection within, which necessarily flows among some sort of underlying pattern that serves a grand order. I call this order the "Grand Teleology of Design", which I describe as a sense of complete perfection that is derived from every moment and aspect of reality — from the rustling of leaves and the flowing of waters, the brilliant sunrise and the blinking stars, I see God anywhere, and everywhere.

To an adamant atheist, I would be perceived as a mentally-ill individual whose hopes of salvation is based on nothing but laughable delusions, and likewise to me, I would see the adamant atheist in the same way. R.M Hare's response to Antony Flew's "Theology and Falsification" is a very good example of how faith, or as Hare puts it, "bliks", define our overarching frameworks of reality, rather than the other way round like how people tend to believe in regards to more mundane and trivial matters.

Another thing people often talk about is the falsifiability of faith. This is a heavily misguided understanding of the philosophy of science and epistemology in general, as in this argument the falsifiability principle itself overarches as a principle framework above one's standards of truth. The falsifiability principle does not allow its own verification within its own framework and offers no insight for anything beyond its finite horizon, hence its justification for itself as a higher order framework of truth above everything else is nonexistent.

The falsifiability demand is often made in conjunction to naive scientism, but the principle usually is only effective when applied to evidentially-sensitive propositions within the framework of science (finite evidence regarding finite objects of inquiry, which leads to decisive conclusions within a finite framework of truths).

To do science one must first accept or presume the validity and consistency of its principles and the natural principles that are the object of its inquiry. In case some principles or constants of known science are breached, one would not end up falsifying the entire framework of science, but rather only the particular conclusions derived from the inconsistency or a particular aspect of the framework (which then gives birth to better, more effective scientific methods, even if after bears no resemblance to the original after a certain amount of time such as the evolution from alchemy to chemistry).

In this sense the falsifiability principle acts merely as a failsafe mechanism for the scientific method, particularly the more experimentally-based branches of science. To applying it beyond the framework of science (and other evidentially-sensitive propositions in general) is a misapplication of a limited instrumental reasoning that is not designed to venture any further than its own playground.

Others such as Weinberg, who resist applying the falsifiability principle universally but nonetheless adheres to extreme scientism, often appeal to the consistency of falsifiable predictions of previous theories and the extended reliability of their predictions on unfalsifiable predictions, as many areas of particle physics and theoretical physics in general do not include much falsifiable experimentation. It would be a no-brainer for anyone with a bit of logical sense to realise that such an "extension" of consistency is nothing more than a "conditioned habit", as there are zero purely rational reasons to trust any empirical pattern in absolute certainty (Hume vs Kant).

Therefore, this position is still no more than a doxastic venture of faith, albeit placed within a far inferior object of worship that is the tool of science (or even worse, particular scientific theories). Though I should add this is still far better than worshipping a wooden carving or purchasing

karma, as it does sometimes indirectly lead to important contributions as a result of chance.

(I should add that the types of God that scientists often proclaim to have “falsified” are nothing more than mere superstitions that are usually the product of infinitely magnified natural patterns or humanly characteristics (Hume has covered this in good detail). A “god” that “sits above a cloud” and literally looks and behaves like a grumpy old man is even less believable than Santa Claus, and certainly induces no sense of holiness nor even the slightest feeling of awe in us.)

Jacobsen: Does belief in God require uncertainty and, therefore, ultimately faith (with or without bolstering from formal reasoning and advanced modern science)?

Sheen: As I have mentioned earlier, true faith necessarily exists within a seeming uncertainty that is hidden beneath an element of ultimate incomprehensibility — at least true, meaningful faith in the religious and spiritual sense would always include some degree of uncertainty, otherwise it risks becoming little more than superficial indoctrination where the comfort of certainty replaces any and all effort in love, understanding and perseverance for God.

The same would apply to genuine faith in virtually everything, as without the element of unpredictability and the risk of being let down, one would not be required to take any “leaps” and need only be content within the certainty of one’s estimation, rendering faith indistinguishable from any form of common knowledge that our instrumental reasoning is capable of conceiving.

So my answer is yes, there is always an element of uncertainty in one’s journey with God. Anyone who proclaims faith in God but absolutely denies any such uncertainty probably isn’t too well-versed in the underlying philosophy and theology of faith, and are probably just “following the rules” rather than “actively adventuring with God”. On the other hand, an adamant atheist who denies any sort of uncertainty about their atheism probably wouldn’t be too open-minded about their bias, particularly when it is infused with rhetorical arguments from pop culture scientism.

(It is also important to understand that when a faithful believer describes their faith in an “absolute” sense, such as “I am sure God will lead you out of this”, they are usually professing a belief, not a proposition of facts, although it might sometimes be confused as a proposition of facts like “UY Scuti is the largest star currently known to us in the observable universe” in murkier contexts.)

Appendix I: Footnotes

[1] Independent Artist, Philosopher, Photographer, and Theologian.

[2] Individual Publication Date: March 1, 2020: <http://www.in-sightjournal.com/sheen-four>;
Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Tim Roberts on Background, Religion in the U.K., Familial Unsociability, Martin Gardner and Bertrand Russell, Intelligence, and Social Difficulties (Part One)

2020-03-01

Tim Roberts is the Founder/Administrator of [Unsolved Problems](#). He self-describes in “[A Brief and Almost True Biography](#)” as follows: *I was definitely born lower-middle class. Britain was (and probably still is) so stratified that one’s status could be easily classified. You were only working class if you lived in Scotland or Wales, or in the north of England, or had a really physical job like dustbin-man. You were only middle class if you lived in the south, had a decent-sized house, probably with a mortgage, and at work you had to use your brain, at least a little. My mother was at the upper end of lower-middle class, my father at the lower. After suffering through the first twenty years of my life because of various deleterious genetically-acquired*

traits, which resulted in my being very small and very sickly, and a regular visitor to hospitals, I became almost normal in my 20s, and found work in the computer industry. I was never very good, but demand in those days was so high for anyone who knew what a computer was that I turned freelance, specializing in large IBM mainframe operating systems, and could often choose from a range of job opportunities. As far away as possible sounded good, so I went to Australia, where I met my wife, and have lived all the latter half of my life. Being inherently lazy, I discovered academia, and spent 30 years as a lecturer, at three different universities. Whether I actually managed to teach anyone anything is a matter of some debate. The maxim “publish or perish” ruled, so I spent an inordinate amount of time writing crap papers on online education, which required almost no effort. My thoughts, however, were always centred on such pretentious topics as quantum theory and consciousness and the nature of reality. These remain my over-riding interest today, some five years after retirement. I have a reliance on steroids and Shiraz, and possess an IQ the size of a small planet, because I am quite good at solving puzzles of no importance, but I have no useful real-world skills whatsoever. I used to know a few things, but I have forgotten most of them.” He discusses: familial background, religion in the United Kingdom; guardian and mentor influence on him, if any; Martin Gardner and Bertrand Russell; discovery of high intelligence; social difficulties; and the Titan Test.

I assumed “Professor” based on an article. I was wrong. I decided to keep the mistake because the responses and the continual mistake, for the purposes of this interview, adds some personality to the interview, so the humour in a personal error.

Scott Douglas Jacobsen: I wanted to open with an appreciation for taking the time for this interview today. Before starting, I will give an acknowledgement and due credit to Mr. Paul Cooijmans for the connection. For the beginning of this interview, I want to start with some, typically, more straightforward questions. Those on family background and personal development [Ed. Format changed to interpolation of more questions followed by more responses, etc.]. I like these ones because of the contextualization of the personality who is the focus of the interview. To begin, what is some family **background, e.g., geography, culture, language, and religion or lack thereof?**

(Ed. Former) Professor Tim Roberts: Well, up front I should make it clear that I only held the title “Professor” when I worked in the USA, where even quite junior academics are afforded such a title. In Australia, I never rose above “Senior Lecturer”, for good reason – I was not very good.

I am British by birth, living the first 30 years of my life in and around London. From a lower-middle-class family, striving to be middle-middle-class. We never had much money, but always enough for the basics, which included a roast dinner every Sunday.

My parents called themselves “Church of England”, but practiced religion almost not at all. My brother, eight years my senior, was baptized in a church and “confirmed” in his teenage years, but that was the extent of our involvement with organized religion.

I learnt French and Latin and Greek in my primary school. I suspect that would be almost unheard of these days, but was not uncommon then.

I went to University College in London, gaining a BSc in Mathematics. I then found work in the computing field before moving to Australia in my late twenties.

Jacobsen: Is calling oneself “Church of England” while not practicing religion in a serious manner, or at all, a common family phenomenon in the United Kingdom? Is religion, more or less, in its death knell in the United Kingdom now?

Roberts: Yes to the first question. As to the second, religious belief is certainly declining. In the 2001 census, over 70% declared themselves as Christian. In 2011 (the most recent census), this had declined dramatically to below 60%. “No Religion” went up from 15% to 25%.

Jacobsen: When we look at some of the ways in which mentors and prominent members of the local community can impact a youth outside of parental or guardian influence, who were some for you? Why them?

Roberts: Our family was very unsociable, for several reasons. My father worked very hard to provide us with a reasonable lifestyle, but we seldom went out, and I don’t think we were members of any community groups whatsoever. My mother spent most of her time looking after her elderly parents. So my influences were not from anyone local, but rather more from people who wrote books.

A large part of my love for mathematics was derived from the works of Martin Gardner. My appreciation of philosophy, from Bertrand Russell. Such people were my heroes in my teenage years.

Jacobsen: How did these two individuals, Gardner and Russell, become important for the formation of personal intellectual identity and development, despite the local lack of interpersonal interactions with people or community groups in relation to family?

Roberts: Well, my family was not intellectual, in any sense. I don’t recall any conversations of substance at all in the areas of philosophy or psychology, for example. None of my parents or grandparents had been to University.

So it was with some delight that I found that others in the world shared my fascination with certain topics. Martin Gardner showed me that it was quite acceptable to find fun and enjoyment in numbers and mathematical puzzles. Bertrand Russell demonstrated to me that one could take an interest in serious issues affecting the whole of mankind, and that it was OK to challenge orthodoxy.

Jacobsen: When was high general intelligence discovered for you? Were educators and parents supportive of it?

Roberts: My parents were very proud that I was good at mathematics at primary school. In retrospect, I was probably high on the autism scale, but don’t recall ever hearing this term until I was an adult. For some reason, I bought the books “Know Your Own IQ” and “Check Your Own IQ” by Hans Eysenck, and self-tested to IQ levels around 150, which was higher than the tests in those books were designed for. I subsequently took an officially-authorized MENSAs test, was amazed at how easy it was, and became a member of that organization. But I had such poor social skills that I only ever attended a couple of meetings, if that.

Jacobsen: Have these social difficulties persisted in current life?

Roberts: Oh yes, but I do not want to overstate this. I was a University lecturer for many years, and of course had to interact with colleagues and students all the time. I frequently riled colleagues, I think; but most of my students seemed to enjoy my style. I have always got on well with those junior in status, or younger in years. Not so well with those senior, or older. Maybe

because I have never respected authority for its own sake.

After retirement I tutored kids in maths – I can honestly say that most of my students enjoyed my presence, I think. This may (or may not) be because kids are generally more honest than adults, and I find that refreshing.

Jacobsen: You scored highly on one of the legendary high-range tests, the Titan Test, developed by one of the most legendary test creators, Dr. Ronald Hoeflin. What was the score on the test? What is the implied rarity by the test score and SD on the Titan Test?

Roberts: I enjoyed the test, and scored 45/48, equivalent to an IQ of 183. But, as I recall, I had to spend several weeks on the test to achieve this score. And in any event I am very unsure as to the reliability of any scores above 165 or thereabouts.

Appendix I: Footnotes

[1] Founder/Administrator, Unsolved Problems.

[2] Individual Publication Date: March 1, 2020: <http://www.in-sightjournal.com/roberts-one>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Anja Jaenicke on Family, Autodidacticism, Work, Intelligence, and Guiding Lights (Part One)

2020-03-01

Anja Jaenicke is a German Poet and Actor. She discusses: family background, and family dynamics; autodidacticism; important professional capacities; intellectual development; discovery of high intelligence; nurturing in early life; development of intellectual interests and productions over time; taking part in the World Intelligence Network community; and important writers and speakers.

Scott Douglas Jacobsen: What is some familial background? How did this produce some of the

family dynamics for you?

Anja Jaenicke: I was born in the formerly divided city of Berlin/West, Germany. My mother was a well-known film, theater and TV actress. When I was a child we often went to the Kurfürstendamm Boulevard where her name was written in golden letters above the entrance of a theater. People recognized her in the street and even tried to touch her, which, as a child, I found very scary. I did not particularly enjoy this kind of public fame. I was a very introverted child. I am still an introvert. When I was about five years old; I have been asked what I want to be when I grew up and I answered: “Unknown.” In primary school, I experienced an extreme anxiety because I have been bullied for being different. My father comes from a Greek family in Istanbul. He is a writer and author of lyrics. My family lives everywhere from Istanbul to London and Berlin. So I can say, “Yes.” My childhood had, indeed, a lot of family life dynamics. Due to the profession of my mother, we moved a lot. I spent more time with grown ups than with children my age. When I was three years old I appeared in my first movie, but I didn’t enjoy it and quit the shooting albeit the producer tried to bribe me with some special toys. I thought this profession was full of silly infantile people who tried to boost their ego personalities. I told the producer in my own words and left the set without the toys.

Jacobsen: What where some formal postsecondary academic qualifications earned by you if any? If so why those.

Jaenicke: I am an autodidact *par excellence*. In some ways I did everything earlier than others my age. I finished them earlier too. I had to! When I was ten years old, my mother became very ill; and we changed roles. I had to grow up fast and take care of her. I became her mother. I had to feed her, dress her, and because she didn’t have an agent at this time, negotiate her film and theater contracts, so that she was able to fulfill them. I had to make sure that she was on stage in time, so I accompanied her to the theater. In this time, I learned a lot of my later directing skills because I watched the same show over two hundred times. The other actors knew that I was in the audience and continuously asked me what they could do better or different. I answered things like: “Did you notice that nobody laughed at this or that gag? Hold your breath longer before you speak.” Sometimes I also joined the rehearsals in the morning sitting next to the director. All in all, I spent lots of time in the dust of the stage or played in the puddles on a film set. Unfortunately, in the following year, the illness of my mother worsened. I could not continue my school education. We moved constantly and I spent my days at home working myself through all the moving boxes with books from my mother’s former library. I read the interesting mixture of Shakespeare, Goethe, Schopenhauer, Wittgenstein, Kant, Henry Miller, the diaries of Anais Nin, Bert Brecht, and Charles Bukowski. It must have been in this time that I started to question Kant’s *a priori* morals. I pulled together strings from my own eleven years of life experience and compared them with what I had read.

I questioned Kant by seeing events in the way film was made. You need many single cuts from different perspective angles to make a scene seem real. There could not be one *a priori* truth, but there had to be many and each one claims to be the absolute. I kept looking for answers and dived into mathematical philosophy. I read Bertrand Russell, who influenced my later years very much.

Jacobsen: What have been some important professional capacities for you?

Jaenicke: Well, I started my early career as an actress. I played my first lead role in the film “Das Heimkind.” A year later, I worked with the director Peter Lilienthal in the film “David.” By

that time, I was officially recognized as gifted and excused from school by the German Minister of Education. I also performed in a Ballet company in Munich and played Shakespeare on stage. From there on, I received one offer after the other, mostly name over title roles. I worked with colleges like Goetz George, Franco Nero, Christoph Waltz, and many others. For the movie, “The Swing” about the youth of the writer and poet Annette Kolb. I have been awarded with the Bavarian Film Award. Later, I received the “BAMBI” and the “German Actors Award of the Federal Association of German Film and TV Directors.” All in all, I have participated in around a hundred film and television productions, When I was thirty, I stopped acting, became a professional dog musher, and took my twenty self bred and trained sled dogs on an expedition through the Canadian Arctic. After my return, I moved to a medieval Chateau in France and founded my own film developing company. Among others, I developed the motion picture: “Eagles Dance” and “The Perfect Job.” I wrote the script, directed, and played the female main role in the film “The Mirror Image of Being,” which was developed after my own novel. I was the writer, director, and producer of the documentary film “Lucky Me.” I wrote eight lyric books, a novel, a couple of short stories and many screenplays. I appeared as a guest writer in several other books I am also a published author of “Leonardo Magazine”, “City Connect Magazine- Cambridge”, “WIN One” and “Genius Journal” For my creative work, I have been honored with the *Distinguished Visionary of the Year Award 2018* and the *Genius of the Year Award 2019* by the VedIQ Guild Foundation. And I recently published two books about an insane penguin called Werner.

Jacobsen: Following from the previous two questions, how have those professional capacities and postsecondary academic qualifications helped intellectual and skill development for you?

Jaenicke: Oddly I perceive your question the other way around, but, maybe, that is the price for being an artist. My intellectual capacity has helped to pursue my artistic work of creating. I think the pure joy of creation shaped my mind and helped me to achieve academic qualifications. This is why I see myself as a *Thinker cum Arte*.

Jacobsen: When was high intelligence discovered for you?

Jaenicke: Somehow, I was a strange kid. I loved learning. I started to speak full sentences very early. I did so continuously. I talked and talked. Also, I became a rather silent child in later years. Maybe, I had the feeling that the talking straightened out the many confusing questions I had.

My grandmother notoriously claimed that she has never, never told a single lie in her entire life. I started to ask myself what “never” meant and if “never” can ever be? I guess this was the moment where my interest in the miracles of the universe have been born. I started to teach myself how to read and write because I was too impatient to wait for school. My mother gave me some French children’s books. I started to read them all. At that time, I did not notice that I read in a foreign language. I just kept reading and filled the gaps with the illustrations of the book. After we have been on a holiday to Italy. I started to speak Italian quite fluently. I had never learned the language. I was still in diapers, but I understood and spoke perfectly. Until now, I have no explanation for that. In some way, it was a hindrance too because I never developed the right attitude to learn a language from school books or structured courses. It needed a lot of discipline in later years, but I finally got over it. My mother decided that I should enter school early, but, at this time, there was no way in Germany to do so. Finally, she got me into first grade public school. It was the greatest disappointment ever. I desperately wanted to learn and couldn’t wait to go to school and meet all the other kids of whom I thought they might have the same intention as I have, but, unfortunately, it turned out that they were a bunch of noisy idiots with sticky

hands. I had to sit still in a stinky classroom and bore myself to death while the others practiced how to draw a straight line. The teacher forced me to write three pages of As, Bs, and Cs. I remember becoming very furious. I cried until they sent me home. It was decided that I should take an IQ test because teachers thought I might be overwhelmed by school and not quite ripe for it. I remember sitting in a room with a lady who called herself “Aunty.” I was very nervous; I didn’t want to make mistakes in the test. The test result turned out as a surprise and catapulted me right into second grade. Finally, I was allowed to write real words and I loved math. I had a wonderful little teacher, Miss Hoffmann. I loved to discuss numbers with her. A couple of years later, when I quit school, which officially was not allowed in Germany, I had to repeat IQ testing. I didn’t like these supervised tests. I felt a bit like a mouse in a laboratory. Much later, I took IQ tests by Nathan Haselbauer [Ed. Founder of the International High IQ Society, deceased by his own hand.] and Jason Betts. But I think that IQ testing is not an end in itself. Much more important is what you make out of it.

Jacobsen: How was this nurtured in an early life?

Jaenicke: As a single child growing up with a single parent I had many so called grown up talks with my mother from early age on. I never felt happy with other children and I spent much time alone. I loved it as I do today. I never feel lonely when I am alone. I think one big component in my early life was that I was forced to adapt frequently, to watch people and situations and to process circumstances fast. When I was fourteen, my mother got an offer for the TV series “Holocaust.” I joined her and made my math homework at the film set, which ended in discussing Dirichlet boundaries with the actor James Woods (IQ 185). He got so excited over it that he wrote notes on my math paper and I rewrote the paper together with him. For this paper, I got the worst grade in my whole school career. Obviously, my teacher didn’t understand the thought processes of James Woods.

Jacobsen: How did you develop intellectual interests and productions over time into the present, in adulthood?

Jaenicke: I am creative but I do not feel very adult. Although, as a renaissance person, I might be very old.

Jacobsen: How did you find WIN? How did this become taking part in *WIN ONE & Phenomenon* community?

Jaenicke: I entered WIN a couple of years ago. I am a member of about twenty-five High IQ societies, among others the Poetic Genius Society in which I used to be very active. I also wrote for Leonardo Magazine. From that time, I know Graham Powell who asked me if I want to write for WIN ONE and so I did.

Jacobsen: Who have been some important writers and speakers in your life as guiding lights or signposts as to what is meaningful and important to you.

Jaenicke: I think Bertrand Russell is important to me, Wittgenstein in some way and, of course, Douglas Hofstadter. But also Charles Chaplin and the director Werner Herzog who is the inspiration for my insane penguin Werner.

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Appendix I: Footnotes

[1] German Poet and Actress; CEO, HIQ-MEDIA-POOL INC.; Member, Poetic Genius Society.

[2] Individual Publication Date: March 1, 2020: <http://www.in-sightjournal.com/jaenicke-one>;
Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Guillermo Alejandro Escárcega Pliego on Family, Education, Talents, and Honesty and Truthfulness (Part One)

2020-03-01

Guillermo Alejandro Escárcega Pliego is the Founder of the Hall of Sophia. He discusses: family; early childhood; mentors; realization of talents; courses of study in high school; getting older and more freedom in the world; criticality of books and author while developing intellectually; formal qualifications; intelligence tests taken; reason for taking the tests; finding the high

IQ communities; pluses and minuses of the community; important values of honesty and truthfulness; and some preliminary discussion about the Hall of Sophia.

Scott Douglas Jacobsen: Let's make this particular session about some family and personal background. Also, I express appreciation to Dr. Ronald Hoeflin for the recommendation of Mr. Guillermo Alejandro Escárcega Pliego from the Hall of Sophia for the interview. This creates a foundation upon which individuals may know more about you, and contextualizes some later responses – to the sensitive and astute. What was the family background, e.g., geography, culture, language, and religion or lack thereof?

Guillermo Alejandro Escárcega Pliego: I'm not the kind of person that likes to say too much about himself, so I will only say this.

I was born in Mexico City. I'm the firstborn of three brothers and one sister. My grandparents were Catholics. My mother considers herself a Catholic too. My first language is Spanish. My second language is English, which I learned when (if I remember well) I was fourteen years thanks to a wonderful teacher I had.

I consider myself a religious person too, but I haven't chosen my religion.

My grandfather was a self-taught engineer and my mother has a Ph.D. in Pediatric Dentistry, so I grew up in a slightly culturally enriched family.

Jacobsen: In early childhood, were there any pivotal moments or memories crucial to identity formation for you? Those with sufficient fidelity to recall at this time.

Pliego: I grow up like a normal kid playing on fields, climbing trees, losing and winning marbles, playing football with my friends, watching television and once in a while reading the encyclopedias my mother bought. It was pretty much the same when I was an adolescent, but doing different things with different kinds of people. So, currently, I'm the kind of person that likes to have fun.

Jacobsen: Who were some crucial mentors in youth too? Often, successful intelligent adults had mentors or role models in youth, in specific ways as expressed by particular people.

Pliego: I didn't have any, but I will always remember my grandma who always did the best she could for me.

Jacobsen: What made for a successful realization of talents and general abilities for you, as you made the transition from childhood to adolescence?

Pliego: I use to have fun solving math problems, which was something that helped me to realize that I was smart. I enjoyed and still enjoy intellectual endeavours.

Jacobsen: What courses of study took the most time in high school? In that, what areas were of the greatest interest to you?

Pliego: My pass through high school was kind of chaotic, to be honest. I never had a great interest in most of my courses. I just used to pass the exams to get the qualifications I needed to get out there. This doesn't mean that I hated high school, since I met most of my closest friends and a lot of people that I consider friends during that period of my life.

Jacobsen: As you transitioned out of high school into young adulthood, what were the thoughts

and feelings of the increased sense of freedom to explore the world in a personal and autonomous fashion?

Pliego: I have always been a very intellectually independent person, so I have always explored the world with my very particular way of seeing things drive by a desire of knowing the truth about me and creation.

Jacobsen: Were there any particular books or authors, in all this time, who stood out as particularly important to personal intellectual development?

Pliego: Not really, I'm a very critical person. I always take with a grain of salt all the things that I read or see, so even though I have read a bunch of books; I haven't incorporated too much of them into myself.

Jacobsen: What have been the formal qualifications for you? This seems like a good primer to intelligence questions.

Pliego: The high school (Colegio de Ciencias y Humanidades Sur) and the university (Universidad Nacional Autónoma de México, the biggest university in Latin America) where I studied (both public) selects his students using an standardized test which I passed two times, the first time to gain a place to study in the CCH Sur and the second to gain a place to study in the UNAM.

Both schools highly demanded here in Mexico, so thinking about tests and scores I think passing both tests is pretty much a formal qualification for me.

Jacobsen: What have been the mainstream and alternative IQ tests taken by you? What have been the scores and the relevant standard deviations in the scores? What ones seem like the most reliable indicators of general intelligence?

Pliego: In one hand, I was tested by a psychologist when I was an adolescent, but I don't know which test she used. I don't know which score I got since I stopped going to the sessions.

I haven't take any other mainstream test supervised by a psychologist since then.

In the other hand, I have taken over 33 high range I.Q. tests scoring from 120 sd15 to 168 sd15 which correspond to 1.282 and 4.53333333333333 standard deviations above the mean, and 1 out of 10 to 1 out of 300,000 in the sense of rarity.

In mainstream psychology, reliability "refers to the consistency of a measure" and tests are considered reliable if people get the same result repeatedly something that doesn't happen in the field of high range I.Q. testing since every high range designer has his own way to norm and design tests and every test is designed with different ideas of how extreme intelligence should be measured, so we can't really talk about reliability in the field of high range I.Q. testing since designers haven't come into agreement of how to norm, how to design, and how a high range I.Q. test should measure extreme intelligence.

So, in my opinion, the most reliable tests on the field of high range I.Q. testing are those who have big samples and those which are designed with proper ideas of what extreme intelligence is, such as The Titan Test and the LAIT. Both with big samples and good ideas of how extreme intelligence should be measured.

Jacobsen: Why take the tests in the first place and over time? I note some individuals take a large number of tests.

Pliego: Personally, I take them to challenge myself and to entertain my mind while I don't have anything interesting to do.

Jacobsen: When did you find the community of the high IQ? How did these provide some semblance of a community of mind for you?

Pliego: Most of my interest for the high I.Q. community started when I read "A Short And Bloody History Of The High IQ Societies" by Robert Miyaguchi on my adolescence from there I started to gain interest on the people that are part of the community such as Evangelos Katsioulis, who I added as a friend on Facebook. Later, he invited me to join the Facebook group of the "Giga Society" in 2012, the group was very fun. I used to post my scores on online tests and the members of the group joined the fun by posting his scores on the comments section of the post.

For most of the time, it doesn't, but sure one finds people with above-average interests than in an average community.

Jacobsen: What are the pluses and minuses of taking part in these communities?

Pliego: That once in a while you can have an interesting conversation with other members of the high I.Q. community or make a new interesting friend, while the rest of the time you will find a lot of harassment by people that think differently than you.

Jacobsen: As you have come to this point in life now, what have been the important values inculcated externally, internally, and in this interplay and the external and the internal? Why those values? How do you live those out each day, or try to embody those in daily life?

Pliego: It is hard to say, but I have always tried to live in the best way possible. This means to live in the most honest and truthful way I can.

Jacobsen: Next, we can look more into the Hall of Sophia. To set the grounds, what came to mind in the original formulation of the Hall of Sophia?

Pliego: I wanted to found a high I.Q. society different from all others but keeping the best of what makes a high I.Q. society great, so I blended what inspired me about the big societies like The Mega Society, the ISPE Society, and The Prometheus Society among others into a single concept which is the Hall of Sophia.

Appendix I: Footnotes

[1] Founder, Hall of Sophia.

[2] Individual Publication Date: March 1, 2020: <http://www.in-sightjournal.com/pliego-one>;
Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

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An Interview with Matthew Scillitani on Society, God, the Soul, and Language and Thought (Part Two)

2020-03-08

Matthew Scillitani, member of The Glia Society and The Giga Society, is a web developer and

SEO specialist living in North Carolina. He is of Italian and British lineage, and is predominantly English-speaking. He earned his bachelor's degree in psychology at East Carolina University, with a focus on neurobiology and a minor in business marketing. He's previously worked as a research psychologist, data analyst, and writer, publishing over three hundred papers on topics such as nutrition, fitness, psychology, neuroscience, free will, and Greek history. You may contact him via e-mail at mattscil@gmail.com. Hediscusses: political view development; workaholism and intelligence; more ideal social and governmental system; religion; God; economics; human nature; soul; language; and thought.

Scott Douglas Jacobsen: What have been the development of political views based on the lack of sufficient standard indoctrination of you?

Matthew Scillitani: My political views took much longer to develop than my peers, most likely because of low exposure to that topic. Something I noticed early on is that most people's beliefs polarize the more they argue with opposing political party members. To avoid that, I try not to affiliate with any party or become too emotionally or intellectually invested in any political belief. This comes at a cost, however, since many party members have an 'us versus them' mentality, and not choosing a side means being their opponent. This is especially dangerous today since political tensions are so high.

Jacobsen: Does workaholism seem common among the more intelligent? In that, motivation becomes a core factor for the development of intellectual capacities to their true limits?

Scillitani: I think there is probably a weak correlation between workaholism and intelligence. Being able to delay gratification and having good foresight are more common features in intelligent people, which promotes conscientiousness. However, workaholism is probably more related to different personality or cultural features, or is the product of psychiatric disorders such as Asperger Syndrome or obsessive-compulsive personality disorder.

Regarding the second part of your question; the brain is very plastic and to reach one's true intellectual potential one has to think often, think hard, and think clearly. Workaholism is one way to achieve that. At the extreme end, even workaholism can be pushed too far and become detrimental to one's productivity and health though. If we can't remember the last time we ate or slept then it is a sign we need to do those things and take a break.

Jacobsen: What seems like a more ideal social and governmental construction for the wellbeing of human beings in nations now?

Scillitani: An ideal system would probably not be very crowd pleasing. The first thing to go should be public voting, which I imagine would be met with some initial backlash. Public voting has and will always be in the best interest of the government and never in the best interest of its citizens. Because of public voting, politicians appeal to what a nation's citizens want rather than what is best for them. Imagine if our parents asked us to vote on what we ate for dinner as children. Many of us would go to bed with pudding wrappers littered across the floor, clenching our stomachs in pain. The government must sometimes do things that are uncomfortable to its citizens in the short-term in order to improve overall human wellbeing in the long-term.

A dictatorship is probably best so long as the dictator is knowledgeable, intelligent, ethical, and chooses their advisers well. This will likely not happen in our lifetime, but it will lead to much rapid progress when it does. As an aside, many of the debates people have today about politics are ones that have already happened many times throughout history. All one needs to do is grab a

history book and read what happened when each system was implemented. Contrary to popular belief, we are not much smarter now than we were two millennia ago, and failed governmental systems then will still fail today.

Jacobsen: What is religion? Why are much of the world religious? Why are a significant minority of the world not religious (in standard definitions)?

Scillitani: The function of religion differs between its founder and followers. To the founder, it's a business or system of government. To the follower, religion can be a social or spiritual community, a path towards finding some meaning in life, or a prison in some unfortunate cases, such as Islam. Much of the world is still religious because it's hard to break ancient traditions, especially when those traditions are still so influential in our cultures and governments.

There are many reasons why some people would not be religious. Lack of exposure to religion or being harmed by religious dogma are good examples (gay conversion therapy, as an example). Today, it's also very trendy to be an atheist, and many 'smart' young people attack religion, typically Christianity, so they might feel smarter than they really are. The irony is that nearly all of these young people say nothing new or interesting during religious debates and just echo what they've heard on social media.

Jacobsen: Any stances on God, gods, uncertainty, or no gods? The old pickle question important to so many.

Scillitani: I think the universe has a creator and is not the product of chance. Without any intelligent design there would be no laws governing inanimate objects, which we know follow predictable behaviours. The odds that the universe as we know it was the result of chance alone is the same as flipping a fair coin infinite times and it landing on heads each time. Because our coin always behaves predictably, the only conclusion that makes sense would be if the coin wasn't actually fair and that it landing on heads each time was by design.

Jacobsen: When you look at the current financial or economic systems, what ones make the most sense to the nature of human beings?

Scillitani: I don't know enough about economics to give an educated answer. If given the choice, Paul Cooijmans' proposed economic system in his [hypothetical party program](http://www.in-sightpublishing.com) is the best one I've seen so far.

Jacobsen: Do human beings have a nature? If so, what is it?

Scillitani: There's a duality to human nature, and people are either producers or consumers. Producers strive towards self-improvement, work hard, create, lead by example, and are inspiring. Consumers don't strive towards self-improvement, are lazy, destroy, follow, and are uninspiring. The knee jerk reaction might be to think that consumers are entirely useless but that's not the case. Without consumers, we'd eventually achieve perfection and then be robbed of any further self-improvement. We may all thank consumers for their role in slowing us down so we can continue to get better.

Jacobsen: Do you believe in a soul? If not, why not? If so, how do you define it?

Scillitani: I believe we have a soul and would define it as the intensity of the impression we make on others during and after our lifetime.

Jacobsen: What is language?

Scillitani: Language is any replicable form of communication that can be understood between at least two things, animate or inanimate. When my dog was a puppy I used to give him a treat when he'd stand on his hind legs because I thought it was very impressive. Now he's learned to stand on his hind legs when he wants a treat, and I understand his intent. We've developed our own replicable form of communication or language.

Jacobsen: What is a thought? Can thought be separated from language?

Scillitani: I'd define a thought as any instance of mental awareness that can be understood to mean something to the one experiencing it. I doubt thought can be separated from language. It's likely that language is a requisite to have thoughts in the first place since even basic feelings such as hunger and pain can be expressed in a rudimentary language.

Appendix I: Footnotes

[1] Member, Giga Society; Member, Glia Society. Bachelor's Degree, Psychology, East Carolina University.

[2] Individual Publication Date: March 8, 2020: <http://www.in-sightjournal.com/scillitani-two>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>. Image Credit: Matthew Scillitani.

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An Interview with Andreas Gunnarsson on Propaganda, Rhetoric, Lies, Ignorance, Big Data, and the Giga Society (Part Two)

2020-03-08

Andreas Gunnarsson is a Member of the Giga Society. He discusses: misrepresentation of facts and propaganda, rhetoric, and lies; denial of truths in science, and the apparent ability to make

people believe anything; other areas of concern; big data; and developing an alternative/non-mainstream intelligence test.

Original interview from October 20, 2016.

Scott Douglas Jacobsen: You have a concern about the ability of interest groups and rumors to misrepresent the facts. Can you explain those concerns in detail, please?

Andreas Gunnarsson: It's my impression that propaganda, rhetoric and lies can be very efficient tools to manipulate people. The human mind has many flaws that can be abused to mislead, and everyone should in my opinion read a little about cognition biases in order to be aware of how we work. Democracy depends on people making informed decisions, and when powerful lobbyists, interest groups and politicians have the power to blur the picture of reality and influence people in opaque ways we're down an unpleasant path. I think it's a difficult problem to solve but it would be a good start if people start recognizing cognition biases, rhetorical tricks and how others try to manipulate them. This is probably not a new risk but there are new challenges with social media, the possibility to directly reach lots of people and the ease with which you can find echo chambers that never challenge you.

There is real science on this topic and I want to point out that I am not an expert so what I say here is only a layman's opinion and I'm happy to be corrected if I got anything wrong. I don't usually keep pointing that out, but one of the ways to mislead people is by arguing from false authority and I don't want to give that impression. If you're not expert in a field you should find out who is and listen to them, not to a random dude who may or may not be an expert in something totally different.

Jacobsen: You have an interest in the skewing of facts with examples such as the anti-vaccine movement, climate change denial, and creationism. What is the main set of concerns with each of these topics?

Gunnarsson: While I'm not interested in skewing the facts, I'm fascinated and worried about how easy it appears to be to convince people to believe anything. There is a long list of conspiracy theories and some are perhaps benign in themselves such as flat earth or the moon landing conspiracy while others can do real harm. I think that this ties in with the previous question and is related to cognitive biases. In some cases these myths can be built up and fuelled by interest groups that have some other motives. As for the three examples you give, anti-vaccine is obviously very concerning since it encourages people not to vaccinate their children or themselves, which leads to unnecessary suffering and death. Climate change is a complex issue where there is ignorance and misleading statements from both sides. Inflated statements, lies and misunderstandings, for example saying that the world will end in a few years, only makes the people who don't think that climate change is due to human activities and/or bad more certain of their belief, and vice versa. Unless you go to the actual science and read the peer reviewed papers it's difficult to know what the facts are. Since the earth climate has a big impact for us it's important that decisions on what to do and not to do are informed by the best science we have. The risk with creationism is a little different, what worries me is the amount of effort spent to try to undermine and redefine science. If they were successful to redefine science in school then it could put the next generation of scientists at a disadvantage and that mindset could also play into the hands of the postmodern ideas that all truth is relative. Considering that today's technology and medicine that we take for granted is based on science I think it's important to embrace and improve it, and attempts to dismantle it are dangerous.

Jacobsen: Are there other areas of concern? What are the sets of concerns with them, too?

Gunnarsson: Of course. There are many areas of concern in the world on many different levels. War, people that are starving, diseases, violent crimes, discrimination and so on.

Jacobsen: There is the new phenomenon of big data. What are your worries about it? What are the potential pluses and minuses with them?

Gunnarsson: Big data can be used for a lot of good things. The amount of information and metadata being produced every day can help finding trends and patterns that can be used to come up with better solutions that improve people's lives. For example, correct and up-to-date information about traffic and weather can help vehicle navigation and reduce traffic congestion. Availability of large data sets has helped machine learning take off. There are numerous other examples.

That said, there are also risks. One big concern is privacy. It's possible to infer more information about individuals than I think most people would be comfortable with if they were aware of it. Location tracking apps on your smartphone collect data that can be used to learn a lot about your life. A single security breach can give criminals access to lots of sensitive data. Whether or not you trust your own government, there are other governments and well funded entities that you may not trust as much. The data collection performed by Cambridge Analytica has been widely discussed. Another risk is that flawed data can lead to the wrong conclusions even if the intentions are good. As a possibly hypothetical example, what if your insurance fee would increase because the insurance company noticed that you often buy some kind of medicine without knowing that you buy it for your neighbor?

I think that our understanding will improve over time and a reasonable trade-off will be reached. I do think that the expectation of privacy will be lowered though, something that I'm not at all comfortable with.

Jacobsen: You created an IQ test. You joined the Giga Society. What insights into the IQ world and IQ testing world in general comes from these experiences and qualifications?

Gunnarsson: Some of this was covered in a previous answer but I prefer not to go into too much detail. While I may have thoughts and ideas regarding this I am not an expert and there are others who are more qualified to give more insightful answers than I can. Although that in general does not stop me from expressing my opinion, under the circumstances of this interview I think that there is a risk that wild speculations from my part could be mistaken for well researched claims.

Jacobsen: Thank you for the opportunity and your time, Andreas.

Gunnarsson: Thank you, Scott.

Appendix I: Footnotes

[1] Member, Giga Society.

[2] Individual Publication Date: March 8, 2020: <http://www.in-sightjournal.com/gunnarsson-two>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

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intelligence scores because of the greater rarity in the population.

An Interview with Anja Jaenicke on Genius, Men and Women, and
Religion (Part Two)

2020-03-08

Anja Jaenicke is a German Poet and Actor. She discusses: high IQ societies; intelligence tests; other tests taken; true IQ; intelligence and genius; women and men, and high-range IQ tests; important genius in history; favourite authors, poets, painters, or composers; personal opinion on gods or God; and religion.

Scott Douglas Jacobsen: You are part of a large number of high IQ societies. What ones mean the most to you? Why?

Anja Jaenicke: The high IQ landscape has changed very much over the years. There are countless societies out there to choose from. Some make it and others don't. When I began looking for high IQ groups online, there were not so many choices available as today. I am a founding member of the WGD (World Genius Directory founded by Dr. Jason Betts). As a poet, I have been very active in the Poetic Genius Society. Today, I think it is not so much the name of a certain society that matters, but the people who took the initiative and invested their effort, time, and love into the upbringing of these groups. Without naming anyone in particular, I would like to thank those among us who are working tirelessly to make the communication in high IQ groups and societies not only possible but highly enjoyable.

Jacobsen: What have been the mainstream intelligence tests taken by you before? What have been the scores and the standard deviations?

Jaenicke: As a child, I have taken the HAWIK (Hamburg-Wechsler Intelligence Scale für Kinder) and later the WAIS. Germany is mostly a mediocre country and in my childhood there were many concerns about measuring the IQ of children. The tendency was to foster the ordinary and not the extraordinary. Children with a higher IQ were often bullied and forced to adapt to the learning pace and capacity of the lesser talented. Germany had made bad experiences with the fostering of elites during the Third Reich and after the war the official aim was to create an education system based on the average population rather than one that promotes excellence. Everything above or below average was regarded as out of the norm or not normal. My scores as a child were very divergent, from Mensa entry criteria to ridiculously high, depending on the circumstances, but also on the particular state of my development. I do not think the results of these tests are very representative as a whole. Anyway, for me, the actual fixed number does not have such importance because, in my opinion, it is a fluid value. I try to fill my IQ potential with purpose and become the best me I can possibly be; that is enough work for one lifetime.

Jacobsen: What have been the alternative or non-mainstream intelligence tests taken by you before? What have been the scores and standard deviations of those scores?

Jaenicke: I have taken a couple of high-range tests. I think the average result of all tests taken gives a good and trustworthy result.

Jacobsen: What would be the most accurate IQ or true IQ for you?

Jaenicke: My shoe size is 37 (US 6 1/2). My body mass index and my true IQ are very personal, but the score of 153 S.D. (Standard Deviation) 15 listed in the World Genius Directory suits me most [Ed. A statistical rarity of 1-out-of-4,873 people out of the general population].

Jacobsen: What is intelligence to you? Do you identify as a genius?

Jaenicke: Intelligence is somehow recursive. Everything which is animate is in its own way intelligent and has a complex dynamic, connected to particular loci in a given verse. The root of

the word genius is “geno-,” which includes the whole of mankind. I like that, but I would describe myself more as a polymath. I know a little bit of all kinds of something, but I really know nothing.

Jacobsen: Why do women appear to take fewer high-range IQ tests? Why do the highest scores appear to be almost dominated by men?

Jaenicke: That is an interesting question. One could say that the structure of IQ tests is more oriented toward male intelligence or that men are more competitive, but that is not the whole answer. Recently, I have read an article in a German newspaper, where someone suggested to separate boys and girls in science classes because of the lesser participation of girls in mixed classes. I think that is total nonsense! But in my opinion, there is a point that should be discussed more openly in high IQ groups and that is about mobbing. I have spoken to a lot of women and many say that they have been mobbed or insulted in the high IQ community at least one time. Some of them even left the groups or prefer to communicate on a private basis via email. It seems only too comprehensible that women with very high intelligence and sensitivity do not perform well under this kind of pressure. It is perfectly understandable when they back off and leave the high IQ community. While a high IQ score in a test is certainly something desirable, we should not forget our awareness for our fellow men and women. A high IQ is nothing without a minimum of empathy.

Jacobsen: Who do you consider some of the most significant or important geniuses in history?

Jaenicke: The first anonymous who ignited the flame.

Jacobsen: Any favorite authors, poets, painters, or composers?

Jaenicke: A.A. Milne, Edgar Allen Poe, Douglas Hofstadter, Bertrand Russel, J.W. Goethe, William Shakespeare, the unknown artists of the Lascaux and Chauvet cave in France, Vincent van Gogh, Lucas Cranach the Elder (I have some loose family ties to him), J.S. Bach, Mozart, The Rolling Stones, etc. We are all standing on the shoulders of giants.

Jacobsen: Do you have any personal opinion on God or gods?

Jaenicke: In your question lies the answer. Every opinion about God or gods is personal and entirely subjective. But the fact that you spelled the one God with a capital G suggests that the importance lies in the all comprising unity of One.

Jacobsen: This one is murky. It is hard to define. What is religion?

Jaenicke: Well, let's see, first, we should differ between religion, spirituality, and, pure gnosis, which means knowledge. From early times on, humans have had an inborn spirituality, a connectedness to nature and the universe and the strong awareness of something greater. I would go so far to say that we are not alone with this concept. While I have been working with wolves for a behavioural study, I noticed that they have a sense for hyper-natural phenomena. Later, I have often noticed the same in my dogs. I think all intelligent large mammals are able to experience the overwhelming vastness of the universal realm to a certain grade. And nature is the key to spirituality. Religion, is a manmade construct, which has proven to be very useful to communicate a certain desirable moral or ethical codex. It is mostly based on myths and legends, which are very important because they are our connection to the past. But many religions use mediators to interpret between the direct spiritual and the people. These interpretations are often based on

the principles of blind obedience and subjective beliefs without any proof or certainty. The unfortunate byproduct of this kind of blind faith is dogma and dogma can lead to error, fanaticism, and fatality. Nevertheless, religion has an important purpose to accompany humanity from infancy to adolescence. In a world where moral, ethical, and humanitarian aspects are often ignored, religion and prayer practiced in private has its very own and important standing. Or as Kierkegaard would have said: “The function of prayer is not to influence God but rather to change the nature of the one who prays.” My personal approach is an open one based on old and new knowledge, and science. I somehow don’t think it is heretical to state that a God is also a Dog. Is the light of the reflection from a mirror less light than the candle I hold? Everything is fractional and has multiply sides. One should not avoid a Void.

Appendix I: Footnotes

[1] German Poet and Actress; CEO, HIQ-MEDIA-POOL INC.; Member, Poetic Genius Society.

[2] Individual Publication Date: March 8, 2020: <http://www.in-sightjournal.com/jaenicke-two>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Thomas Wolf on Information Security, Cryptology, Data Privacy, Liberty, and Mass Surveillance (Part Two)

2020-03-08

Thomas Wolf is a Member of the Giga Society. He discusses: interests in information security, cryptology, and more; improving data privacy; financial services industry work; a fan of Edward Snowden, and liberty issues, mass surveillance, and privacy; the future of data privacy; more on liberty issues, mass surveillance, and privacy; nationalism and xenophobia; and professional interest in program and project management.

Original interview conducted between October 21, 2016 and February 29, 2020.

Scott Douglas Jacobsen: You have an interest in information security, and general security and general computer topics. You headed the information security program at a leading international financial service industry (FSI) provider in addition to sending in an application for a cryptology patent. Where is the source of these interests?

Thomas Wolf: As a kid, I had already always been a big science fiction fan, so a major interest in computers had come naturally. Then, in the eighties and early nineties, hacking had become a big thing, and of course, I wanted to be at the front line of it. In 1990, I won a hacking competition, and I actively participated in the hacking community during my time at university. This interest was something that never left me. The cryptology patent application came up by chance. I had criticized my wife for using passwords being far too simple and in danger of being hacked. She asked me why I didn't invent something to make that password hacking more difficult, so I did. Hopefully, this invention will be of benefit to data privacy for all.

Jacobsen: How did the invention to improve data privacy work?

Wolf: As the patent is granted now in Europe and the USA, I can go into some detail here. Somewhat simplified, an unknown component is added to the password and needs to be brute-forced by the user's system on any legitimate login. The complexity for this is about a million tries, very little even for a current phone or notebook, but as the known and unknown password parts cannot be attacked separately, this factor becomes multiplicative for an attacker, raising the attack difficulty exponentially. This means that use of this invention will render today's brute-force attacks, by e.g. an NSA supercomputer or a giant botnet, useless against even well humanly memorizable passwords – a major change in the game.

Jacobsen: What tasks and responsibilities came with the position in the financial services industry?

Wolf: Heading a major IT program is a great responsibility, although it is mostly standard program management work – strategy definition, projects organization, budget controlling, document review and approval, etc. In my case, however, a whole new dimension was added when I ran into the topic of ethics. In the position, I could utilize my IT security and hacking knowledge to dig a bit deeper than most program managers would have done. I cannot go into details here, as you do have to sign non-disclosure agreements in such positions, but I can say that my previous hacking experiences proved to be quite useful, though not everybody appreciates deep digging in all cases. My original assignment was intended for longer, but it was cut short by the CISO. But then it was replaced instead by some work in internal auditing by the direct mandate

of the group's board. I am happy that this proves I did a good and effective job. Allegorically speaking, sometimes when digging deep you encounter a Balrog, and when you successfully face him, it can make you a stronger person.

Jacobsen: You are a fan of Edward Snowden, and liberty issues, mass surveillance, and privacy. Why Snowden? What about him?

Wolf: Snowden is a modern hero, and his actions are a guiding light demonstrating how responsible persons should act – this includes being a role model for my own actions. Nowadays, there are a lot of whistleblowers, but Edward Snowden stands out for several reasons. Firstly, he showed extreme courage and skill – he actively pursued his mission of informing the public and did not leak some information to which he by luck had gained access in some random way. Moreover, he did this under great personal sacrifice, but he did it in an extremely responsible way, not spreading information insufficiently redacted like, e.g., Assange or Manning, but taking the greatest possible care to keep dangerous security-relevant information secret while exposing processes and structures that are morally and ethically wrong and do much more bad than good. And perhaps most important of all, he did not blow the lid on some scandalous behaviour of one or another individual, he pointed out a crucial systemic flaw in our political system and a major danger to free society as a whole.

Jacobsen: What is the future of data privacy for citizens in the early to middle 21st century?

Wolf: I hate to say it, but this future looks bleak. Already today, ensuring data privacy is a challenge for companies and private IT professionals. For an amateur, it has become impossible. Orwell's dystopia has not become a reality yet, but the technological base for it already exists, at least in the field of IT and data. Unless we have a major paradigm change soon, I fear for the worst. Unfortunately, most people do not realize yet that governmental invasion of data privacy in all nations, including western democracies, already poses the real and current danger of all citizens being demoted to the level of small children or mental patients who have all their online activities and communication supervised and censored. In order to avoid this, it would by far not even be enough to carry on and not worsen things, it would be necessary to actively prioritize and implement data protection measures and controls. Which to my deep regret is not something that I see coming.

Jacobsen: What are the personal interests in liberty issues, mass surveillance, and privacy?

Wolf: The eighties and their free spirit are the time that shaped me. Information technology was far less advanced back then, but we all felt that we were part of a new age being created, whether you saw it from a hacker's or from an entrepreneur's view. Today, we have much greater technological possibilities, but they are, clearly put, broken. Due to bad IT design, unintentionally or intentionally, computers and computer communication often have become risks and problems rather than opportunities and benefits, and that is saddening. Humankind is going down the wrong road, not towards a free world but towards a controlled ant state. We must do everything we can to fix this, or we are giving away the future. The danger of a totalitarian regime has not died with communism, it is more real and strong than ever, only from another direction, i.e. nationalist and xenophobic sentiments. The election of a person like Trump to US presidency – who demanded a death sentence for Snowden – shockingly demonstrates that danger, but unfortunately that is by no means solely a US problem, it exists in all industrialized nations of today to a varying degree. This is hard to see yet for people not involved in the field of IT, but the decisions of today will shape our future, and the system will be almost impossible to correct in a few

years already, if we do not start fixing it now. Besides overpopulation, this is the greatest challenge the world faces. Benjamin Franklin's quote sums it up perfectly: "Those who would give up essential liberty, to purchase a little temporary safety, deserve neither liberty nor safety."

Jacobsen: You mentioned President Trump. Other leaders hold similar nationalist and xenophobic sentiments. What other leaders reflect these views to you? How can the global community attenuate the sentiments and prevent the practices that come from them?

Wolf: We can perform a simulated time travel – or at least the dystopic possibility of it – by moving geographically. If you start in Merkel's Germany (or pretty much any other continental European nation), you already face intelligence agencies with overly strong authority and capability to invade people's data privacy. Move to Obama's USA or Cameron's UK, and you are where (or when) these activities have reached the point of being incompatible to constitutional provisions. But are being actively carried out anyway. With Trump – if he gets his way – net neutrality will be lost and the technological base for widespread censorship implemented, and probably already utilized to some degree; even worse, a complete loss of the public's control over secret governmental institutions is unavoidable. In Xi's China or Erdogan's Turkey of today – or in a dystopic but well possible future USA and Europe – we see active human rights violations as well as common and strong limitations of free speech. In Kim Jong-un's North Korea, which could be near-future Turkey or the mid-future western world if things continue to go wrong (at least in the data privacy field), we see a total control of data traffic by the state with every device being traced and monitored and no shred of data privacy at all remaining. The longer we travel into that direction, the harder it will be to still stop the momentum – if still possible at all. Due to technology leadership, the only places where we could still stop this trend would be the western world, i.e. America and Europe. What we would need is a proper and active prioritization of values, freedom over fear of crime and foreign powers. The sadly ironic thing is that exactly the people who advocate measures for physical liberty – through e.g. legal private gun ownership – most often, due to sentiments against foreigners and inevitable globalization, fail to see the real and imminent danger of loss of all liberty through loss of privacy. Even the theoretical right of gun ownership and resistance in case a dictatorship being erected will not help much if the government at some point has a full surveillance of all communication between its critics and of all commercial transactions (including buying guns) in place. People need to realize this topic as a top priority and to start enforce privacy strengthening. But I cannot see of how this could be accomplished easily, we cannot do much more than to continue raising the topic and educating the public about it – maybe interviews this will be of at least a tiny bit of help in that cause.

Jacobsen: What about the professional interest in program and project management, especially IT programs?

Wolf: In the seventies, I developed a great fascination with creating computer programs because you could shape an algorithm to perform amazing tasks, solve problems to make this algorithm run more efficiently, express your creativity through this. About twenty years down the road, when computer programs became much more complex and standardized, the programmer's role (now verbally often downgraded to "coding") began to change from creator of an individual work (or in some cases even individual piece of art) to manufacturer of pre-defined modules in pre-defined ways, a mere cog in the wheel. To escape this, I moved into software architecture, but this was too detached from actual algorithms. A natural career steep then was to move into IT project management first, then program management (for those unfamiliar with the technical

terms: “program” here not in the sense of a computer program, but in the sense of a combined set of projects towards a common goal). To my delight, I experienced that this was bringing me back to what I had always wanted to do: creatively designing and optimizing systems that produced a positive output. Only that the system was no longer a computer program, it was an organizational program – less mathematically defined, but instead interacting with persons and groups, the team and other stakeholders – and offering the degree of freedom in the 2010s that computer programming had offered three to four decades ago.

Appendix I: Footnotes

[1] Member, Giga Society.

[2] Individual Publication Date: March 8, 2020: <http://www.in-sightjournal.com/wolf-two>;
Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Tim Roberts on National Advanced Semiconductors, Online Learning, Chalmers, Dennett, Hofstadter, and Becoming Wiser (Part Two)

2020-03-08

Tim Roberts is the Founder/Administrator of [Unsolved Problems](#). He self-describes in “[A Brief and Almost True Biography](#)” as follows: *I was definitely born lower-middle class. Britain was (and probably still is) so stratified that one’s status could be easily classified. You were only working class if you lived in Scotland or Wales, or in the north of England, or had a really physical job like dustbin-man. You were only middle class if you lived in the south, had a decent-sized house, probably with a mortgage, and at work you had to use your brain, at least a little. My mother was at the upper end of lower-middle class, my father at the lower. After suffering through the first twenty years of my life because of various deleterious genetically-acquired traits, which resulted in my being very small and very sickly, and a regular visitor to hospitals, I became almost normal in my 20s, and found work in the computer industry. I was never very good, but demand in those days was so high for anyone who knew what a computer was that I turned freelance, specializing in large IBM mainframe operating systems, and could often choose from a range of job opportunities. As far away as possible sounded good, so I went to Australia, where I met my wife, and have lived all the latter half of my life. Being inherently lazy, I discovered academia, and spent 30 years as a lecturer, at three different universities. Whether I actually managed to teach anyone anything is a matter of some debate. The maxim “publish or perish” ruled, so I spent an inordinate amount of time writing crap papers on online education, which required almost no effort. My thoughts, however, were always centred on such pretentious topics as quantum theory and consciousness and the nature of reality. These remain my over-riding interest today, some five years after retirement. I have a reliance on steroids and Shiraz, and possess an IQ the size of a small planet, because I am quite good at solving puzzles of no importance, but I have no useful real-world skills whatsoever. I used to know a few things, but I have forgotten most of them.” He discusses: test scores; never taking mainstream intelligence tests; correction of interviewer misconceptions followed by commentary on some work; National Advanced Semiconductors work; state of online learning; if online learning will become more or less important into the future; predictions having flaws; thoughts on the hard problem of consciousness; opinions about Chalmers, Dennett, and Hofstadter; becoming wiser; and critical thinking on grand claims.*

I assumed “Professor” based on an article. I was wrong. I decided to keep the mistake because the responses and the continual mistake, for the purposes of this interview, adds some personal-ity to the interview, so the humour in a personal error.

Tests taken by Tim Roberts

NAME	DESIGNER	DATE TAKEN	RAW SCORE	IQ
HIT	Martin	25-Aug-15	47/50	184

Titan	Hoeflin	23-Feb-11	45/48	183
Algebraica	Predavec	26-Jan-15	22/32	179
QuantIQ v2	Ferrell	09-Sep-15	17/25	178
PIGS	Cooijmans	07-Aug-11	46/46	175+
COSMIC	Dorsey	07-May-18	14/15	175
Anoteleia	Predavec	24-Aug-11	32/44	174
INRC 2018	Prousalis	21-Jun-18	28/30	172
Numerus Classic	Ivec	28-Aug-11	31/36	172
NGT II	Prousalis	12-Aug-15	24/25	170
NRA	Prousalis	09-Aug-15	25/30	168
QUINTIQ	Ferrell	05-Dec-14	21/25	167
Alphabet	Dorsey	05-May-18	18/25	165
OASIS	Dorsey	03-May-18	14/15	164
Hieroglyphica	Predavec	21-Jan-15	25/32	163
AdSub	Dorsey	06-May-18	19/20	162
NSC (NPRA)	Prousalis	03-May-15	41/50	162
X&Y	Laurent	26-May-14	26.5/28	161
FREE Fall	Ivec	23-Nov-14	23/30	161

Also, about half-a-dozen tests where Mr. Roberts exerted effort and scored less than 160. Please find [P.D.F. link of the scores](#) if this is easier for viewing.

Scott Douglas Jacobsen: Any commentary on some of the tests listed above, in particular?

Tim Roberts: Not really. I have respect for all of the test designers listed above.

Jacobsen: How do alternative/non-mainstream tests stack up against mainstream tests like the RAPM or the WAIS?

Roberts: I don't know. I've never taken either RAPM or WAIS.

Jacobsen: As a professor in the department of computer science at Central Queensland University, what was the academic journey for you? How did you come to the distinguished position of a professor of computer science from undergraduate training to professorship?

Roberts: There are some misconceptions in the question. First, as already stated, I was never a Professor in the Australian system, only in America. I started off as a consultant in the computer industry, working for such companies and organisations as Logica, and the Greater London Council, and Zambian Consolidated Copper Mines, and National Advanced Semiconductors, and others. Easy, because computers were exploding in use at that time, and almost no-one was trained in the field, so one only had to be average (like me) to be in demand.

After a few years, I decided to relax and lecture at a University instead, intending my sabbatical to last a couple of years at most. But I am inherently very lazy, and highly intolerant to stress of all kinds, and spent the rest of my career in Universities.

My journey comprised nothing of note, perhaps partly because of the “publish or perish” orthodoxy, which meant that one had to publish works of little or no value on a continuous basis. I have over 1,000 citations on Google Scholar, mostly on the topic of online learning, but the only paper I am proud of was one outside of my sphere of expertise relating to the hard problem of consciousness. This has zero citations, I think, but inspired some Swedish psychologist to include my name and brief biography in a weird book entitled “Being or Nothingness, the Collector's Edition”.

So my intellectual development took place almost entirely outside of my academic career.

Jacobsen: What did you do at National Advanced Semiconductors?

Roberts: I spent the first three years after University learning my craft at Kodak and then the Greater London Council. Thereafter I turned freelance and hired my services out to a large number of companies, usually on three or six month contracts. Some wanted me to write applications – I was proficient in COBOL and PL/1 and Assembler. But most sought my advice regarding large IBM mainframe operating systems, such as OS/VS1, MVS, and VM/370. During this time I worked on three continents.

Jacobsen: What seems like the current state of online learning?

Roberts: Oh, well, advancing all the time, so that one can now learn via ‘phones or laptops or mobiles, at home or on the train or at work. Developers of online learning course are themselves learning how to compile online courses of quality.

Jacobsen: Will online learning become more or less important into the future?

Roberts: More and more, of course. There will doubtless always be a demand for person-to-person courses, but this demand will shrink, as future generations base their lives around devices.

Jacobsen: Any predictions on timelines there?

Roberts: No. Predictions are fraught with potholes.

Jacobsen: What is current thought, for you, on the hard problem of consciousness?

Roberts: Please read my “Kim Smith” paper (almost no-one else has). Or, even better, read Thomas Nagel’s paper, poorly entitled “What Is It Like to Be a Bat?”. And of course one should read the works of Douglas Hofstadter and Dan Dennett and David Chalmers.

After doing all of the above, you will be a much better person, but wiser, I am not so sure.

No-one really knows what consciousness is, or what biological purpose it serves. Even given that the world has evolved such that individuals with intelligence exist, no-one knows why any of them should be conscious.

Or even, what qualia (essentially, basic sensations) are. A computerized robot can sense yellow from green. But does it “see” the colors in the same sense we appear to do? Or does it just take in binary digits, and process them? And if so, is this what we do too? These are all unanswered questions.

Jacobsen: Why are Hofstadter, Dennett, and Chalmers great philosophers? Folks who think good.

Roberts: Anyone who has not read Doug Hofstadter’s “Godel, Escher, Bach” or “The Mind’s I” really should make sure they do so before they die. Both are extremely erudite, and informative, and witty. The latter was co-authored by Dan Dennett, who in my eyes stands alongside Richard Dawkins as two of the most prominent scientific authors least able to tolerate bullshit of any kind. David Chalmers wrote the definitive guide to consciousness, “The Conscious Mind”, some thirty years ago, and so far as I am aware, nothing better has been published on this topic since.

Jacobsen: What *will* make someone wiser?

Roberts: Ah, you have picked up on my throw-away remark. I’m really not sure. The wisest people I know are so often wrong in their predictions that I suspect wisdom may be over-rated.

But I always relate to the story told of Paul Erdos, an itinerant but brilliant mathematician. When a friend bet him he could not go for a month without artificial stimulants, Erdos took the bet, and won, but complained that the bet had set mathematics back by a month.

It is extremely unfashionable today to suggest that the use of psychotropic drugs may be beneficial to the pursuit of true knowledge and wisdom, but many cultures from across the world have in previous times believed this to be true. And still some today, of course. But hard evidence as to beneficial effects is scant at best...

Jacobsen: Any thoughts on those who claim to have solved any, or grandly, all, of those questions as a single mere mortal?

Roberts: Not really. Most such claims can be seen to be erroneous within a few minutes. Some take a little longer to reveal their ridiculousness.

Appendix I: Footnotes

[1] Founder/Administrator, Unsolved Problems.

[2] Individual Publication Date: March 8, 2020: <http://www.in-sightjournal.com/roberts-two>;
Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Richard Sheen on Metaphysics, Being, Free Will, and More (Part Five)

2020-03-15

Richard Sheen is a young independent artist, philosopher, photographer and theologian based in New Zealand. He has studied at Tsinghua University of China and The University of Auckland in New Zealand, and holds degrees in Philosophy and Theological Studies. Originally raised atheist but later came to Christianity, Richard is dedicated to the efforts of human rights and equality, nature conservation, mental health, and to bridge the gap of understanding between the secular and the religious. Richard's research efforts primarily focus on the epistemic and doxastic frameworks of theism and atheism, the foundations of rational theism and reasonable faith in God, the moral and practical implications of these frameworks of understanding, and the rebuttal of biased and irrational understandings and worship of God. He seeks to reconcile the apparent conflict between science and religion, and to find solutions to problems facing our environmental, societal and existential circumstances as human beings with love and integrity. Richard is also a proponent for healthy, sustainable and eco-friendly lifestyles, and was a frequent participant in competitive sports, fitness training, and strategy gaming. Richard holds publications and awards from Mensa New Zealand and The University of Auckland, and has pending publications for the United Sigma Intelligence Association and CATHOLIQ Society. He discusses: metaphysics; academic research into metaphysics; the nature of fundamental questions within the remit of metaphysics; being and free will; the nature of morality in relation to the freedom of the will and the nature of the world, of being; and the most coherent sense of the human experience and human life.

Scott Douglas Jacobsen: You studied metaphysics. What is metaphysics? What is within its purview and not within its purview, in theoretical terms and then in practical terms?

Richard Sheen: The term “metaphysics” is derived from Greek, which literally translates to “after” or “behind” physics. The term “meta” is used as a prefix to designate something as being more fundamental, foundational, or all-encompassing than which it refers to. In this case, “metaphysics” refers to the laws, patterns, and premises on which physics(nature) is made possible (and established upon).

As its name suggests, metaphysics pertains to the non-physical, which excludes any and all empirical information. This includes the understanding of the nature of being, of freedom and the human existence, of time and space, of modality of being, and of the nature of causality and logical relations. In this sense, many of what modern theoretical physics deal with are also metaphysical in nature, such as modern cosmological theories.

In short, metaphysics deals with logical, cognitive, and existential frameworks in which we assess and understand reality from the most “basic” or “foundational” perspective. It does not directly deal with experience or any form of empirical data (but does not exclude them as meaningless, precisely the opposite, good metaphysical frameworks ought to make sense of empirical reality to its best extent), but discusses the premises of experience and evidence, our ability to perceive or trust them, and the underlying a priori frameworks that makes them possible (“a priori” foundations, see Kant).

Jacobsen: What was the academic research in metaphysics for you – touched on briefly in some

of the previous responses?

Sheen: My area of research primarily focused on epistemology, ethics (meta-ethics and free will problems), and the ontology of God/theological problems. Epistemology sets the foundations and limits of possible knowledge (logical, empirical, or even “spiritual knowledge”, if it makes sense), free will explicates the possibilities of our state of existence, meta-ethics defines possible frameworks of ethics based on free will (at least value-based, normative ethics), and the ontology of God as the final piece of the puzzle that unifies the entire system of truth, meaning, and purpose that a comprehensive logical, philosophical, scientific and axiological framework offers us.

Jacobsen: How does metaphysics deal with the nature of the world, of being? Does this relate to the soul, the mind, consciousness, qualia, and freedom of the will?

Sheen: There are as many metaphysical theories regarding the nature of our world as there are minds in the world, as every single one of us will eventually formulate some sort of metaphysical foundations for our experience of reality in one way or another. This is generally reflected in our world view, our positions on the nature of truth, value, meaning, and affects our interactions with others and reality in general in every conceivable way.

The simplest example would be absolutism versus relativism, which can be applied to many areas of epistemology, such as one’s theory of truth, and one’s frameworks of morality. Relativists would claim that truth and/or morality are relative to particular contexts, individuals, cultures, locations or time frames, while absolutists would claim that there exists objectively true statements and objectively correct moral values (although they do not necessarily assert that all objectively true statements and objectively correct moral values are knowable). Due to cultural shifts and popular ideologies, relativism is often embraced by many members of the newer generations today. However, absolute relativism cannot be stated without refuting itself, as the statement “there is no absolute truth” itself becomes absolute truth if the statement were true. In this sense, all forms of metaphysical world views are essentially absolutist in nature, the only difference lies in the scope and degree in which absolutism applies to each framework.

One’s metaphysical world view necessarily affects one’s position on the soul, mind, consciousness, qualia, and free will. Metaphysical naturalism, for example, forbids the possibility of anything existing beyond the scope of natural laws, as such it is a monistic and absolutist position. A metaphysical naturalist would claim that there necessarily exists no supernatural souls and/or qualia (though maybe if the soul existed, it must be natural or physical), that the mind and consciousness are the products of physical processes of the brain (hence they are “not real”, but merely “illusions” which we refer to as a way to make sense of life, like how “weather” isn’t “real” but is rather a cluster of physical phenomena that we refer to), although it may not always rule out the possibility of free will. Dualism on the other hand accepts the possibility of supernatural elements within our reality, that natural laws do not exhaustively define the nature of existence. A dualist would accept the possibility of souls beyond the physical world, supernatural miracles, qualia etc., and are usually more likely to accept the possibility of free will.

There are some popular, albeit misinformed ideologies that are vigorously against the legitimacy of metaphysics as a valid method of inquiry, all of which follow the tradition of logical positivism and other, less sophisticated forms of it, such as scientism or lay materialism in general. One need not further look into the validity of such claims if one possesses even the slightest understanding of metaphysics, as any claims that ultimately exclude anything that isn’t physical as real

or meaningful, or at least claims that every aspect of reality necessarily supervenes on the physical, is a metaphysical claim (is the meaning and information in this statement itself physical...?). Unless one is ready to adopt the logical absurdity of rejecting metaphysics with metaphysics, consequently leading to the rejection of one's own argument, one ought not further reside within the contemplation of such contradictory reasoning.

Jacobsen: In the most precise and generalized sense, what is being? How does freedom of the will play a role in the world?

Sheen: The first question is very broad, and may usually refer to two different subjects: either "being" as a "thing that exists", or "the state of being in existence". There is a third, albeit less common usage raised by Heidegger which refers to "being" as a sort of meta-cognitive framework or "intuition" in which our mind refers to in order to comprehend "being" in the two meanings mentioned formerly. Heidegger's "being" can be logically understood as "nothingness", which is the premise in which any idea or awareness of the state of "being in existence" is conceived, sometimes in a confused, subconscious sense. In this sense I would say that the most general and foundational understanding of "being" is probably Heidegger's interpretation, as it seeks to provide the background in which other meanings of "being" are successfully interpreted.

The role of free will and how it interacts with the world is a different question, but a relatively linear one. To explain it in the simplest sense, we generally understand natural laws as necessary and consistent in order to make sense of our reality from our observation and experimentation in a largely consistent way. We observe natural causes and effects, and conclude, at least on the predictive level of empirical science, that the same sufficient cause necessarily leads to the same effect according to natural laws, while a chain of such natural causal reactions consistently results in a necessary chain of causal effects that are predictable through such natural laws. This is referred to as causal necessity, and grounds the entire foundations of our empirical understanding, e.g. gravity necessarily causes objects to fall if they are dropped. Free will, or at least the possibility of free will, on the other hand, is understood as a "first cause" – that is, it is not fully determined by an external causal effect, and hence does not always follow the rules of causal necessity that we observe in nature. As such, free will, when exercised to its fullest potential, is its own cause – it is capable of "transcending" the deterministic cage that causal necessity locks everything else within nature, and is able to rise above its chains to perform its very own miracle – the miracle of choice and agency.

Jacobsen: How does metaphysics deal with the nature of morality in relation to the freedom of the will and the nature of the world, of being?

Sheen: The primary focus of the metaphysics of free will and the nature of morality is the relation between agency, rights, and responsibility. If one's metaphysics does indeed allow free will to be possible/real, then one must be held accountable for one's actions and decisions (or at least held partially responsible, as in most, if not all cases we are always under at least some degree of external influence, and unless one is either completely mad or retarded one would retain some degree of free decision making abilities), as the consequences of one's actions and decisions would at least partly originate from one's own freedom of choice, or at the very least one would retain the possibility (however insignificant) to refuse the action in the first place.

On the other hand, if one's metaphysics resists the possibility of free will entirely, then it would be morally unjustifiable to hold anyone responsible for their actions or decisions, for their thoughts and actions are not their own, they are fully determined by external causal effects –

even worse, “they” would not even “exist”, as there is no “person” or “agent” to refer to, only a “module” that necessarily expresses an output given a particular input is provided, no different from a vending machine spitting out a drink (or at least is supposed to) when you pay for one. The vending machine cannot “refuse”, not out of its own “will” as it does not have one, hence, it cannot be held responsible if it failed to deliver a bottle of drink for any reason, as the error is merely the result of functional flaws of necessary, predetermined designs, rather than any “individual choices”.

Responsibility, on the other hand, leads to rights. Responsibility is more or less derived from rights, the history largely traces back to Enlightenment philosophy and political theory, where the roots of modern universal human rights were established. Responsibility and rights are mutual in the sense that responsibility is one’s unconditional obligation to protect one’s own and other’s fundamental human rights (as the old saying goes, “your right is my responsibility”). Hence one cannot demand rights without responsibility, and if one so chooses to violate the rights of others (as a result of moral negligence or even deliberate violation of one’s own responsibility), one necessarily forfeits, automatically, one’s own rights in the same respective area, and hence deserves a punishment if it is indeed (at least partly) one’s very own decision to do so.

Jacobsen: What philosophy, given prior responses and metaphysical beliefs, makes the most coherent sense of the natural world? What philosophy makes the most coherent sense of the human experience and human life from – to quote Dr. Cornel West’s oft-used phrase – “womb to tomb”?

Sheen: If one must, one way or another, separate the “natural” from the “existential”, then I am afraid to say I cannot answer this question, as I see no ways to reasonably separate the natural from the existential (or teleological, axiological, whatever you wish to refer to the realm of faith, values, meanings of human life and existence etc.). If I am allowed to give an answer where the natural and the existential are not seen through a dichotomy but rather a harmonious unity, then I would personally say a “panentheistic”(a type of philosophical theism) overall philosophy, as it encompasses both the natural – factual, and the supernatural – teleological under an umbrella of meaning that extends beyond our limited understanding. As I have mentioned earlier, I believe in God, and as I see it, God is ultimately the “link” between everything we perceive to be contradictory or contrary (or “severed”, “scattered apart”, if we want to be more theological/biblical), and is the ultimate reality that “holds together” a world that would otherwise be in pieces (or to lead everything to “come together into the right relationships”, again, if we want to be more theological/biblical).

Appendix I: Footnotes

[1] Independent Artist, Philosopher, Photographer, and Theologian.

[2] Individual Publication Date: March 15, 2020: <http://www.in-sightjournal.com/sheen-five>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>. Image Credit: Richard Sheen.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Anja Jaenicke on Germany, Creativity, and Art for Art's Sake (Part Three)

2020-03-15

Anja Jaenicke is a German Poet and Actor. She discusses: German culture in the 1960s and 1970s; good, bad, great poetry; intelligence and productivity, and creativity; motivation to write; happiness and meaning; awards and honours; the personal meaning of the awards and honours; the real purpose of honours for art types; support for artists in Germany; some poignant artistic productions on the current artistic scene about the political and social dynamics in Germany; individual expression without political or social commentary; and the work of an artist.

Scott Douglas Jacobsen: What was the culture of Germany in the 1960 and 1970s?

Anja Jaenicke: Well, I was a child at this time. As I mentioned before, I was born in the western part of the city of Berlin. After WW2, the city of Berlin was divided between the allied forces of the U.S., Great Britain, and France on one side, and the Russian sector on the other side of the Iron Curtain. The atmosphere in the city was dominated by the Cold War. The western part of Berlin was a free democratic island surrounded by the communistic dictatorship. West Berlin was connected to East Berlin by the famous Check Point Charlie and only had transit corridors to the rest of West Germany. Today, you can find many great books and films about this time. From John Le Carre' to the film: "The Bridge of Spies" by Steven Spielberg. It was the great classical time of espionage and Berlin was in the center of it. Of course, as a small child, I had no clue about all this. At this time, I often went on the public bus with my granny. I saw the many sad and worn out faces, which made me very concerned. I decided to make people happy by singing songs to them. My cultural life at this time was mostly dominated by the newest Walt Disney movies. My mother worked for the Disney studios in Berlin. We got free tickets for the cinema. I loved the movies. A couple of years later, when the film "Cabaret" with Liza Minelli came out, I desperately wanted to go to it. Unfortunately, the film had an age rating of 18 years. So, my mother put some make up on my cheeks and dressed me up. She told the ticket seller that I was a 63-year-old dwarf and a bit challenged. She was my caretaker. It worked and I was in!

Jacobsen: What makes a bad poet, a good poet, and a rare great poet?

Jaenicke: His or her poetry.

Jacobsen: With your intelligence and level of productivity, what seems like the relationship between intelligence and productivity?

Jaenicke: Perhaps, we should distinguish between productivity and creativity. A productive hard working person does not necessarily need to have a very high intelligence. Farmers, toolmakers, and engineers, with an average intelligence can produce a multitude of great products by walking in the footsteps of others. A creative person has the urge to find new fertile lands by setting her/his own traces. Creativity is in the first place the ability to think outside the box and come up with new concepts and solutions, while high intelligence is the ability to process information. In some rare circumstances, both go hand in hand and can lead to a certain output.

Jacobsen: What motivates you? Why write, produce?

Jaenicke: As I said, it is an urge to do so.

Jacobsen: Everyone determines the happiness, or rather happinesses, for themselves. Those hills and valleys of potential, chosen and actualized to make meaning, significance, in life. What makes you happy? What gives you significance-meaning in life out of life?

Jaenicke: First of all, I can not remember when I was born into this life, that someone promised me to be happy, the deal was to be alive. I think every day, every hour of our life should have a meaning as you and me belong to the few lucky ones who have come into existence and actually have the possibility to live on this planet for a while. Many others aren't so lucky and some of us even die after the first couple of hours. Since the dawn of time life has been associated with struggle, the first breath of a child is struggle. But life means also love, immense beauty, and the precious moments of happiness and contentment. If you look at nature, at birds fighting for survival in the long month of winter and bear mothers caring for their cubs, you might understand perfectly what the significance of life is. It is a learning curve. *Homo sapiens* has managed to take itself out of the direct impact of nature and now longs for some substitute for happiness. Those I love give meaning to my life and I try my best to give meaning to theirs. Concerning my own doubtful significance, I think you should not ask me, but those to whom I am in some way significant.

Jacobsen: You earned the Bavarian Film Award, Bambi Award, Deutscher Darstellerpreis, and the 2018 Distinguished Visionary of the Year Award from the VedIQ Guild Foundation. What was the reason for the honours – the production honoured – for you?

Jaenicke: The Bavarian Filmpreis has been awarded to me for the Film “The Swing” by Percy Adlon. The Bambi for the TV family series “Mensch Bachmann” where I played the youngest daughter called “Bunny”. The Deutsche Darstellerpreis was for a film with Franco Nero and the Distinguished Visionary of the Year Award has been awarded to me for the whole of my artistic work as a Visionary and Thinker cum Arte.

Jacobsen: What did the awards and honours mean to you?

Jaenicke: I see them as a conformation and feedback of my work but also as a major stimulus to go on and become better in what I do.

Jacobsen: What is the real purpose or positive purpose of awards for poets, people in the arts and humanities, especially when the pay for the vast majority stinks?

Jaenicke: It is an acknowledgment and a motivation for sure!

Jacobsen: How does Germany support artists? How does the European Union even in the current social and political climate?

Jaenicke: I think I mentioned before that Germany is a rather mediocre country with little free spaces for artists. Or as the Chinese painter Ai Wei Wei said: “Germany is not a good place for artists.” Filmmakers are almost entirely dependent on governmental subventions, which is a bit disturbing because a state where the government controls film and media is in danger of drifting away from democracy.

Jacobsen: What have been some poignant artistic productions on the current artistic scene about the political and social dynamics in Germany?

Jaenicke: After the fall of the Iron Curtain, there have been some internationally renowned films. For example, the Academy Award-winning film “Das Leben der Anderen” in 2006 by Flo-

rian Henckel von Donnersmarck. Unfortunately, such productions are rather rare because financing is too slow and complicated, Florian Henckel von Donnersmarck was only able to make this movie because the actors were willing to work for only 20% of their costume salary. And the filmmakers were running more than ten years to get a budget of two million Euros. Later, this film became the flagship of the German film industry. Germany has become very technocratic and ridged in some way. But the cars are still very good!

Jacobsen: What ones have been more art for art's sake as individual expression without some political or social commentary implied to it.

Jaenicke: While the U.S. has a commercial studio film industry, the film market in Germany is crucially dependent of governmental funding and television co-productions. This kind of funding implies that filmmakers produce what pleases the media boards or is in a certain degree political and socially correct. The result is mainly a very unoriginal output, which is brought into line with the current social and political demands. Also, I think there are a lot of very talented young film makers and artists around. Every year, many people graduate from German Film Academies, but only a handful of them finds work. The rare group of dedicated filmmakers who make film to express themselves need years to get a decent free funding or have to pledge grandma's heritage. They often make only one film or are financially ruined after their first work. It is a rather sad development.

Jacobsen: How do you see the world as a producer of original work, as an artist does? Most others either recreate some work in a technical manner, e.g., engineers, find something new once and then hand off to the recreators, e.g. scientists, or work a life of drudgery, e.g., most of human beings in history and now at an ordinary job?

Jaenicke: In my opinion you can only be good at what you love and if you love what you do, there is nothing ordinary about it. Whatever it is.

Appendix I: Footnotes

[1] German Poet and Actress; CEO, HIQ-MEDIA-POOL INC.; Member, Poetic Genius Society.

[2] Individual Publication Date: March 15, 2020: <http://www.in-sightjournal.com/jaenicke-three>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Giuseppe Corrente on Family, Earlier Life, and Finding a Community of Common Ability (Part One)

2020-03-15

Dr. Giuseppe Corrente is a Computer Science teacher at Torino University. He earned a Ph.D. in Science and High Technology – Computer Science in 2013 at Torino University. He has contributed to the World Intelligence Network's publication [Phenomenon](#). He discusses: family background; facets of a larger self; influences on early formations; mentors; a sense of self through time; pivotal educational moments; formal postsecondary education; intelligence tests taken; participation in the high-IQ communities; and main areas of intellectual interest.

Scott Douglas Jacobsen: What is family background or lineage, e.g., surname(s) etymology (etymologies), geography, culture, language, religion/non-religion, political suasion, social outlook, scientific training, and the like?

Dr. Giuseppe Corrente: My mother and father were from two rural villages of South Italy. My family was a very patriarchal family, with strong traditional values, but not in a positive way for me so it could be sound. My mother never began her independent job of an Italian teacher because my father didn't want her economic independence. My father was an Engineer first, with a career based on managing some industries above all in tile building, but also a touristic entrepreneur. My father was an atheist, my mother was Catholic, in a spiritual and not dogmatic way.

Politically my father was conservative, in a moderately right way, and my mother aligned to his political ideas, also if her opinion originally was more flexible. She was practically obliged to align also in many other aspects of life to his point of view.

Also, my brother and my sister practically adopted a strong father's alignment for a lot of things. All three of us studied without economic problems to have a Master's degree, but mainly in the Faculty that our father decided for us. In that period, I was a victim of familiar and job mobbing. Only in adulthood, I had some check that proved that my father wasn't my natural one, too late for searching for my natural father with success. This is surely the main reason for the fact that his authoritarianism became a real strong familiar mobbing. This propagated to Company in which I was engaged in the '90s.

I noted that this Company was implicated with some bad affair concerning governments fund, and also the despotic style with which its directors managed the personnel. I opposed strongly both things. They used my family contrasts together with few invented facts as the begin of a prolonged psychological war against me.

Jacobsen: With all these facets of the larger self, how did these become the familial ecosystem to form identity and a sense of a self extended through time?

Corrente: This traditional, rural environment was in opposition to my Science passion and innovative ideas, but contributed strongly to my personality. I remember the very suggestive effect of first spatial flights on TV when I was five-year-old. I remember the long years spent in a family touristic sea village. The contact with Sea, the traditional family-directed in a despotic way by its family head, the scientific studies and passion for Science Fiction were the main environment of my adolescence.

I participated also in ecologist, anti-racist and pacifist initiatives and movements.

In a certain sense, my ecologist soul can be a continuation of the spiritual feeling that I had seeing and living near the Sea in the childhood, while anti-racist and pacifist fights could be seen as the continuation of the opposition to a despotic father.

Jacobsen: Of those aforementioned influences, what ones seem the most prescient for early formation?

Corrente: Passion for Science Fiction, mainly Asimov. From my strictly personal point of view of personality development, my passion for Science can be viewed as a continuation of an early passion for Science Fiction. More in detail superluminal travels in hyperspace, intelligent robots, psychohistorian that see the future, Mule's paranormal superpower are all Asimov novels subjects continuing in my interests forever.

Jacobsen: What adults, mentors, or guardians became, in hindsight, the most influential on you?

Corrente: During adolescence, I was positively influenced by an uncle, the older brother of my mother; he was a real seaman that refused to do a fixed job in his life and he dedicated himself mainly to family, friends and his great passion: the sea. In my adulthood, I was positively influenced by the advisor professor of my Graph Theory MSc thesis. I think it was a great error of my life not to continue in first adulthood with academic life, but deviate in applicative research in Industry. Anyway in first Industry years I published some articles about object-oriented technologies, but was strongly opposed by its directors with contrasts sporadically present in my life also after decennials after resignation. Also if I did have no more contact with this professor after MSc, he was for me a strong spiritual point of inspiration, because of his strong adherence to Nature and to Science and a strong rational way of dealing with all types of problems.

Jacobsen: As a young reader, in childhood and adolescence, what authors and books were significant, meaningful, to worldview formation?

Corrente: One of my first books was "[White Fang](#)" by Jack London. The adventure that was described in that book, the wildlife, the wolves, nature and the fight for the life of characters were for me so a big life picture that I was very fascinated with all this. I read quickly Salgari and London books, and at thirteen years old I finished all the main Asimov's books, above all those of The Foundation cycle and those describing the robot of his vision of the future world. Since that time Science, Technology and Science Fiction were and are also now my favourite matters. In late adolescence, I continued to read Science Fiction, but also some science authors as Paul Davies, and oriental philosophy authors as Suzuki and Watts.

Jacobsen: What were pivotal educational – as in, in school or autodidacticism – moments from childhood to young adulthood?

Corrente: My MSc in Computer Science in young adulthood, and my Ph.D. Degree in Computer Science with a thesis in opportunistic communications protocols and networking strategies had in middle age are the main two cardinal academic educational point. Between these points passed almost two decades engaged in different non-academic jobs and affairs. As an autodidact, I studied a lot of matters and problems. Only to cite someone: Psychology, Quantum Computing, Cryptography, Economics, Physics.

Jacobsen: For formal postsecondary education, what were the areas of deepest interest? What were some with a passion but not pursued? Why not pursue them?

Corrente: I liked very much Physics, but for familiar influences, I was obliged to choose a more applied science. This type of excessive familiar influence was repeated also in the job choice and this was a real ruin for my life.

Certainly, my most significant postsecondary area of study is Computer Science, indeed in this matter, I have an MSc and a Ph.D., very distant in time from each other. Between these two periods, I engaged myself in applied research in an Italian Company for the first time, but when I wanted to change for a more academic career I was mobbing victimized also by its directors, and so this objective shifted in 40 and past age old when I obtained a Ph.D. Now I have a temporary contract position in University, but my main jobs are outside academic ambient. The main obstacles I have now are elderly preconception, but above all the trend to occupy myself of a variety of jobs and occupation maximizing in my job career the INDEPENDENCE as value. I don't know if this my preference is due to my character or it is a past mobbing consequence.

Jacobsen: What have been some of the intelligence tests taken and the scores earned over time – with standard deviations too, please?

Corrente: The first IQ test that I did was the Italian Mensa test at Torino University in which I had only 136 SD 24 IQ score that is not so good as I usually did after some years. For example, in 2018 I had 130 SD 15 score in first attempt Icon Test (untimed- mixed items) designed by Randy Myers, in 2019 I had 133 SD 15 in the first attempt at the Logicax test by C. Backlund, and 143 SD 15 in 2nd attempt LABCUBE test by Hans Sjöberg. This last test confirmed the first attempt result of the untimed Molecule test by J. Culkin in 2018.

So it is in the last couple of years that I have reached my main results. In fact, in 2018 and 2019 my best result is 143 SD 15. Substantially I suppose my IQ is between the second and third upper standard deviation. This collocates me fully among gifted.

Jacobsen: What has been the participation in the high-IQ community for you?

Corrente: My first adhesion to the high IQ community is in 2017 in AtlantIQ high IQ society. I am a member of many other high IQ societies as Callidus, Capabilis, the International High IQ Society, The High Intellect Society. My preferred one remains AtlantIQ. The discussions with AtlantIQ's founder and many of its members are invaluable and source of inspiration.

Recently I published in Phenomenon, the journal of World Intelligent Network, a paper about an idea for an Environmental Surveillance Network in Urban Areas. It is a sketch project gathering some proof of concept projects and new technologies, among which some hints about using opportunistic networks as a base communication layer, together or in absence of communication infrastructure, for spreading data regarding geographic zones of interest, to empower an Internet of Things network for Smart Cities. Another good idea used as a hint, also if not fully original, is to publish API and data based on this Environmental Surveillance Network and collected information for people, citizens and Companies.

Jacobsen: What are the main areas of intellectual and reading interest for you?

Corrente: In this time of my life the main areas of intellectual and reading interest are Science, Industry 4.0 research and advanced technologies. Among these are Cybersecurity, Artificial Intelligence, Internet of Things, Project Management are matters that I study and try to apply when it is possible in some scientific jobs or papers.

I also like very much some readings about Psychology of Gifted above all in the field of adult

Gifted Education and Coaching. Now I teach in University and in adult Schools, so these subjects can be a base for didactic experimentations and theoretical writings in my near future.

Appendix I: Footnotes

[1] Ph.D. (2013), Science and High Technology – Computer Science, Torino University.

[2] Individual Publication Date: March 15, 2020: <http://www.in-sightjournal.com/corrente-one>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

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Group Discussion on the Near, Middle, Far, and Indefinite Future, First Responses Session: Christian Sorenson, Claus Volko, Erik Hæreid, James Gordon, Matthew Scillitani, Rick Farrar, Rick Rosner, Tiberiu Sammak, and Tor Jørgensen (Part One)

2020-03-15

Christian Sorenson, Claus Volko, Erik Hæreid, James Gordon, Matthew Scillitani, Rick Farrar, Rick Rosner, Tiberiu Sammak, and Tor Jørgensen contributed to this opening session to a series of discussion group responses to questions followed by responses, and so on, between March and May of this year. Total participants observable in [1]. They discuss: the near future (2020-2049), the middle future (2050-2074), the far future (2075-2099), and the indefinite future (22nd-century and beyond).

Scott Douglas Jacobsen: Out of the 5 possible topics, we voted with option 2 winning by 1 vote. This option, as follows:

Segmented exploration of the question, “What is going to happen in the near future (2020-2049), middle future (2050-2074), far future (2075-2099), and the indefinite future (22nd-century and beyond)?”

The complete option set included the following, and in the order presented with the voted topic in bold:

1. *General exploration of the question, “What is going to happen in the future?”*
2. *Segmented exploration of the question, “What is going to happen in the near future (2020-2049), middle future (2050-2074), far future (2075-2099), and the indefinite future (22nd-century and beyond)?”*
3. *An exploratory and critical examination of the potential end to human paradigmatic thinking and diminution of grand narratives in the light of the progress of human thought, e.g., sciences, philosophy, technological know-how, etc., and the development of societies.*
4. *The picking and choosing by individual discussion group members on select global issues relevant for some or all of the rest of the 21st century of some interest, or concern, to them, for commentary by them, including mass migration, artificial intelligence/superintelligence, nationalism/populism, human rights, social credit system(s), overpopulation, the global economy, and so on.*
5. *A segmented exploration of the future guided by the near, middle, far, and indefinite future timeline focused on the end, or not, of paradigmatic thinking with cases in global issues including mass migration, artificial intelligence/superintelligence, nationalism/populism, human rights, social credit system(s), overpopulation, the global economy, and so on.*

Here, we will define the near future from 2020 to 2049, the middle future as 2050 to 2074, the far future to 2075 to 2099, and the indefinite future as 22nd-century and beyond. Obviously, we have about 3 decades in the first options with more ease in predictions for us. Let’s start with

some softballs, what seems like the most probable to come true in the near future? Those things most easily, readily following from current trends, the laws of the natural world and within the laws of human societies without a sign of impediment from world events, e.g. natural or human-made catastrophes. When looking at this middle future when many things seeming potentially impossible will be commonplace, and others assumed as inevitable will have been shown impossible, what seems likely and unlikely to continue to happen around the world here? By the end of century, during the far future where many of us may not be alive, how will some of these advancements in science and technology, or changes to the political and social landscape, lead to a vastly different world compared to now, or not? While some things are within our extrapolations, others may be mere whimsical speculation about the future, here I am looking at the 22nd-century and beyond or the indefinite future. What will not happen in our lifetimes, but will happen in the indefinite future? Because this follows from reasonable trendlines at present or exists within the laws of nature while not existing in the current world at all.

Christian Sorenson: I have the impression that the nature of this question is due to a matter more of a predictive character than of a critical analysis in a logical, ontological or other sense. Being rigorous with the semantics of these concepts, “prediction” as such would belong to the field of science in a particular way, or failing that, to disciplines, whatever they may mean, since this will depend on the imagery that we display, but that ultimately they currently lack a scientific status.

I will approach the answer at the same time from two different depth levels, and both from a logical as well as an ontological perspective.

Indeed, in a phenomenological sense, it’s both possible on the one hand to delimit time in the near future, in the medium and long term, and in the indefinite future. And on the other side to contextualize it contingently with a certain historical moment. We could call this, “der zeit geist” or the spirit of time, since it implies a significance in terms of the directionality that follows our individual and collective action as a society towards a certain end, implicitly or explicitly predetermined; and the systemic consequences derived from these. In this regard, “the action” as such seems to me that it would admit two alternatives but nevertheless only one option between the two. That is, our actions individual or not, could be understood as “actions of human beings” or as “human actions”. The first ones for me would be any kind of conduct that can be carried out by a subject, while the second would be a deliberate action, that is to say relatively free and spontaneously carried out by someone. Both possibilities could not coexist simultaneously in the same event, since they are of a different nature. The former is more likely determined by phylogenetic factors, while the latter is more determined by factors of an ontogenical order. From this point of view parallel realities are appreciated, because as we achieve greater technological, sociocultural and spiritual development, we should be able to control, and benefit more successfully from our physical and non-physical environment, at the same time we are being able to live in better harmony and balance with it. However empirically speaking the opposite has occurred and paradoxically occurs. In this manner we can also verify until now that all the civilizations that have preceded us have had the same end since they have ended up disappearing. In that way what will essentially happen in the near, middle, far and indefinite future? In the near future, and in the medium and long term, for sure a significant change will probably come out with an ever-increasing speed towards chaos. This last as it would occur with the irregular trajectory of a double pendulum. The indefinite future, if understood more as “a beyond something” than an infinity, rather it would entail the closing of one cycle and the beginning of another. In that manner I

believe that “nothing is more permanent than change” as long as we comprehend that the only thing that exists or that has the possibility of existing is “the one” as a point of origin and end that is identical in itself.

On a second level I will aboard “the becoming” as such, as a function of time as absolute but linking it with what I exposed above. In a light way it could be affirmed that “time” beyond its relativity and its questionability in relation to its existence or not, would have only a semantic character and therefore a didactic function when segmenting it. If what exists is an identical point for the beginning and end of everything, then logically we would be talking about a systemic cyclicity, that from my point of view, is additionally reverberant, and in consequence I could consider it as equivalent to an eternal return of everything.

Symbolically, what seems to be configured as one or several ring units interconnected with each other, it seems to me rather a figure in the form of something that travels an infinite space, and that it has three registries. Thereby the first one of them would represent a symbolic registry, while the second and third ones would be represented in an imaginary and real registries respectively. For this reason the end of a certain cycle does not exist as such, but rather it would be a place at the turning point in each of the turns of “a spiral” that unfolds with a variable distance in between, and rotating indefinitely in somewhat that could be called “vacuum space”.

Claus Volko: History as it is taught at schools is usually a history of wars. From such a perspective one might ask oneself which wars will be fought in the long-term future. However, there is also an alternative view of history as the history of technology. The 20th century has been especially interesting not because of the wars fought during this century but because of the technological advances made. Likewise, we should, in my opinion, ask ourselves what future technologies are going to arrive, and how they are going to shape the world. The Internet has made communication between individuals far easier than in the past and in addition has opened new opportunities for many of us to get our thoughts and ideas published. Mobile telephony has brought us the freedom to move around the surface of the planet and be able to communicate with everybody in real time. Will artificial intelligence be the next big thing? Probably not in the same way because it is more obscure. Applications of artificial intelligence are already around us but they are not so easily visible. We should also ask ourselves if social policy will shape society and change it dramatically. The idea of a universal basic income has gained some notability in the past few years and if it is implemented one day, it might be a disruptive advance in social and economic issues. We should also not forget about education – will educational institutions change to prepare the youth better for the modern world than traditional education?

All of this said, we should also think about climate change. It is possible that man-made emissions will lead to catastrophe within the next hundred years. Perhaps the earth will become uninhabitable. This poses a problem to us which we have to solve if we want to survive as a species. Is man capable of mastering the problem of climate change? How will institutions cooperate on resolving technological and scientific issues?

At least, with the Internet, we have communication means to discuss these issues on a high level. The participation of ordinary people in the debates is possible and it will be vital for these debates to bring fruitful success. If climate change cannot be stopped, the future of mankind will be gloomy. So, this is the first and foremost challenge. Big history will measure the human civilization by its means to fight climate change.

Either man will succeed or perish.

Erik Hæreid: [Ed. “N” means “near future.” “M” means “middle future.” “F” means “far future.” “I” means “indefinite future.” Combinations of the letters imply the range of the aforementioned times.]

AI:

N: ANI (Artificial Narrow Intelligence). Increasingly effectuation and automation of traffic and industry. Businesses have to adapt more quickly. No problem with unemployment, we just change business products. Humans will always produce and create; there will always be need for much. As long as we are able to produce enough supplies for everyone, the problem is reduced to distribution. Challenge: Polarization; some own too much and others too little.

Within the near future, I think AI will develop in a convenient, human-assisted way, to improve communication and general human activities. Since the idea with AI is to develop without human assistance, we don't know when or if it will expand and explode into a technological singularity.

M: After 2049 we will have a mix of AI-devices everywhere, and we are kind of waiting for the best or worst scenario. Will the AGI (Artificial General Intelligence) appear?

I: A massive change regarding our mentality. How will we react and act on these new technical devices and features that we used as toys a couple of decades ago? Maybe, we can control it. Maybe, it evolves further and develops into the superintelligence-status ASI (Artificial Super Intelligence). If so, it or they become much more intelligent than we are. Unless we have created and constructed more intelligent and adaptable humans than the normal evolution would manage, we become slaves, or pets. Maybe servants. Maybe extinct. Or: The human develops ASI as part of the evolution of humans. Humanity has reached its peak, and one way to evolve further is through ASI. It's not a threat, it's the next step.

Epidemics and severe diseases:

N: We build up effective routines handling pandemics, which will be a more frequent phenomenon; as we see today but more professional routines concerning isolation procedures and making new vaccines.

N-M: Humans will overcome severe diseases like cancer and dementia, and other diseases will take place. We will develop better methods, technology and defense mechanisms to control it.

I: We will control diseases completely, and control lifespans. I don't believe in natural extinction. Maybe ASI-related, though.

Environment:

N: People will adapt to a more critical situation, actualized through more migration, and building new homes and construct environments that fit the new weather conditions. Businesses have to build more equity and being more adaptable for handling and survive the turbulence which will appear. Instability is a word for the next many decades.

N-M: Increased sea level and temperatures, more extreme weather conditions in general. Possibly mass migration. The world will adapt by creating new temporary migrant cities or camps, with a better infrastructure than today. The world community will rent land from nations with ar-eal; everyone will contribute in one way or the other. Control of immigration will be done because of potential dangerous political consequences. A better control with businesses that destroy

the environment.

F: A possibly natural reduction of the world's population as a consequence of environmental changes. A population suited to more harsh weather conditions. An expanding use of technology to reduce negative effects on climate change, and with good and stabilizing results.

I: A balanced earth of people, and possibly a transhuman mix of humans, cyborgs and AI-devices at same level or more probably above concerning intelligence. Other man-/AI-made objects in Space where humans live, and where there probably is nature and almost the same conditions as on earth; adapted to the new generations.

Wars:

N-M: I think humans will gather and find common solutions more than fighting each other in the future. It will be situations where humans are stressed and conflicts arise, but also a common awareness of problems that gather more than separates us. The major problems will unite us because they hit all of us; it becomes a common destiny.

Local conflicts and small wars. Religious based, mainly. A raising awareness of alternatives and better solutions reduces conflicts in this period. Still some small conflicts and terrorism, but much less.

F: No more major conflicts. Somehow humans have managed to control devastating aggression.

I: Peace; a smooth cooperation between humans and its extension. Harmonization. We have learned/adapted to live together with and not against nature, the Universe and technology.

Moral:

N: Morality is a crucial part of civilizations, and a lot of difficult situations will occur in the near future because of the rapid changes. This will influence how we build humans in the future. In this period, I think we become more conscious in the sense of empathic concerning moral issues like racism and polarization.

M-F: It will be easier to adapt and be part of the more general group and society, among others using technology. The motivation to deviate and be better than others will be less important, and replaced by other needs that is adapted to the general population as a whole. Cooperation is crucial, and the opportunity and access to cooperate will be easier. This will increase from 2100.

The next generations of humanity:

N-M-F-I: **Choice.** We will construct humans (e.g., transhumanism), as we always have done, but more technically and with increasingly larger control and "almighty" power than through the basic natural evolution. People will increasingly be in the power of a decision of what and who they want to be. We won't get imprisoned in our heritage, genes and environment; we can choose our identity to a much larger extent. This will, in the end, be a balanced product of individual needs and needs for the community, as today. I don't believe humans will be ASIs pets or slaves. The pace of human evolution will continuously be a combination of safety and development/improvement.

Conquering Space/future habitats:

N-M-F-I: We will settle at other places outside our planet; at first temporarily on the moon, then on Mars, and in a distant future on our own gigantic vehicles, human-produced moving "planets"

(maybe in cooperation with/as ASI-beings), that we will use to travel through interstellar and intergalactic space towards other star systems and planets.

James Gordon: Near future (2020-2049): The development of superior AI and robots; android-like machines that will be similar to humans but still quite distinguishable. High-fidelity VR (virtual reality) and AR (augmented reality) resulting in immersive and realistic games and technologically-assisted experiences. At least one successful mission to Mars (human landing). Early methods to effectively connect the human brain to a computer interface. Improvements in medical technology in the form of more advanced and functional bionic limbs. The possibility of a cure to terminal diseases such as cancer or AIDS.

Middle future (2050-2074): More advanced AI and robots (less distinguishable from humans and taking on more companion-like roles). Advanced methods to connect brains to computers; VR and AR experiences almost indistinguishable from reality. The potential for more integrated and fully operational cyborg features in humans. Early colonization of Mars (temporary residents). Major breakthroughs in medical science and technology, in the forms of curing many harmful conditions, and also repairing and substituting damaged body parts, organs, and so on using bionic counterparts.

Far future (2075-2099): A great deal of occupations and professions will be conducted through VR computer interfaces (from physical home locations). Thus in-person interaction will be simulated more often than it will be actualized. Almost everything will be automated and mechanized for maximum efficiency. Permanent residents and colonizers on Mars, scientists working on the early stages of terraforming the red planet. Androids will be increasingly lifelike and approaching sentience. The ability to implant human memories and personalities into androids and create a lifelike copy of themselves.

Indefinite future (22nd century+): The possibility to terraform Mars more thoroughly and continue Earth-like civilization there. Ability to download subjective experiences into computer networks (e.g. to store accurately store and reproduce memories and dreams). Androids virtually indistinguishable from humans, capable of having jobs and living programmed lives. The human lifespan will be lengthened greatly due to medical technology and advancement in civilization (living past 100 will become normal). Almost all diseases will have cures, including AIDS and cancer. Advanced methods to extend lifespans, such as freezing life in stasis to be later reactivated, may be developed. Computer worlds and experiences entirely or almost indistinguishable from reality may exist or be in development. The possibility for neural implants and “instant learning” may be in production or on the horizon. The human body and brain will have cyborg options making the interconnectedness between man and machine nearly complete.

Matthew Scillitani: I’ll preface that my answers will mostly be regarding Western politics. Know that I’m neither a member of the political left nor right, and that my thoughts on modern and future political developments are from studying history and keeping up to date with current events.

In the near future, we continue to see a shift towards leftism in the media, education, and in young people. Tensions between the political right and left rise, causing more group polarization and extremism in both parties. This leads to much bullying, violence, and irrational thinking. Eventually, with a sudden flood of new voters, the left gains total power for an extended period and pushes for socialism.

Once socialism is adopted, general wellbeing and life satisfaction increase on average, but technological progress slows down. With little financial incentive, many tech moguls and would-be inventors are no longer inspired to push for new technology. This does not stop progress entirely, but we don't see much new groundbreaking tech for some time.

Surprising to rightists is that people are still motivated to work in demanding fields despite lower wages. This is because people are inclined to do what they're best at regardless of any potential extrinsic reward. Under socialism we see many more passionate and empathetic workers in healthcare and fields of law than before.

In the middle future, there is much rioting from the political right, with Western culture falling on a sharp decline. Eventually, both political parties are so polarized and resentful of each other that Western morality devolves by no less than two millennia. Rightists have become wholly racist and sexist while leftists have accepted pedophilia and children's right to 'transition' via hormone replacement therapy.

Ultimately, the leftist government wins this battle by using cult-like bully tactics in media and legislation. What follows is several decades of extreme social regression masqueraded as progress.

In the far future, there are many protests calling for child protection (against pedophiles), free speech, human dignity, and men's rights. After several decades, these protests lead to positive reform, and near the end of this period we see a higher standard of morality in Western culture.

In the indefinite future, leftist politicians try to suppress Caucasian men while simultaneously promising them more rights and privileges should they vote them into office. In order to save face, these same politicians claim that the atrocities committed over the latter half the 21st century were by rightists all along and continue to suppress certain groups of people in order to stay in power by promising to save them from the evils of the right.

And so, the cycle continues.

Rick Farrer: The near future from 2020 to 2049:

#1: Lab grown meat is going to be huge. Initially I had a lot of doubts, mostly about whether it would be appealing enough to carve out a sustainable market niche, but a lot of my earlier reservations have disappeared. And if it expands in volume and variety like I'm guessing, future generations will look back and consider it on a short list of things that have had the highest impact on human history.

#2: The use of an individual's sequenced DNA data will become much more common in regular diagnostics and health care as opposed to being ordered as more of a specialty test. I am basing my prediction on the rapid growth of the body of knowledge that is being accumulated already in this area, its perceived potential, its decreasing costs, and increasing availability.

#3: The first human will step foot on Mars. I'm sticking my neck out on this prediction, and it might be more hope (and cheering for those that dare reach for the stars) than something realistic. It seems to me that both the technological and practical aspects of making this happen are entirely plausible in the next 30 years. But there are some other interesting dynamics going on in relation to this, and excuse me for going off on a tangent for a moment. Maybe this deserves its own discussion, because there are historical parallels. I'm speaking specifically about how some things are more likely to be accomplished by individuals with the means, drive, and ability to

make them happen than by situations requiring group approvals, decisions, and power. But, regarding this specific prediction, the risk of not completing such things that are driven by capable individuals is that they will not happen without that person's drive, and thus are dependent on both the continued availability and will of that person.

#4: We will see some new hybrid or different system of governance arise. I do not have a specific prediction as to what appearance this might take, but my sense is that there is a growing unhappiness and view of unfairness with existing systems, and something new needs to happen to provide more equitable distributions of wealth, risk, and opportunity.

The middle future from 2050 to 2074:

#1: Significant increases in average life spans will be achieved. This is agreeably something to celebrate, but I think it could potentially create a problematic consequence as well, and that is the effect of potentially creating long term persistent economic and power inequalities. (Consider the consequences of wealthy and/or influential people who never relinquish their holdings.) Obviously this could be solved. But certainly there are other potential benefits as well as dangers that would be associated with longer life spans.

#2: A major shift will occur in our value systems – I am going to leave this prediction nebulous. Assuming drastic changes ahead in humanity's future and value systems being survival traits, changes will have to occur. Longer life spans, humanity making strides in growing beyond the planet, and essentially re-evaluating their place in the universe will dictate new rules for survival, and, arguably, values are part of survival.

The far future from 2075 to 2099:

#1: Space travel and usage will become much more widespread and common. I'm going to predict that finally during this time segment, more economic benefits will begin accruing from the expenses put into projects beyond earth's orbit, and that will drive more activity. I'm thinking of perhaps mining activities, refining, or activities that have benefits from occurring in null gravity and/or vacuum, for example.

The indefinite future from 2100 onward:

#1: I'm going to predict the potential for humanity splitting into two populations at some point. Or perhaps it would be described best as 2 groups based on different value systems. One would be those that desire and choose a simple, old fashion, retrograde lifestyle and another set that has their values in pushing the limits. This prediction does not have much basis apart from an already observed polarization among individuals who prefer one or the other of these options.

Rick Rosner: People will be increasingly able to avoid being manipulated, probably. In America, the Republicans will be at an increasing demographic disadvantage. So, there may be some set of non-shitty politics in the next 10 years. Beyond that, if you look at Cory Doctorow, he writes a lot of near-future science fiction in which a lot of people form alliances independent of government.

They form their own alliances. You'll see that kind of shit. The government will, I hope, repair itself and become less important. We'll see increasing but not apocalyptic effects of climate change. It is already undeniable. It'll get more undeniable. As an increasingly small minority of idiots will continue to deny that it is real, some technological solutions will arise. Some will be brute force things like sea walls around low-lying cities.

There will be some more elegant and ambitious efforts. Maybe, efforts to change the albedo of large parts of the Earth. Who knows, the shit will have varying success. But it will be clear that there is a lot of money in fixing climate change. We will see a lot of effort thrown at it. In parallel, we will see the replacement of fossil fuels with renewables. All of this stuff driven not by government edict, but by the market. People will see the money in it.

Old industries will continue to spew disinformation to hold onto their markets. The increasing efficacy of medicine and later in the 30-year period, anti-aging therapies that, in fact, *work*. More types of cancer will be addressable. Other diseases of old age, e.g., heart disease and strokes will be deal-with-able. Towards the next 30 years, we will have increasingly less expensive replacement organs.

We will see increasing lifespans. More and more people will make it to 100. As the technology gets really good, eventually, a majority of people will make it past 95. After that, the efforts will be to old age while remaining youthful. No one wants to be 97 and look and feel 87. You want to feel 57 or 47. So, you'll see waves of medical technology. In America, there will be increasing dumb political shit about how to pay for it while other countries develop more effective ways to deal with what will be *very expensive* medical therapies.

As automation increasingly limits the job market, people will look at economic systems that have widths of what a-holes call socialism and reasonable people call guaranteed minimum wage. The necessities of life, besides dwellings, will continue to get cheaper. Different governments and, perhaps, other organizations will be able to provide people with most of the necessities of life for an increasingly reasonable set of costs. A-holes will continue to call this socialism.

Is it really socialism when it is super inexpensive to help people get by? What is coming out as a theme while I talk, advances will continue to be made and people who have an agenda will continue to try to manipulate people that these aren't advances. The last thing and perhaps the biggest thing is the rise of A.I. in every walk of life. I think, by now, most people realize A.I. doesn't mean semi-human robots all over the place.

It means everything will be wired with sensors and connected to the cloud and the internet. Everything will be exchanging data. That data will be analyzed to make shit better, more efficient. The people who are best at exploiting A.I. will have a big advantage over people who are bad at it.

Then, eventually, but not within the next 30 years, you will have A.I. and the replication of consciousness becoming good enough that people will really be mentally merging with advanced artificial information processing systems and, maybe, merging with each other. That is probably beyond the next 30 years. In the next 30 years, things will be becoming increasingly smart.

The analysis of big data will yield a flood of information. Entertainment will continue to get ridiculously compelling and A.I.-generated imagery – visual and other presentation – will get more sophisticated. All sense and modalities becoming more compelling and realistic when it wants to be, even when it doesn't want to be.

People will continue to voraciously consume information and will get better and better at consuming and processing information in combination with A.I. I think that's pretty much it. There's the browning of the world too. That whitey will own less and less, proportionately less and less, of the world's wealth and technology.

Whitey won't suffer. It is just that non-whitey and other parts of the world than the Western

world will begin to gain an increasing share of the good stuff and will increasingly participate in Western world shit.

You'll see the gay-ing and trans-ing of the world as people give less and less of a shit about gender and sexual orientation. The pussification of the world as the world decides that we don't need to be tough guys, the gentling of the world so to speak.

We will have wars and crimes. But I believe that hyper-masculine belligerence that crept into our culture will lessen as systems to avoid encounters with violence arise and people realize that you don't need to be hyper-masculine; that hyper-masculinity is as much drag as anything else.

That performative masculinity will become less predominant.

2050-2074, climate change effects will grow more severe with more extinctions, acidifications of the oceans becoming pretty dire, but with technologies to counter climate change and with more carbon neutral energy sources kicking in.

You'll have violent storms. We see violent storms now. You will see even worse violent storms. I don't know if any natural coral reefs will survive. But we will figure out a way to regenerate them, maybe not in the same places that they are now, but maybe in places where the changing temperature allows them.

You'll see changing geographic demographics. People will move to where the changing temperatures and the changing coastlines, where people move to the new good places or away from the new bad places. Individual consciousness will be under assault by new technology as the technology for adding information processing abilities to natural brains and extending the lifespans of brains, and replicating thought and consciousness with initially low fidelity but with increasing fidelity.

Governments will either get their shit together or be supplanted by extra-governmental organizations. If the U.S. continues to be a nation of yahoos, then the U.S. will fall away to yahooneess or yahoodom. There is a chance the U.S. could fracture either entirely or in a *de facto* manner.

It is one nation while functioning as two or more nations. You can't tell whether you will live to a 100 until 100 years pass. We will have this medical technology offering the prospect of super long lifespans.

We won't know until people reach the super long ages. We will see some Boomers reaching their 120s. Then you've got the Gen Xers in their 90s to 100s, and Millennials and Gen Zs. The Gen Zs will be in their 60s.

By then, there may be sufficient medical technology for the gen Zs in their 60s and Millennials in their 70s may be able to pass for really weird looking 40-year-olds. The culture will continue to become more immersive and fantastic in its entertainment.

You will have shit like robot girlfriends with A.I. able to pass increasingly sophisticated Turing Tests. You could claim some A.I. are nearly as conscious as humans. We will all continue to become more Kumbaya in some more and a lot more less annoying ways.

There will be less pressure to conform to sex and gender norms. People will try different sex and gender stuff. Some experiments will work, most won't, because most new social experiments will lack the stability of old social arrangements.

Couplehood has been tried and tested for 30,000 years or hundreds of millions of years if you

look at the rest of animal kingdom. So, triads, quads, and what the heck else, will be less stable with more moving parts.

People will come up with different systems of arrangements that are workable for finances, partnerships, and child rearing. There may be new systems. There will be new systems that are not squarely on the communism-capitalism continuum because the necessities of life will continue to get cheaper because it is not socialism if it is free to give people the shit they need to live.

It is something else. There will be stratification among groups as people pick the levels of social and technological change that they are comfortable with. There will be a lot of mobility among those groups, but also oppressive and reactionary groups who hate what is going on and will try to fuck things up.

Parts of the world will be angry at the changes or that they are not getting the fruits of these changes. There will be some strife. Right now, we are at the beginning of a pandemic. It is unlikely that we won't see some more large-scale disease outbreaks during the rest of the 21st-century. I don't know what war will look like.

I doubt that we will have a 20th-century style world war. Certainly, the wars that we fight will be fought using the traditional methods of war now, including more modern cyberwarfare.

Tiberiu Sammak: Concerning the next three decades which would define the near future as stated in the topic, a lot of major changes and possible improvements are to be expected in almost every field of activity.

To have a clearer image of what could possibly follow, it stands to reason that we need to be up to date with the current trends in science, politics, economy, healthcare systems and in many other significant fields.

I guess that one sizeable change would be the transition from gas-based vehicles to fully electric ones which might become more commonplace in the next ten to thirty years. Electric car batteries will have higher charging rates, thus reducing the charging time and allowing the drivers to reach to their desired destinations much faster. A shift towards a green vehicle will be a beneficial step in reducing the amount of greenhouse gas emissions and in stopping the degradation of air quality.

Screening and treating various underlying diseases and ailments will probably become much easier, leading to a higher survival rate among patients. More common neurodegenerative diseases, e.g. Alzheimer's disease or Parkinson's disease, may be totally curable in the near future.

As far as the middle future is concerned, I expect that technological unemployment will be more prevalent, rendering a lot of current jobs obsolete and redundant. Most manual labour will be replaced by highly intricate automatons, performing the required tasks with greater accuracy and speed than a human. The scarcity of careers or lack thereof demanding physical work will have to be tackled and a possible solution addressing this issue should be proposed.

Supercomputers may be able to simulate less complex brains, such as those of a pond snail or of a sea slug.

Life expectancy is most likely to rise thanks to the ongoing betterment of the healthcare systems – you will probably see much more centenarians and people in their mid-90s. Also, certain conditions which are currently always fatal, albeit really rare, such as some malignancies (DIPG) or all prionopathies, might become curable or at least have a higher five-year survival rate from

their onset provided that adequate measures are taken in order to effectively fight off those illnesses.

Things are starting to get hazy as we are moving towards the far future which is represented by the last decades of the 21st century, as predictions become mere approximations and guesses based on previous models.

For example, I suspect that organ failure will be prevented by replacing many organs and parts of the human body with fully operational 3D-printed replicas. Basically, this technique will turn people into cyborgs.

Humans will live in a machine-based world, automation being the key mechanism behind every process.

I also believe that space travel will be more accessible and affordable for the individuals that wish to go into outer space.

I think it is safe to say that we can only speculate about the events and technologies that are going to occur in the indefinite future (22nd century and beyond).

A complete and exhaustive mapping of the human brain seems very probable. Only after we have understood how the brain works in its entirety and how consciousness is generated can we create an artificial brain having identical functions with a biological one.

Some truly intriguing concepts such as mind uploading to a virtual environment or hypercomputation can become realities.

The emergence of extremely complex technological systems could make interstellar travel achievable, granting humanity the capacity to easily move between remote planets and to thrive across the stars.

Definitely, exploring and analyzing all these potential outcomes is an exciting experience, knowing that some of the aforementioned ideas, however wild or quixotic they may sound, might actually come to fruition somewhere in the distant future.

Tor Jørgensen: First, I would like to say thanks for this opportunity to address these great topics with such fantastic participants that are in this group! I am humbled and honoured. Well, if one is to look at the first time span, the period of 2020 to 2049, I think we will start to see even bigger changes in structural engineering. Smart buildings with the capacity to form and adapt to the environment, even more than we, of course, see today. Cars, busses, and transport, in general, will be in a transition from the traditional man-operated vehicles we know and see today, over to self-driven vehicles. We are in this transition now, today. As to the medical situation where we directly consult the doctor, we will, I think, go over into a more interactive form. The time where we go to see the doctor face-to-face will in a big way fade away for many of us in the near future. We see today this transition is done with regards to banks, food-stores, and more. Direct interaction as to public services will start to be a thing of the past. So, will we all become citizens of a world where direct contact is no more, where the only way forward is through some sort of medium?! No, of course not, direct contact is still very crucial for numerous reasons, but we will be forced into a new way of living as we are today from where we were 30 years ago.

How about the pollution question, as we all know the problem today is growing as regards to ocean pollution, and landfills? The mountains of garbage in poor countries, where the authorities are in no state to handle these amounts. This is a problem that needs solving soon. Many good

ideas have come along, though. But is it too little, too late? I hope within the next 20-30 years; these questions are answered more than today, and a solution is at hand. Does the future look grim regarding this question? Yes, but there is always hope! Tackling these issues will need a global effort, where the focus must be on the countries that may not see this as a big problem today, or do not see this as an immediate issue and unsolvable for various reasons. Education and politics with government grants are some of the possible ways to end this problem for the next 20+ years, as I see it. As to the need for food supply, the world will not have enough natural grown food, so the artificial grown food will play a much bigger role in the next 20-40 years compared to today. Water and food supply are the maybe biggest issues that the world will have to address in the next 20-50 years to feed this ever-expanding global population.

The planets in our own solar system will be explored, hopefully, in an ever growing manner. Mars will have started to be populated, at least, in an exploratory way, so as to establish a permanent settlement. On the possibility for a third world war, as I see, it will not be a war fought by traditional arms, guns and such, but by viral spread of viruses, as diseases go, and next by computer viruses. This in the intent to effect control over others in an armed conflict, a silent war, to put it simply. Natural disasters in the next 20+ years, the weather will change very much. We see today already some of the pattern that will grow exponentially in the next two decades. More severe weather, look at Australia with the fires that lasted so long, and effected so many over such a huge area! More earthquakes, more severe storms, more volcanic activity is, I think, clear in the near future.

These issues are some of the topics that will need to be addressed in the near future, so how will this effect be in the middle future? Well, if we have not solved some of these issues as to pollution and have gained some control over the heating of our planet, the effect will be worse in a big way, to the point, maybe, that we can not recover from: what then?! I hope we do get some control over some of the immediate problems. The middle future, I think, will be the development of AI in such a way that will affect us daily, as to interact in some way within the fields of IT, medicine, warfare, and more! We will see much more within the development of genetic mutation for the benefit of medicine, warfare, and exploration. Transport, as to be able to clear great distances in a short time, will also have been addressed. I saw that the hyper-loop transport of Tesla in the Nevada desert as one of the possible solutions to reduce travel time.

The far future will see even more of these effects, of what I have previously pointed out, but one thing I would like to bring forward is how we humans will look. If we go back 50-100 years back in time, we were shorter in height. We lived a shorter life. Our health was poorer. With the developments today, how will this affect us into the definite/indefinite future? Are we going to be a mirror image of the aliens that we see on TV?!

To the 22nd-century and beyond, I do not see the end of mankind in any indefinite future. I hope that we will adapt to the changes that come ahead. If we look away from the 'End Times' of the Bible, I think we will prosper and multiply on to new worlds in our own system at first, then beyond. This is, of course, from my utopian mindset, but only time will tell if I am wrong or not.

These are some of my initial thoughts about the possible future events that lay ahead for us all. I am not Nostradamus, but, still, I hope that we can dive into some of these issues with the rest of the group, cannot wait to hear what they have to say about these topics that we now address!

Appendix I: Footnotes

[1] Contributors for March 15, 2020 session: Christian Sorenson, Claus Volko, Erik Hæreid, James Gordon, Matthew Scillitani, Rick Farrar, Rick Rosner, Tiberiu Sammak, and Tor Jørgensen. Total participants (Contributors and Observers for March 15, 2020 session): Christian Sorenson, Claus Volko, Dionysios Maroudas, Erik Hæreid, HanKyung Lee, James Gordon, Kirk Kirkpatrick, Laurent Dubois, Marco Ripà, Matthew Scillitani, Mislav Predavec, Richard Sheen, Rick Farrar, Rick Rosner, Sandra Schlick, Tiberiu Sammak, Tim Roberts, Tom Chittenden, Tonny Sellén, and Tor Jørgensen.

[2] Individual Publication Date: March 15, 2020: <http://www.in-sightjournal.com/hrt-one>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

An Interview with Giuseppe Corrente on Interest in Gifted Children and Gifted Education, and the Needs of the Gifted, Highly Gifted, Exceptionally Gifted, and Profoundly Gifted (Part Two)

2020-03-22

Dr. Giuseppe Corrente is a Computer Science teacher at Torino University. He earned a Ph.D. in Science and High Technology – Computer Science in 2013 at Torino University. He has contributed to the World Intelligence Network's publication [Phenomenon](#). He discusses: interest in giftedness and the developmental trajectory of the gifted child compared to the non-gifted child; traumatic upbringing as an influence on the personal perspective of the needs of the gifted; recognized levels and labels of gifted children; and differential needs of gifted children of different levels.

Scott Douglas Jacobsen: Thank you for the Part One to provide an insight into the developments of the personal story. As you have an interest in gifted education, how does the developmental trajectory of a gifted child differ from a non-gifted child?

Dr. Giuseppe Corrente: This is not my field properly, but from a couple of years, being a teacher and a temporary university professor, I have an interest in all education theories. In particular, I have since 2017 been a member of a High IQ Society, and since that time I understand better, also rewinding my personal history from this point of view, that high IQ people need particular attention in a psychological and educational way. One commonplace is that if one is clever than others he is stronger, this is not true! He has some stronger points but he also may present some critical points. Indeed, the interaction between him and the surrounding environment can cause different contrasts and misunderstandings to both.

Jacobsen: How does the traumatic upbringing, for you, influence the personal perspective on the needs of the gifted?

Corrente: My personal history is full of psychological violence in the family and in the company, above all the first company for which I worked. The situation, in that case, was not clear because the fact that I was contrasted it was because the education style of my father was excessively strong and people around him did not know the real reason for that. There were two main reasons; first of all, as recently proved, he was not my natural father; secondary he was invidious of my intelligence. Some people thought that he was not confident about me for something about me of wrong; and so, this abstract supposition originated also as an environmental and job mobbing.

However very clever people very often have problems like this; not ever in the same manner, or not ever for the same reasons, or not with the same path, but there are different possibilities that a high IQ person can empower some contrast or difficulty already existent, without awareness of the whole situation.

Jacobsen: What are the recognized labels and levels (with standard deviations and IQ scores) for gifted children?

Corrente: The good tests for measuring high IQ do not give only a final index, IQ, but also different components, for example verbal, numeric, spatial, etc. It is also the difference between a component and another and not only the total IQ, that can give an idea of if this can be also

heavy and not only a vantage.

One of the most recognized high IQ tests for gifted educational purpose is WISC IV, as I have said before, it takes into account the different components of intelligence, for example: full-scale IQ (it is the final total result), verbal comprehension, perceptual reasoning, working memory, and processing speed.

I think a good classification may be: 125-129 superior intelligence, 130-144 gifted, 145-159 highly gifted, 160-174 exceptionally gifted, more than 175 profoundly gifted; all in standard deviation 15.

Take into account that while 1 over about 100 persons is gifted, only 1 over about 25,000 is exceptionally gifted, and almost none is profoundly gifted.

Jacobsen: What are the differential needs of children at each level?

Corrente: For superior intelligent and gifted, I think it is possible using few special didactic methods in the class if it is not too numerous, without the need of special classes for gifted; for example, using cooperative learning stimulating socialization but also giving the gifted more difficult objectives and encouraging him to expose his results to others.

For exceptionally and profoundly gifted the question is fully different in my opinion, and would be necessary special classes for them, or simply to admit that a great part of them has no need for schools.

Anyway, it is very important to note that one gifted over three is an underachiever, so the study of gifted education is very useful both for the whole society.

A gifted, comprising highly, exceptional, and profound gifted, has a high probability to become an underachiever if the components of is IQ differ sensibly each other.

I think that for a lot of them it is very important also correct psychological support.

In my experience, it is very difficult to find psychologists specialized in this. If one gifted has also contrasts of different nature, above all some years ago but also now, it is very probable that the psychologist makes many errors if does not understand he is a high IQ person and how this fact interacts with others.

Jacobsen: What are the true signs and true proxies of the different labels of gifted children?

Corrente: For gifted children, I do not know, for gifted in general I suppose is as follows.

For a superior intelligent person, he can learn faster than the mean person and this gives him a vantage among others in almost all careers, and also other life affairs. When if he becomes aware of this he will be ambitious or not, second of his character.

For a gifted and highly gifted, it is almost the same as gifted, but if he is a particular passion for a matter, and he has the possibility to dedicate himself to it, he can become a genius in that discipline. Moreover, he does not see the things as absolute or in a dogmatic way, but he thinks critically and he notes before than others if something is wrong above all in the matter subjects of his competence but also in other or more general questions. His critical way of thinking may give him some problems or not depending on the context and society in which he lives, above all if he does not manage his intuitions and criticism well. This interval is simple for me to analyze because it is the mine. Maybe, he is not a genius, but only a very skilled professional. He also can

switch from his competence domain to others and become skilled in more disciplines without many difficulties. If in their childhood they have some integration contrast they will become easily underachiever, so it is possible also that his great potential remains unused.

For exceptionally or profoundly gifted we are speaking of persons so much different from mean people that is not correct to do generalizations; in my opinion, we can only study their way of reasoning individually. We are thinking of persons with a unique way of thinking.

Jacobsen: Who are some examples of the most gifted young people in the 19th through the early 21st centuries? Some mention John Stuart Mill in centuries past as a forced into extraordinary giftedness child.

Corrente: As already said for extremely gifted people we cannot trace in my opinion easily common traits. Someone of them has a very stable character and someone other has serious psychological or also legal problems.

A very clear example of this fact are two very different as characters, chess world champions: Kasparov and Fisher. Both were profoundly gifted. However, the first is a very squared man, and in spite of his political contestation against Russia's Putin, can be considered a very equilibrated and successful man. In my opinion, he cannot suffer some things that are wrong in his social context, but he manages his ideas and his contrasts in a very high awareness and mature way. Fisher instead was a semi-asocial person that had a great passion for chess that dominated all his life. Perhaps he was Asperger, surely he had some features of this mental illness, not unusual for gifted or profoundly gifted. He had a lot of contrast with USA government and probably not for important questions, if he had a better character, or, as I suppose, if he would have managed better his criticism, or second someone his paranoid suspicious and suppositions, surely he spent a better life.

If I rethink the question they lived in periods successive to Stuart Mill, anyway thinking to his times I want to cite Gauss and Galois, more near to my interests than Mill. All they were almost surely profoundly gifted. Gauss was the most affirmed and brilliant math genius of his time, well balanced in his life. Galois was not famous, but he was very brilliant, he developed all alone a fully new math branch that also today is the base of many important math theories. All this in a few years because of his premature death. As Gauss was balanced, he was a strongly political revolutionary and at same time was a very deeply women lover. He was killed in a duel for this reason.

Appendix I: Footnotes

[1] Ph.D. (2013), Science and High Technology – Computer Science, Torino University.

[2] Individual Publication Date: March 22, 2020: <http://www.in-sightjournal.com/corrente-two>; Full Issue Publication Date: May 1, 2020: <https://in-sightjournal.com/insight-issues/>.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

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