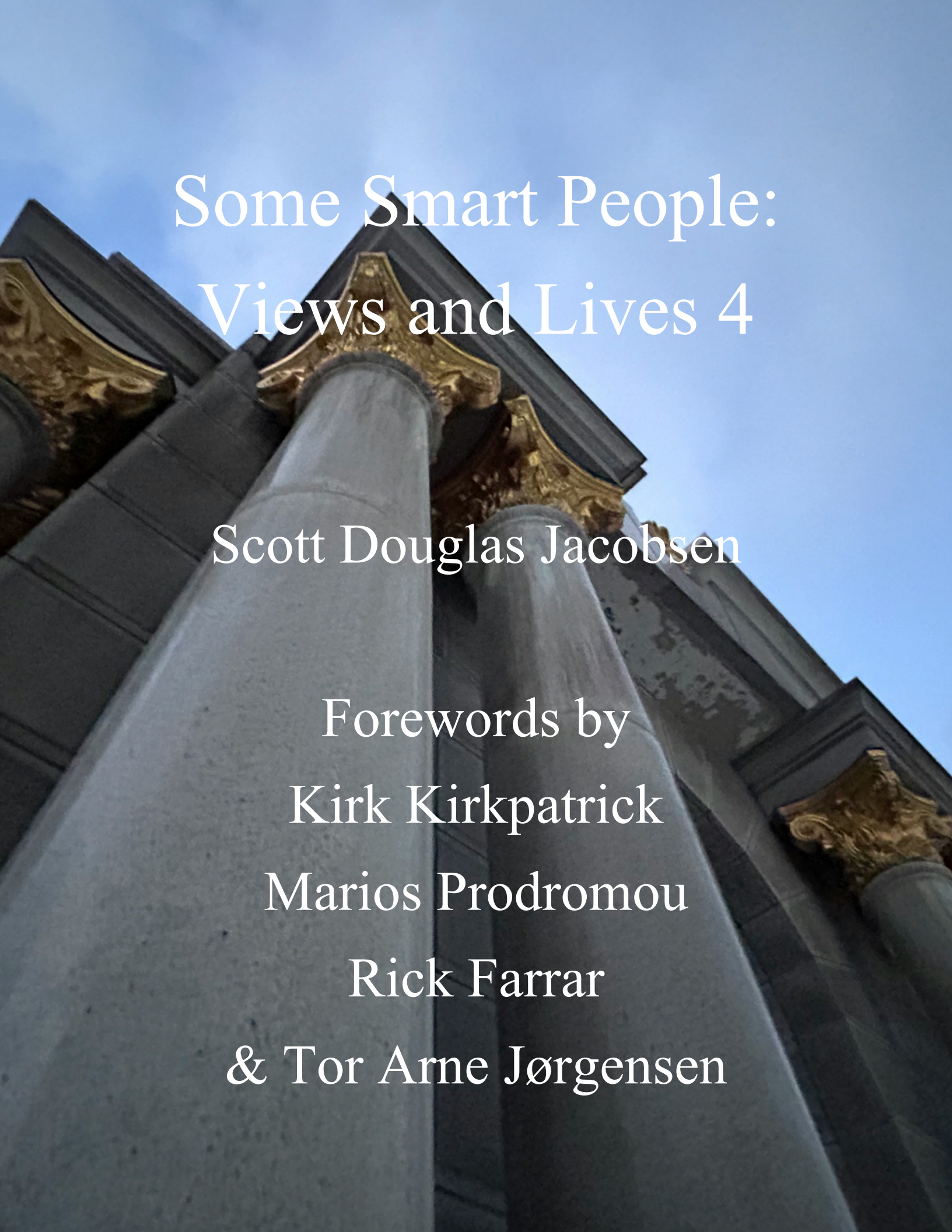

Some Smart People: Views and Lives 4

Scott Douglas Jacobsen

Forewords by

Kirk Kirkpatrick

Marios Prodromou

Rick Farrar

& Tor Arne Jørgensen

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Scott Douglas Jacobsen

Foreword by Kirk Kirkpatrick

The journey of intellectual exploration is one that often leads us through unexpected terrains—challenging our preconceptions, broadening our understanding, and, at times, humbling us with the complexity of the questions we seek to answer. *Some Smart People: Views and Lives 4* serves as both a guide and a companion on this journey, offering a collection of conversations with thinkers who are not only intellectually gifted but also deeply committed to the pursuit of knowledge. It is within these pages that the collective insights of some of the most remarkable minds of our time are brought together to engage in dialogue, challenge assumptions, and inspire deeper reflection.

As one of the individuals featured in a volume by Scott, I can speak firsthand to the thoughtful and rigorous nature of the conversations that form the foundation of this book. What makes *Some Smart People: Views and Lives 4* stand out is its ability to bring together a diversity of voices, each offering unique perspectives on a wide array of topics—ranging from artificial intelligence and philosophy to the nuanced political and social landscapes we navigate today. This is not a collection of abstract theories or distant musings; it is a vibrant, living discourse that invites readers to actively engage with the ideas presented.

Reflecting on my own experience in participating in his projects, I was struck by the genuine curiosity and intellectual openness that underpinned each discussion. The depth of the questions posed allowed for a level of introspection that is rare in many intellectual exchanges. It is one thing to engage in intellectual debate; it is another to truly explore the contours of one's own beliefs, experiences, and understanding in a way that invites others to learn alongside you. This is what makes Some Smart People: Views and Lives 4 so special—it offers not just answers, but the opportunity to walk through the thought processes of those who have spent their lives in the pursuit of knowledge.

For those of us who have had the privilege of being part of these volumes , it has been an opportunity to share insights gained from years of study, work, and personal experience. But more than that, it has been a chance to reflect on the broader impact that our collective intellectual efforts can have on the world around us. Whether discussing the ethical implications of emerging technologies or the complexities of global political systems, the conversations in this book are deeply rooted in a desire to make sense of the challenges we face as a society.

In my own contributions, I focused on the intricacies of human behavior, intelligence, and societal structures—areas where I've spent much of my life both observing and engaging. But what struck me most during the conversations was how interconnected these topics are with the broader intellectual landscape. Every thought, every idea, builds upon the contributions of others, and it is through this network of ideas that we begin to see the larger picture. The intellectual community represented in this book is a testament to the power of collaboration, of shared knowledge, and of the collective pursuit of truth.

Some Smart People: Views and Lives 4 is more than just a compilation of interviews—it is an intellectual experience. The minds featured in this book, including my own, come from a range of disciplines and backgrounds, each bringing a unique perspective to the table. But what unites us

all is a shared commitment to questioning the world around us and seeking deeper understanding. The diversity of thought is not just a reflection of our varied experiences, but an invitation to readers to challenge their own thinking and expand their intellectual horizons.

One of the most compelling aspects of this book is the way it navigates the tension between knowledge and wisdom. Intelligence, after all, is not merely about the accumulation of facts or the ability to solve complex problems; it is also about understanding the implications of those facts and recognizing the human element that underlies every intellectual pursuit. Whether we are discussing advancements in artificial intelligence, the future of political systems, or the ethical dilemmas that face our society, the human dimension is always present. It is this blend of intellect and humanity that makes *Some Smart People: Views and Lives 4* such a valuable contribution to the ongoing conversation about our world.

For readers, this book is an invitation. It is an invitation to engage with ideas that may challenge you, inspire you, and, at times, make you uncomfortable. It is through this discomfort that growth happens, both intellectually and personally. As one of the contributors to the project, I can say with confidence that this book is not meant to provide easy answers but to provoke thought, spark curiosity, and encourage deeper reflection on the issues that matter most to us as individuals and as members of a global society.

As I reflect on my own journey, both within these pages and beyond, I am reminded of the importance of intellectual freedom—the freedom to explore new ideas, to question established norms, and to engage in meaningful dialogue with others who share a passion for learning. This book embodies that spirit of intellectual freedom, offering a platform for voices that might otherwise go unheard and providing readers with the tools to think critically and independently about the world around them.

To those about to embark on this intellectual journey, I offer a word of advice: approach these conversations with an open mind. Let yourself be challenged. The ideas presented here are not meant to be digested passively but to be actively engaged with. Some Smart People: Views and Lives 4 is a book for those who are unafraid to think deeply, to ask difficult questions, and to seek out new perspectives.

Finally, I would like to acknowledge Scott Douglas Jacobsen for his dedication in bringing this project to life. His commitment to fostering intellectual discourse and creating a platform for diverse voices is evident on every page. Through his work, we are reminded that the pursuit of knowledge is not a solitary endeavor but a collective one—one that requires us to listen, to learn, and to grow together.

As one of the contributors, I am honored to be part of this intellectual community, and I look forward to the conversations that this book will undoubtedly spark in the minds of its readers.

Foreword by Marios Prodromou

I would like to take this opportunity to express my heartfelt gratitude to Scott Jacobsen for dedicating his time to interviewing some of the world's brightest minds. Not everyone has the ability to bring out the best in high-IQ individuals, but Scott excels at it. He has an exceptional eye for detail, and his challenging, thought-provoking questions lead to fascinating discussions. I feel honored to have contributed even a small part to his publication.

I am confident that readers who engage with his work will gain valuable insights into the thinking and behavior of intelligent people. Scott's interviews encourage subjects to explore their inner selves and articulate their feelings openly. It has been a pleasure to collaborate with him, and I highly recommend this series to anyone interested in the subject of intelligence. Even those who may not consider themselves high-IQ individuals will find that many of the interviews resonate with them and inspire them to read the entire series.

Thank you once again, Scott, for your time, and a special thanks to all the readers who have embarked on this journey through the series.

Foreword by Rick Farrar

Several years prior to having any involvement or interactions with many gifted individuals, I read Larry Niven's sci-fi book, "Protector". A couple of postulations concerning highly intelligent beings in the book stood out to me. To paraphrase, having a given set of tools and circumstances, sufficiently intelligent beings would all reach the same conclusion, since there is always one best answer to a given set of conditions. The second premise is that sufficiently intelligent beings would typically have little free will, since their intelligence would always allow them to see the best path forward. If you can always see the best solution then the choice is already made.

So, armed with these expectations, I sallied forth into various groups of high IQ people, hoping to meet throngs of people who were like minded and typically agreed on most everything.

And, oh was I wrong.

Diversity in this group of humans seems to be the second most common defining quality (after intelligence, of course). I mentioned this observation to a friend in the high IQ world, and she put it very well. People pushing the far end of the IQ normal curve are typically pushing the far ends of other normal curves as well (in beliefs, thought, priorities, goals, etc.). And not necessarily the same ones or the same ends of the same curves. Not that this is a bad thing. They are deep thinkers. There is a richness to it.

It turns out that there isn't one right answer. There are a myriad of them. Much like the old story of several blind men feeling different parts of an elephant and therefore describing the animal differently.

There is a library in Copenhagen, Denmark, that has a significant twist from what one would expect when they think of a library. The Human Library allows you to check out a person (from a list of volunteers) instead of a book. In their case the people whom you check out are actually physically present.

Here, Scott has brought you an equivalent experience in print, with thoughts and experiences of people with a rarity in terms of reasoning abilities and intuitiveness. Rather than being clones of each other, high IQ people are quite unique, exquisite individuals as you will soon discover.

Enjoy!

Foreword by Tor Arne Jørgensen

It is a great pleasure for me to write the foreword together with Kirk Kirkpatrick for this fourth edition of *Some Smart People: Views and Lives 4*. Scott Jacobsen and his work to keep the fire burning in all of us who navigate the land of high intelligence is an achievement in itself. Scott and the work he does make him regarded by the high intelligence community as one of their own. For a long time, I have observed from my small home up here in the cold north the amount of work he puts into his articles. I am very impressed by his professionalism, perseverance, dedication, and persona. Scott, what an impressive job you do, kudos to you!

What, then, about those of us who move within these circles? Are we all alike on the scale from lowest to highest, and what will become of the concept of IQ, something that lies in the borderland between curiosity and authenticity? It should be known that the fall height is enormous for every mistake that is said or written. What is done right, no one cares about, neither inside nor out. What are we left with when the lights go out? Have we become something more, or are we stripped bare of all honor, whatever honor that might be?

Happily unaware of what is to come, I will leave my small mark. The path is made as we walk, we set the course, and stride toward the unknown. What I have found on my journey, I have taken with me, just like Askeladden did on his journeys toward the land of happiness. Through valleys and over dizzying heights, all those I have met on my way have found a place in my heart, many but not all, we follow in this edition to the promised land that is WIN.

I will conclude with my quote that was used in my first book, "74."

Who then interprets those who refuse to be read by those who refuse to understand?

An Interview with Tor Arne Jørgensen on Background, Identity, Mentors, Education, and Interests (Part One)

2020-03-22

Tor Arne Jørgensen *is a member of 50+ high IQ societies, including World Genius Directory, NOUS High IQ Society, 6N High IQ Society just to name a few. He has several IQ scores above 160+ sd15 among high range tests like Gift/Gene Verbal, Gift/Gene Numerical of Iakovos Koukas and Lexiq of Soulios. His further interests are related to intelligence, creativity, education developing regarding gifted students, and his love for history in general, mainly around the time period of the 19th century to the 20th century. Tor Arne works as a teacher at high school level with subjects as; History, Religion, and Social Studies. Hediscusses: family background; facets of the larger self; prescient moments in early formation; guardians and mentors of import; significant books and authors to him; pivotal educational moments; postsecondary education; HRT scores; participating in a like ability community; 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?

Tor Arne Jørgensen: As my family background goes, my parents are from a small town further south from where I live today, called Lillesand a town in the south of Norway, my own hometown is called Grimstad. These small towns are very busy during the summer months, but very quiet during the winter months. My mother was a stay-at-home mom and was very caring. My father was active during WWII, and was awarded several medals for his bravery during the last part of the pacific war where he shot down two kamikaze pilots. As education goes, they were not highly educated, just primary school education. As religion goes none of my family is especially religious, even though we come from the so-called “bible belt” in the south of Norway. To the question of politics, then yes I was active in my younger days within AUF, the youth party of the Norwegian workers’ party (Arbeider partiet) short for Ap. I am no longer as active as I use to be, but I am still politically updated for my own personal interest and the fact that I teach within the fields of history and social studies at the high school level. In general, I keep myself very busy with first and foremost regards to my family, then my studies, work, and fitness, intelligence and more. The future endeavours for me are to finish my education and keep moving forward within the social structures of high intelligence. Also with the intent to further educate people about giftedness, and to address equality for all pupils and students alike of both sides of the intelligence scale.

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?

Jørgensen: As forming my self extended, I found that serving the people around me to be an intent in the degree of the further foundation for a greater purpose in life. My childhood has shaped me to focus about what does now matter most for me in regards to helping others in achieving their goals in their lives. As to identity of self-awareness, I had a tough childhood that forced me into making adult decisions at an early age regards to the choices that I had to make for myself and that have guided me ever since.

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

Jørgensen: The ability to see past my own boundaries, thus shaping the surrounding elements in early childhood. This has always been and still is my foremost ability as the ground of early formation regards to past, present, and future.

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

Jørgensen: The role models in my life are not many, I like to look at myself as my own role model. I set the standards very high for myself and have always done so. The people around me have that, in some way looked to me for guidance. But there is one person I will bring forward and this person is Winston Churchill, the reason for this is his efforts in bringing about the perceptions about mental determination in regards to the war efforts during WWII. He has by that fact set the standard for the mental mindset to be followed by others myself included.

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

Jørgensen: Books that have been a big influence in my life is mostly based on facts, I was never a big lover of books about fiction but rather books about facts caught my attention. I started reading at an early age on my own around age 7 and upwards, but I never had a fixed focus I just read everything I could get my hands on at that time. I now read books like; Mark Mazower – *Governing The World: The history of an idea*, E.H. Carr – *The Twenty Years Crises 1919 – 1939*, Peter Singer – *Practical Ethics*, just to name a few. I now would like to dive into world politics, global history, educational systems in a national/global sense, and the world beyond!

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

Jørgensen: As to education, the most important learning factor was my intuitive mindset with regards to self-awareness. What does this entail, well my primary school was fine as normal learning curve goes, but what when the school can not provide beyond that fact. Then the self-education comes into play, people with high intelligence can in many ways tap into this self-learning ability in order to compensate for the lack of skills within external learning environments, such as the ordinary school system. This has in many ways been my lifeline as education goes.

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?

Jørgensen: As postsecondary education goes, my interest in history and the time period around the founding of our country in 1814, and the start of democracy, has for me been the biggest interest within this particular field. I have since taken a bachelor's degree in history involved; 1814 and the start of our constitution. I will pursue a master's degree later on, also directed toward the same topic sometime in the future. As passions not pursued further, I would like to have pursued educational language in a much bigger sense, to be able to learn more about languages has always been of interest, but not followed through educational wise. Why not now then, lack of time, just that lack of time.

Jacobsen: What have been some of the intelligence tests taken and the scores earned over time – with standard deviations too, please?

Jørgensen: I have taken many HR-tests; the test scores vary from low 140+ sd15 up to high 172

sd15. I did many mistakes in my past with regards to early tests as I scored low by the fact of rushing these tests and thus hurting my end score. I have found out later I need to take my time and not stress myself with quick response to the tests themselves. I am a deep analyst. Also, I feel I have not peeked yet, I know in time I will score 175+. Here is some of the test I have tried out so far; Asterix of Jason Betts-153 sd15, World IQ Challenge of Brennan Martin-140 sd15, Gift verbal 1-4 of Iakovos Koukas average score around 164+ sd15, and Lexiq of Soulios 172 sd15.

Jacobsen: What has been the participation in the high-IQ community for you?

Jørgensen: Get to meet new people that share the same interest as me, and to be able to compete against some of the most brilliant minds in the world to solve HR-tests, also to be able to discuss topics such as education, art, science, math and more…

Jacobsen: What are the main areas of intellectual and reading interest for you?

Jørgensen: I will address this last question in the manner of intellectual interest and right of equal education for all.

Last year (2019) I was awarded the WGD – Genius Of The Year – Europe, (GOTY). As an ambassador for the high IQ community, it was a great honour for me to receive this prestigious award. With it, I got to address the Norwegian media about the high IQ community, and I also spoke about the need for equal education for both the gifted pupils as the non-gifted pupils in regards to Norwegian schools and their educational quality thereof. This is for me now the main focus as to my further endeavours, with it I hope to bring about the attention as to what can be done to make sure that the gifted pupils can maximize their true intellectual potential at primary school level and beyond.

Appendix I: Footnotes

[1] Child and Youth Worker.

[2] Individual Publication Date: March 22, 2020: **http://www.in-sightjournal.com/jørgensen-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 Matthew Scillitani on Left-Right Polarity and Extremity in the United States (Part Three)

2020-03-22

***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: the American Left; status of the Right in America; status of the Left in America; 2020 fault lines between the Left and the Right; strengths and weaknesses of the Trump Administration and President Trump; social media and American values; social media and negative American stereotypes; dirty tactics used by the Left; dirty tactics used by the Right; strengths and weaknesses of the Left and the Right in America; and bridging the gulf between the American Left and Right.*

Scott Douglas Jacobsen: There exists a left-right polarity in the United States. Its ideals becoming split by demographics, by states, by age, even by sex and gender. When the polarity, like a rubber band, stretches beyond a particular capacity of the public's tolerance, there can be flare-ups. Let's talk about politics, you hold no particular bias in political affiliation or too much emotional attachment to political philosophies. This can give a basis for reasoned considerations on the political dynamics of the United States. "Left" and "Right" used as simplifiers for the purposes of Part Three's interview. What is the status of the Left in America?

Matthew Scillitani: The Left is not doing too well in the United States right now. This is mostly because of a growing number of extremists in addition to a divide between the media and ordinary party members. These extremists, which are largely made up of young adults, make the most noise and have greater media coverage from both the Right and Left news outlets. Because of their actions much damage is being done to the Left's public image. This problem is made even worse from the media blurring the line between the beliefs of a few extremists and the moderate Left.

The pendulum will swing back in the Left's favour soon though. I think Trump will probably win the 2020 election and then we'll see a Democrat take office in 2024.

Jacobsen: What is the status of the Right in America?

Scillitani: The Right is doing better than the Left in terms of governmental control but ordinary party members aren't doing too well. This is because the media has convinced leftists that the Right is comprised of racist, sexist, xenophobic bigots. This is largely untrue, and there is probably no more of those people in either party, but the harm this causes the Right is enormous. Many rightists are afraid of revealing their party affiliation out of fear of being called a Nazi or some other such term that would get them fired from their jobs and ostracized from their social groups.

This treatment by the media has made some rightists so resentful that they've adopted the same beliefs that the media said they had from the offset.

Jacobsen: What are the main fault lines between the Left and the Right in 2020 America?

Scillitani: There are many fault lines between the Left and Right in America today. The main ones being related to immigration, economics, governmental involvement, social order, morality, healthcare, and general human rights. The Right mostly advocates for individualism, nationalism, and capitalism with the Left mostly advocating for collectivism, egalitarianism, and socialism.

Jacobsen: With President Trump and the Trump Administration as a whole, what seems like the strengths and weaknesses of the leadership of the former, in particular, and the latter, in general?

Scillitani: Trump's strengths lie in his assertiveness and business acumen while his weaknesses are social immaturity and inclination for bullying. The former two qualities are good for rightists since Trump and his administration have gotten quite a lot done this current presidential term. The latter two qualities are not so good since it harms America's image to much of the Western world. Some of the Eastern world seems to view Trump as a cultural icon in spite of those qualities though.

Jacobsen: How are social media helping to promote positive American values?

Scillitani: That's a tricky question to answer because I'm not sure if social media does that. Social media lowers social accountability, which leads to bullying, and lets people with rare and extreme beliefs find others with shared interests and live in a 'bubble' with them. I'm convinced that if there were no social media then the divide between the Left and Right would be much narrower and we'd be better off for it.

Jacobsen: How are social media promoting negative American stereotypes?

Scillitani: That it's so easy to find uneducated, unintelligent, ignorant people with strong opinions and thousands of likes on their posts is not very good. This leads to a lot of young people thinking that these very poor opinions are factual. Many social media outlets are now censoring racist, sexist, or mean-spirited comments, which helps prevent some negative American stereotypes somewhat. However, it's debatable whether or not it's a good idea to remove those comments, and it may end up being a bad thing in the end. We will have to wait and see what happens.

Jacobsen: What are the dirty tactics used by the Left in political rhetoric and in political campaigns?

Scillitani: Bullying, fear mongering, suppressing certain groups while claiming that voting leftists into office will help the same groups they're suppressing, and creating imaginary problems that voting leftist politicians into office would solve. Left-wing media and politicians make leftists afraid of rightists and their beliefs, even if it means inventing imaginary problems. One such example being blaming the Right for misogyny, something so incredibly rare in the Western world that all of the protests and riots being done by modern feminists ends up being both unnecessary and harmful.

The Left also convinces minorities that they need the government to take care of them and that the Right couldn't care less about their welfare. This is untrue and, ironically, betrays that the leftist politicians and media are the abusers to these groups.

Jacobsen: What are the dirty tactics used by the Right in political rhetoric and in political campaigns?

Scillitani: Also bullying, fear mongering, and creating imaginary problems that voting rightist

politicians into office would solve. The bullying is of the same variety that the Left uses, which is mostly name-calling and shaming opposing party members. The Right's flavor of fear mongering isn't from fear of progression but from fear of cultural collapse. Rightists think that mass immigration, socialism, and egalitarianism in general would cause America's culture to change for the worse. It's unfortunate that those things would, in fact, cause major changes to American culture, and not in the direction they would prefer.

Some imaginary problems that right-wing politicians use to scare the Right into voting for them are usually related to socialism. Things like, 'if we adopt a socialist economic system then nobody will want to work demanding jobs' or 'everybody is poor under socialism'. These claims aren't true, and it seems that rightist politicians purposefully confound socialism with communism in order to demonize that economic system.

Jacobsen: What are the strengths and weaknesses and the Left and the Right, respectively, in America?

Scillitani: The Left's biggest strengths lie in their collectivism and desire to help others. The latter strength also doubles as a weakness since having too much empathy makes it easy for the media and politicians to convince them to do unethical things under the guise that to do otherwise would cause harm to some other group. The Right's biggest strengths lie in their assertiveness and desire for self-improvement. Their biggest weakness is being too individualistic and therefore losing any sense of community and 'strength in numbers' that the Left has.

Jacobsen: What *may* bridge some of the political divides in the United States for a healthier public discourse?

Scillitani: Probably staying off of social media and turning the news off from time to time, chatting with people who have different opinions, and reading some history books.

Appendix I: Footnotes

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

[2] Individual Publication Date: March 22, 2020: **http://www.in-sightjournal.com/scillitani-three**; Full Issue Publication Date: May 1, 2020: **https://in-sightjournal.com/insight-issues/**. Image Credit: Matthew Scillitani.

*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 Artificial (Narrow and General) Intelligence, Virtual Philosophy, the Cogito, and Art, Media, and Culture (Part Three)

2020-04-01

Thomas Wolf *is a Member of the Giga Society. He discusses: definition artificial intelligence compared to human intelligence in the future; intellectual interest in virtual reality philosophy; the spirit, soul, or Cogito; virtual reality philosophy in art, media, and literature; and art, media, and literature best representative of personal general philosophy.*

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

Scott Douglas Jacobsen: What defines artificial (narrow and general) intelligence to you?

Thomas Wolf: I define intelligence as the ability to solve complex problems. The more structured these problems are, the better machines or AIs are and will be at it. Chess is a good example for such well-structured problems. The more unstructured a problem is, the harder it is for machines. To some degree, machines can learn from feedback to solve even relatively unstructured problems, e.g., designing a stock trade strategy or composing music. This is well researched already and can be mathematically explained as pattern recognition through neural networks, mainly utilizing the technique of "annealing," a mathematical method to find better global minima (i.e. solutions) in complex systems by combining random jumps of slowly lowering magnitude. However, artificial systems lack one thing and will in my opinion forever lack it, i.e., the Cogito, the concept of true self-awareness (which must not be confused with simple self-reference, a capability that even lower animals or robots possess). The fact that we can not mathematically or scientifically explain this capability in human brains, let alone recreate it in algorithms or machines, is – by the way – one of the strongest indications for a virtual nature of the universe and existence of an external consciousness in us.

Jacobsen: Will artificial intelligence become more intelligent than human beings? If so, how and when? If not, why not?

Wolf: For clearly structured problems as well as for somewhat structured problems of high complexity, AI already far surpassed human intelligence long ago. I cannot imagine any human doing the job of Google's search engine. But for unstructured problems, AIs will never be able to compete with a Human, they may at best come close to human levels by dropping "intelligent" behaviour and instead relying on simulated instinct, as funny as that may sound. If you do not try to fully understand a situation, but instead act on an intuitive approach based on a large data base, machines might have an edge due to their extremely huge memories. "Instinct" or "intuition" is nothing to be frowned upon, in a mathematical sense these are "unsharp" pattern recognition. When you have to make a moment's decision whether to trust a person or not, you are relying on recognizing patterns on a subconscious level. Your senses tell you many things about a person, e.g., his body language, clothing, environment, tone of voice, etc. When you act on instinct, you do not logically assign score points to each of those details to base a decision on, you compare the holistic impression with your memorized experiences in your brain's neural network and "feel" the pattern to fit either side. We call this intuition or "gut feeling", but it is subconscious data processing. AIs can do that as well, but have a much harder time doing it if the topic gets complex. In the late eighties, a friend told me about an experiment with an early military AI;

whose purpose was to distinguish real tanks from decoys in an aerial view – first, pictures of real tanks were taken, then, after lunch, pictures of decoys. A neural network AI was then taught to distinguish these two classes. It worked quite well for the example set, but totally failed for a separate real-world test set. Why? The AI had learned to distinguish shadow fall in the morning from shadow fall in the afternoon (i.e. after lunch) instead. A simple example of why turning highly unstructured problems into structured AI models is hard.

Jacobsen: You have an intellectual interest in virtual reality philosophy and philosophy in general. Some proponents of virtual reality philosophy include Nick Bostrom and Elon Musk. What is the intellectual interest in virtual reality philosophy and philosophy in general?

Wolf: When you go back to the basic question "Of what can I be certain?", it inevitably leads to the Cogito, the principle: "I think, therefore I am." Your spirit, your soul if you will, exists. The outside world exists – to you (i.e., at least virtually) – as well, but whether independent of you (i.e. in a material sense), or not, is uncertain. A number of phenomena indicate that it is probably purely virtual, the fine-tuning of cosmic constants to support intelligent life, the impossibility to explain or create the Cogito in mathematical systems or software, and the quantum nature of the universe which can best be explained by universe-external influences. Bostrom and Musk arrived at this same conclusion on a different path – simply put, they stated that we will soon be able to create virtual realities impossible to distinguish from a physical reality, and that it is much more probable that we live in one of the extremely many virtual realities than in the one initial physical reality. Personally, I do not think that even the existence of an initial physical reality is proven. The only scenario reasonable to me is that we (whether "we" are separate entities, separate splinters of an initially combined conscience, or a solipsist "I" with the illusion of a "we" group) have freely chosen to suppress memories and the understanding of the maddening concept of infinity (which would lead to inescapable madness as it is pointless through to its inevitably repeating nature) in order to experience an infinite set of limited non-infinite existences instead.

Jacobsen: You related the spirit or soul to the Cogito. What else defines the spirit or soul?

Wolf: The simple definition of Cogito is enough to be certain that there is a spirit (or soul if you will). Unfortunately, this conclusion only works one-way: the absence of the Cogito does not necessarily mean that there is no spirit or soul. A small child or simple person is not able to say, "I think, therefore I am," or something equivalent, and neither can an intelligent person when sufficiently distracted or otherwise impeded (e.g., drunk or asleep). So, the best definition for a spirit or soul would be "Cogito potential", i.e., if somebody could in the future possibly speak the Cogito if taught, grown or no longer impeded. But of course, this is fluent to decide and not determinable at all. Above that, we can neither be sure if any spirit other than our own exists at all (as solipsism is a possibility), nor if our own spirit is infinite or finite, i.e., immortal or mortal. Or, most plausible to me, a finite extension of an infinite base.

Jacobsen: This can have representation in art, media, and literature. What are some important examples of virtual reality philosophy in these domains to you?

Wolf: My favourite examples are the painting "The Treachery of Images" by Magritte – although he may have been not even fully aware of its implications – and the "Matrix" movie trilogy, especially the ingenious third part and conclusion. Other good examples that immediately come to mind would include the movies "Avalon," "ExistenZ," and "Nirvana" as well as the novel "Simulacron-3" and its two screen adaptations. But the topic is generally being picked up

in all kinds of art and especially popular media movies and TV episodes more and more, which is not surprising since the advent of the real technological possibility of virtual realities in our experienced world stimulates thoughts about it. I remember my personal interest in this was triggered at an early age, about eleven or twelve, and in retrospect, it might have originated from some science fiction radio play in which the crew of an underwater research facility found out they were in a VR simulation. To my great regret I recall neither author or title, though, it was too long ago.

Jacobsen: What are some art, media, and literature that best represents your own general philosophy – aesthetic, epistemological, ethical, legal, metaphysical, political, and social?

Wolf: Apart from the media I mentioned, the whole media group of computer games, role-playing games (computer as well as paper & pen and live), and maybe even all games – including the most basic board games as long as they are not purely abstract but represent an experience a chess game represents a war – best demonstrates what virtual reality philosophy means. In a game, you create a virtual reality. In basic games, you are – competitively or collaboratively – given a goal to accomplish, winning the war or saving the world from danger. In more advanced games, you utilize an avatar to accomplish a more complex goal which can include self-development or even choosing your own preferred goal. The concept of a game is perfectly fit to explain the sense and concept of virtual reality. Why do you play it? In order to fill the nothingness of boredom (or infinity) with an experience that gives you a sense of purpose and/or enjoyment. What are the limits? The rules (natural laws of sorts) dictate the limits of what you can do; unless, you chose to end the game. I like to compare Pac-Man to quantum phenomena: There are always four ghosts to chase you, and although there is no clear explanation from Pac-Man's point of view, a new ghost appears in the center whenever a ghost is killed. A hypothetical sentient Pac-Man should be able to conclude from this fact that there is some connection between the old and new ghost's pixels external to the game world, as there seems to be a connection between quantum particles external to the universe.

Appendix I: Footnotes

[1] Member, Giga Society.

[2] Individual Publication Date: April 1, 2020: **http://www.in-sightjournal.com/wolf-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.

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

2020-03-22

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 6.00+ (or ~6.13 or 6.20) for Rick – a general intelligence rarity of 1 in 1,009,976,678+ (with some at rarities of 1 in 2,314,980,850 or 1 in 3,527,693,270) – 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: We come back after a hiatus due to schedules and – well – life. Let's continue forwards, shall we? The next topic in our selection is the true meaning of and metrics of genius. I like the layout in the previous session. On the one hand, the more controlled and precise layout of Mr. Haereid; on the other hand, the experiential and, at the end, motivational components of high-range tests (HRTs), i.e., for Mr. Rosner, the roots in relationship desires, instinctual drives.

Another facet of this comes in the form of the higher ranges of intelligence test scores with "genius" as a category. A moniker denoting some mixture of elements, or the labelling of some productions as in a "work of genius." I want to focus today on the concept of genius in the context of some of the world's top scorers on alternative/non-mainstream tests.

As an important note for the general public or prospective test-takers, 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.

Let's focus today on genius, in particular, in a scientific setting, no unnecessary premises in definitions, even if in the 'soft' sciences, then the proper constructs with the appropriate empirical premises inhere in them. For example, some may look at aspects or factorizations of intelligence tests into general intelligence as statistical artifacts, as noted by the late Dr. Stephen Jay Gould. However, if predictions and empirical results follow from the construct, then a construct appears tentatively, scientifically valid.

To start, on a first pass, in a concrete colloquial sense, what comes to mind about extreme human achievements/productions and extraordinary human talents – mental or physical? In a more precise sense, what seems like the core of genius, as a scientific question? Furthermore, if we look

at the petals on this flower, what derivatives come out of this core of genius? Again, in an empirical sense without unnecessary assumptions, what are the outgrowths in talents/productions exhibiting "genius"?

What do you consider great works of genius in the 20th century? Who do you consider the great geniuses within the empirical limits laid out before?

Rick Rosner: The strongest cultural meaning of genius is somebody who changes the course of humanity via a correct original idea. So, we're talking Darwin, Newton, and Einstein. More recently, people will say, "Hawking," maybe, "Steve Jobs." Then you ask those people, "What did those people come up with?" Those people will not be able to tell you and will be presented as geniuses in the media.

Someone who is changing the idea with a correct, original idea is the main idea. That's it in a nutshell. You can extend this to art. Of course, that's more subjective. But still! That's my main answer. The metric of the true cultural meaning of genius is whether the idea survives. You look at Newton. He came up with Universal Gravitation. He was co-discoverer of Calculus.

Has that survived since the 1660s and flourished? Yes! Any reasonable person looks at the biological world through the lens of evolution. Ditto for Einstein, though, most people don't know what Einstein's stuff means. Scientists who do. They know it has been confirmed probably a million times.

There are cartoons, particularly in the *New Yorker*. They take a common situation, cartoon situation, and give it different punchlines over time, like the guy in the desert situation is a common joke situation. When I was a kid, a common joke situation was a guy in the loony bin wearing a Napoleon hat. The guy who thinks he is Napoleon! Delusions of grandeur are, I guess, not uncommon.

I would assume Bipolar and Schizophrenia can give you that. Maybe, modern culture can give you that because modern culture can give you that through the proper use of social media. There's a whole history of people proclaiming themselves to being very important in various ways. I just got the book about Keith Raniere, a fellow Mega Society member, who formed his own cult to very ill effect and who is now in prison. I guess for life, right?

He swindled people out of money. The people who own the Seagrum's liquor fortune. They own a media empire too. He victimized a couple of the daughters of the Seagrum's billionaires. He talked them into giving him $100 million to invest, which he lost. He made sex slaves out of a bunch of women, including a bunch of women who were under-aged.

I run around saying that I have the world's 2nd highest IQ on Twitter based on my IQ scores. Yet, all I do is tweet all day. But there's no metric for your potential to change the world. Your only metric for changing the world is actually changing the world. Elon Musk was on Twitter today talking about how panicking over coronavirus is dumb. And I think that's dumb, because it is going to be a big deal.

Erik Haereid: To appear as a genius, you have to be able to translate, convey, an insight that only you have/receive and no one else can derive logically from other knowledge, so to speak. Deductive and inductive processes have to have a dash of flash, something totally new, unexpected, breathtaking, to be genius. It has to change the way we perceive things.

I consider the ability to communicate as part of the genius; to make the incompatible and complicated understandable to others. After all, IQ-problems contain this, and especially the most complex problems represented by HRT. You discover a pattern that after revelation is understandable to most people, but that only a few manage to uncover. Once uncovered, it's easy for everyone. But IQ-problems are constructed by another human being. One knows that there is a solution. IQ-problems are hide-and-seek. Ingenuity (genius) is based on the uncertainty of whether there is anything of significance, context and utility in the chaos. It can, strictly speaking, just be chaos. This is how ingenuity comes to see the possible in the impossible.

In order for us to call it ingenious, it must contain utility; it must have a meaning for most people. It can be a pattern that is in nature or in the world of concepts, and that you see a connection in as the only one. The connection, the work, does not have to be rational, but it must enlighten us; such as for example "Mona Lisa" illuminates us in a way we cannot simply explain, as Rembrandt's distorted and everyday people awaken something in us that balances brilliantly on the border between the attractive and repulsive. Rembrandt gives us something we need; that we cannot obtain otherwise.

In order to call something genius, it must be exempt from the average trait of development; a lot becomes brilliant when we skip all the steps a development has, for example in medical science. It is the many small advances that create something new. But this I would not call ingenuity per se. When Copernicus turned our view of the Earth's position in relation to the sun, it happened "instantly" and inside his head, as was the case with Einstein's theories of relativity. Or with Freud's subconscious and the displacement mechanisms. It was not, apparently, part of slow development and change in consciousness. Concerning consciousness, it was more like an explosion. Superb literature and art have the same immanence; the ingenuity of art is about the degree of consciousness change and change of direction for mankind.

I regard life as a process of freedom. We instinctively seek freedom, opportunities, open space. Therefore, I also believe that the condition of genius is freedom, not the absence of freedom. Reality is something that opens up. This also applies to illnesses, accidents, terrible experiences and incidents. If a genius finds that the world is going down in X days, then freedom exists in something else than this apocalypse, even if it is obvious. The ingenuity must then be to open up knowledge that causes us to change course in the direction of freedom. Viewing death as unfreedom is a limited view of life and not brilliant. There are no such things as "Evil geniuses", only very intelligent humans being evil.

Ingenuity is therefore about realizing what reality we need to open up to. It's less about uncovering everything that exists regardless of the consequences. Everything that exists is no matter, too much. We cannot understand everything. One could say that the engineers behind the atomic bomb in the Manhattan Project created unfreedom for humans, but the technology within the atomic bomb is also the reason why there is relatively more peace on earth now than before.

A genius probably has better access than others to this kind of insight that people need. I don't say that for example Andrew Wiles, who found complete proof of Fermat's Last Theorem, is not a genius because most people don't understand the evidence or that this can be useless. Few people understand the mathematics of general relativity. But for me, the public utility and insight become crucial to the definition of genius.

You can solve countless complex HRT-problems without being a genius. You are intelligent, but not a genius. That being the case, I probably consider WGD as 90% oxymoron, myself included.

The name is misleading. It should be WID, World Intelligent Directory or something like that.

I think some very intelligent people want to be declared a genius because they have inferiority complexes; it's not sufficient being highly intelligent. By putting an adequate name in one's own position, one gains an identity to bask in. "Genius" is the incarnation and manifestation of their intelligence. The problem is that you cannot call yourself a genius even if you are very intelligent, yes, more intelligent than many geniuses. In order to use the term "genius", one must have done something brilliant. It's not even enough to be the world's most intelligent human being. But it does not undermine the value of being extremely intelligent. It is rather the case that very intelligent people should work to be brilliant, not to brag about that they are.

Ingenuity is about improvement, promoting humanity in a balance with nature and the environment, strengthening the individual, through deeper insights and discoveries that can be communicated to the people; an original insight expressed as science, art or other forms of expression.

If a process, such as this one, consisting of elements that can be diffuse and abstract, leads to a sublimation/refinement of thoughts and a higher understanding of whatever it should be, and that this leads to a long-term gain for the people, either directly or indirectly by others using it as a motivation, I would say that this scenario lives up to its name (Ask a Genius (or Two)). Ingenuity is not necessarily limited to a moment of insight and discovery made by a person. It may well be collaboration and a process over time. I see that this can be difficult to distinguish from ordinary collaborative processes where results can also seem brilliant. But it's about seizing something no one else has seen, i.e. an instinct, an intuition that, more than based on knowledge and ditto logic, paves the way for something axiomatic.

Brilliant inventions, events and expressions in the 20th century? Spontaneously, I would like to mention the efficient use of energy in the industry and the development of vehicles, such as the internal combustion engine.

The automotive industry. Henry Ford. Conveyor. I do not know whether it is right to call Ford a genius, but he did at least exploit an invention, put the pieces together and created a pattern for mass production.

A better understanding of consciousness and the subconscious; our ability to suppress discomfort, mentally. The division into id, ego and superego (Freud).

Our understanding of time and space (Spacetime) (Einstein) and a logical description of the evolution of the Universe. Deficiency: No explanation of singularity, genesis.

The invention of the computer (Charles Babbage/Alan Turing), and based on the transistor and integrated circuits (microchip) was crucial in the 20th century. The computer and software, including this technology in combination with communications (Internet), smaller devices and efficiency (manageable and economically acceptable). I would say that Bill Gates is a genius.

Jacobsen: Rick, I'll start with you. Your response covered infamous criminal, abuser, con man, and profoundly gifted member of the American populace, Keith Raniere, who went by the cult leader title Vanguard in the organization NXIVM – and, as you noted, held at least one substantially rare high IQ society membership. We see this throughout all communities, e.g., cults, quasi-cults, claiming supernatural powers, claiming special knowledge from or to speak on behalf of God (or some higher being or power) – even claiming to somehow be God or a direct representative of it, falsely proclaiming IQs/inflating IQs, being strong adherents to non-scientific

views including creationism, geological catastrophism, and the like. Indeed, even Mensa International, its special interest groups in 2005 once held a creationist special interest group. I like the definition given to Rick Alan Ross [Ed. Founder of the Cult Education Institute] by a friend, as he reports, on cults as differing from con men/cons only insofar as cons bilk for a period, and then go away, while cults are cons that are continual cons, potentially indefinitely. Raniere would have been indefinite, if permitted. You spoke about Newton, who, famously, was vindictive against competitors, and a certifiable genius and an all-around jerk throughout life until death. He believed in Alchemy, turning base metals into gold, etc. Why?

Rosner: Because Newton lived in an incompletely scientific world. I have read that science, the way we understand it, and the scientific understanding of the world didn't begin until Newton's century in the coffee houses of London. Coffee was a new product brought back from the new world. So, you had a bunch of guys. It was largely guys getting coffee'd up on this new drug and enthusiastically trying to be scientific. Science was a niche activity. Newton, we know, spent more time, according to one source at least, searching for hidden messages and meanings in the Bible than he spent on mathematics and physics. Science hadn't won, yet. Unfortunately, now, in America, religious arguments are made by charlatans and idiots. So, it is pretty easy for someone who is not dumb to find much of religion to be bullshit. 360 years ago, there were a bunch of good people, most people, who believed in some form of Christianity. Most of the people in England for sure believed in some form of Christianity. There were smart and authoritative people making arguments in favour of Christianity or, at least, contributing to the intellectual infrastructure. It was the winning set of beliefs at the time. Newton spent a lot of time thinking about the prevailing belief system, which most people thought about when they thought about any belief system at all. I don't know if Newton had a globally applicable idea of science to fully account for the world. I doubt it because he spent so much time on the Bible. But that's what people did back then, including even the very smartest people.

Jacobsen: Darwin withheld his findings, the common story goes, to save the faith of his wife in a manner of speaking. He didn't want to hurt her feelings, more directly. Even though, he trained to become a religious leader/scholar before discovering Evolutionary Theory or the mechanisms by which biological life grows, develops, and speciates.

Rosner: What you're claiming is that Darwin, among other reasons, sat on evolution because he didn't want to hurt his wife, I heard that he spent years scribbling to make the most persuasive and voluminous set of arguments. Darwin lived with his wife. Darwin, I don't know that much about him. He seemed like the opposite of a prick. He lived with his family and quietly observed the world. He would go out into the world, watch the worms, and do calculations about how long it would take for certain things to happen in the natural world. Darwin is the one who brought the idea of deep, deep time into the world. That the processes that formed the world took many, many tens of millions of years to form. He would make calculations based on what the worms were doing based on how much dirt the worms turned over. He seemed like a quiet, considerate, thinky guy. I think he suffered from some chronic pain. Something that we would have trouble diagnosing now, nebulous, let alone in the 1800s. When he brought his theory into the world, not just his theory, Alfred Russell Wallace, there were people who came close earlier. It was floating around, anyway. Is the general comment that smart people can be jerks and/or nice people?

Jacobsen: I would move the dial on the niceness to extremely compassionate and the same in the opposite direction.

Rosner: I think the general idea might be that smart people of the type that we're talking about think about a bunch of stuff fairly deeply.

Jacobsen: Do you think deep thinking tends to come along with deep feeling, or the extreme opposite? It is almost like their capacities are amplifiers for whatever their base emotions are.

Rosner: There are three frameworks that you can work within. One, "I am entitled to do what I fucking please because I am a colossus who strides the world. I am bringing this into the world. So, whatever I want to do, it is a small price to pay for what you are getting from me." It is the Bill Clinton thing, "I am the most powerful person in the world. It is not a big deal if I jizz around an intern. If I need that to reduce my stress because I am running the world, then okay, I am going to do it." That's more the Newton thing. There's the other thing, which is the Spider-Man deal, which is "with great power comes great responsibility." It is, "I have the ability to do all this shit. But given that my brain can do like 300 pushups without stopping, I should be able to use that brainpower to control my actions in the world because I have this powerful fucking brain." I think you see people on both extremes and people who are in the middle who are like, "I am good at thinking at shit. But when other stuff happens in my life, whatever happens, happens, I am only on the clock for a certain number of hours of the day. If I, after hours, if I engage in all sorts of hookups, that's just part of the rich panoply of life." Picasso. He liked to do art and he liked to fuck.

Jacobsen: [Laughing].

Rosner: People can have various reactions to their own abilities as they impinge on their personal behaviour, including no reaction and just doing their shit, whether it is thinking smart shit or going on Grindr or some shit.

Jacobsen: What about Feynman?

Rosner: Feynman may be the greatest physicist of the middle of the 20th century. As a young man, he had a tragic love story. While he is working on the atom bomb in Los Alamos, his wife or fiancé is dying of tuberculosis in a sanitorium 90 miles away in Albuquerque. She dies! For the rest or much of the rest of his life, Feynman felt free to be a pussyhound, during the 50s through the 70s, 80s, 90s, I guess. Long before MeToo and being a pussyhound was more acceptable than it is today, Feynman liked to apply thought to everything. As a kid, as a 10-year-old, he was known in his neighbourhood as the boy who fixes everything by thinking. Someone brings him a busted radio. He would sit and look at it, and think about it for a long time, then he would just dive right in, not have to tinker, and then would go right for the repair.

Jacobsen: That reminds me of Glenn Gould, where he would not practice much or at all, but would just do that in his mind. There's one commentator, Bruno Monsaingeon, who comments that it was something of the mind, "Causa mentale."

Rosner: Feynman applied his analytic skills to picking up women. I don't know all the principles. One of his principles is don't buy a woman a drink. This was the era of something call B-Girls or bar girls. These were bar girls who hung around in bars who got you to buy them expensive drinks. Then the bar would overcharge you. They were working with the bar. They'd split the take at the end of the night. Feynman would run into a girl, a woman, and, in practice, she'd be like, "You buy me a drink." He'd be like, "No, you buy me a drink." It is an early pick-up artist principle. You knock the woman off her pins by not just being another mark. According to the

principles of being a pickup artist, you never tell a pretty woman that she is pretty. It just establishes you as another sap who she can ignore. Instead, according to pick-up artists, you start with a neg. You look at her. She looks at you looking at her. She is waiting for a compliment, "I have never seen someone with eyes like yours." Instead, you say, "Do you notice that your smile does this thing?" This shit is almost as old as Feynman shit. Feynman did that shit. In the 70s, there was a strip club close to Cal Tech. He would sit in the strip joint and do equations on napkins and, maybe, sketch an occasional stripper.

Jacobsen: [Laughing].

Rosner: Somewhere, he got married in the 70s, probably. I would assume that his wife was aware. Before he got married, he may have slept with 100 women, including the wives of a lot of his graduate students. I haven't seen a biographical detailing of it, but there was a lot of fucking. It didn't really hurt that he was a fun, bongo-playing guy with great hair. He would have been less successful if he had been Edward Teller trying to get laid.

Jacobsen: [Laughing] Einstein gave a big picture view and a fast flicker film perspective of the world. We can see the big and the fast in different ways in which Newton didn't. Yet, he had some escapades on the side. In short, why are some human personality problems, even neuroses, amplified by intelligence? How can this go completely off the rails into delusional thinking?

Rosner: Einstein, it has been, I guess, documented that he had roughly 5 affairs, which, if someone wanted to bang him, he'd be like, "Sure! Let's do it." I am not sure that he actively pursued extracurricular sex. But as the most famous genius in the world, he would have opportunities and then take advantage of them. His first wife, he had a volatile relationship with: Mileva Einstein. She may have been as smart as he was. I don't know if she had a doctorate in physics, but she was highly trained in physics and probably went through the theories with him. He was smart but didn't know a lot of math. He and his friends did a lot of math. Same with his wife. He knocked her up before they were married. They had a volatile marriage and got divorced. Then he married a second cousin, who was like a *hausfrau*, who accepted her role as his house caretaker. I don't know if he would stay out all night banging somebody. But she probably went along with the whole thing as a wife of this great man. Was Einstein a bastard? I don't know. He took advantage of sexual opportunities. I don't think there's any documentation that he felt guilty about it. He may just have been pragmatic about it, "Here is an opportunity I am getting as a famous guy. My wife is aware, at least tacitly, of our respective roles. She is okay and resigned to it." Maybe, he didn't worry his pretty little head about it and just went about doing what he did. He did, to some extent, massage his public image. He did know what Einstein the public figure was and would play into that. But I don't know how much ethical agonizing he did over his personal behaviour. He wasn't a total prick. He and Mileva had a child. Mileva gave birth to a child that was, maybe, crippled. Maybe, they gave her up for adoption? I don't remember the whole deal. There was a secret Einstein offspring somewhere. That would be kind of prick-ish. But I don't know.

Feynman, was he a prick? If he is banging his graduate students' wives, kind of, he is leaving a trail of marital destruction behind him? At the same time, he was a whimsical guy and thought everything was fine. But I don't know. The deal is really smart people can take varying degrees of responsibility for their personal behaviour. That leads to the argument that smart people might be psychopaths. That if you think about everything and question everything, then, maybe, you end up questioning the rightness of decent human behaviour. Maybe, you end up reaching the

conclusion that extreme decency or common decency is not that big of a deal. I would think that a lot of really smart people would run the risk of being ethically agnostic. But then, there's a step two, which is not being a stupid psychopath. The psychopaths that you see on T.V. will engage in gratuitous cruelty because they can do it. They have no ethical limits.

But I would postulate that there are rational psychopaths who may be freed from normal ethical restraints or may have freed themselves from ideas or from being constrained from good and evil and have decided to not behave like regular psychopaths. 1) It is not fun. What is the fun of being a serial killer? It is just weird and gross. 2) Your life works more smoothly if you're not a fucking psychopath or not doing psychopathic shit. You can be a psychopath. In that, you are free from ethical restraints, but you restrain yourself anyway because not behaving according to these common restraints wrecks your life and wrecks other people's lives unnecessarily. It is more reasonable and efficient to not be a psycho-killer. I have a more commonplace example. To some extent, there are people who are monsters who are successful because most people behave normally and ethically. When somebody doesn't, it is unexpected and somebody can get away with stuff for his entire life and even become president by being a psychopath, who goes full psycho. Someone who just decides to bullshit everyone all of the time. There's room for a limited number of those people.

If 20% of the population were like that, we would evolve protections against that. But when only 1 person in 1,000 or 10,000 does it; it becomes surprising. My friend J.D. Mata is the piano player and choir director at his church. During a service, he's sitting on his bench in front of the piano and playing when it is appropriate. This woman comes down and sits down on his bench next to him with her kid. She just starts talking loudly to her kid during the whole service. J.D. finds this distracting because he has to play piano and the woman keeps talking. J.D. asks, "Can you stop talking, please? I am trying to do my job." The lady goes crazy on him, "I have a special needs child. I have to talk to my special needs child." I talked to J.D. after it, the day after. He was reeling from it, still, because most people do not do that. Because when you run into someone who is a 3+ sigma, 4-sigma say, dick head, it leads you to question your own judgment because it is just weird that you've had a situation turn into that level of confrontation. So, somebody who is 4-sigma dick-ish can get away with a lot of shit because you win over people who are used to dealing with people using the normal amount of respect. It boggles you. It confuses you. Geniuses, being smart, may be able to figure out, "You can be an asshole all the time and get away with shit." Or a genius may never figure this out because this is not the field a genius is interested in. A genius may just be very smart and think, "If I act like a normal person, then my life will run very smoothly, like Einstein! His first marriage was volatile to a smart physics lady. His second marriage, and this could all be luck or love or convenience, is to a woman who served him, who viewed him as a great man and took care of all of his shit."

You could argue Einstein being smart is in having a wife is what he wanted and simply to have someone who would take care of him as opposed to having an intellectual equal who he had to fight with all the time. There is a bit of psychopathology if he coldly calculated this as what he needed out of a relationship all of the time – if he simply needed someone to be his butler or something.

Jacobsen: Erik, why is clarity key in the explanations of the ideas held by true geniuses?

Haereid: To understand you need intelligence, to make it visible you need ingenuity.

It's a matter of definition. It's my subjective view. To be defined as a genius device it must have

a benefit; and at that moment people percept it.

It's not the math behind, for example, the general relativity that should be understood in general, few experts does, but the package, the idea, the consequences, and through such an insight people, in general, will experience it, feel it, like when they look into "Mona Lisa"'s eyes.

Sometimes, as with a painting, there is no need for explanations. Other times one needs a simple story to gain the idea and reveal the feeling.

Of course, this is my subjective view. Others define genius differently. But the idea is to claim something more, put more into it, to deserve the label genius than "only" developing some complex patterns or understand something that few do; that's intelligence. It's about the impact on humans in general. Great impacts are understandable for most people; the outcome. When someone solves the energy-problem by let's say the nuclear fusion of hydrogen into helium, using water, with lower energy input than the output, copying the process in the sun, on earth, the general public doesn't need to understand the math. The outcome is obvious. If you find a key to control human aggression in a suitable way without making us into apathetic sloths, and through that prevent wars and violence, you certainly are a genius. If you deny potential future happenings because you can't see it happens, you are less intelligent and far from genius because you then rely on our knowledge so far; you don't anticipate new and groundbreaking knowledge that can change your view.

To understand a complex problem, like the math behind the general relativity, you need experience (e.g. math skills) and intelligence. To create art like Michelangelo and Rembrandt you need skills and intelligence. But to make the art or math-piece come through, into everyone's mind and heart so to say, you need ingenuity.

Jacobsen: With the prominent story of Hypatia's murder by a Christian mob who hacked her to death, how many women geniuses have we simply lost the brilliance and insights of now?

Haereid: Men have historically in our culture felt threatened by intelligent women. It's archetypical. It's in our genes. We have to use effort to reorganize it in our minds. And we do! There has been a huge development in the last century. This will hopefully continue. We have missed a lot of female geniuses' presence, unfortunately.

Jacobsen: In terms of the truly groundbreaking and new discoveries in science, the big theories, have we, possibly, reached some limit in terms of human genius, where the complexity and chaotic mess of the modern world limits the possible grand unifying human theories to the shorter in scales? Are we left to the slow drip of discovery based on mere mortal science hitting some soft or not-so cushy limits?

Haereid: That's a really good question. I don't know. It's impossible to tell. Suddenly we know if this is the case, but we'll never know if that sudden event is the last one. I don't think that increasing the amount of information, processing of information, and associated complexity leads to chaos in the end. I believe in freedom, in clarity, in essences, in the end. Before peace there is war, before control there is chaos. That there is more chaos could also be part of the development towards clarity. And why shouldn't a bright moment of one or several brilliant brains see what no one else sees? Still. Maybe Einstein was the last one. We don't know yet.

Jacobsen: With these HRT directories or listings, people can be paid off to have their names placed on them. There can be issues with only the highest scores claimed. If an organization with fellows, board members, or if friends of the founder, then there can be issues with conflicts of

interest, potential or actual, in the front-facing appearance of it. Frauds exist. Some HRT tests, obviously, produce a blip score, much higher than true IQ for a variety of reasons. Some can see this with a single test at some of the highest scores in the world, legendary in the HRT world (a very small planet). Any warnings for the general public, in general terms?

Haereid: You mention "True IQ." I think that's the best solution to the potential fraud-issue (and the issue of scoring actual, honest, ultra-high on one single test). It seems like that the wish for an astronomic high score on one or two tests is more important to some than taking many tests and estimate one's IQ based on an average of the best tests in the market. There are good, mediocre and not so good tests in the HRT-environment. There should be a weight depending on a test's value. But that is, of course, controversial since all test creators try their best. Some parameters are important though; the number of testees, the credibility of the norm, the ceiling of the test, the survival of the test (how many years it has been there)…

I think one should take every single ultra-high score with a grain of salt, even though 99% of them are honest and fair scores. To decide a person's estimated IQ-level one should claim more than one test, at least three or even six to ten. Rick, Evangelos Katsioulis and Mislav Predavec are examples of persons that have proved their level by scoring high on several tests, not only one.

Some initiators try to establish true IQs by gathering members based on their scores on several different tests concerning the type of test (verbal, spatial, numeric) and test creators. This reduces the fraud problem, and it removes the one-test-impressive-genius factor. And if you spread it over time, you get closer to a true IQ-estimation. I think Domagoj Kutles VeNuS Society is a good example of establishing a list of member's true IQ. It's a start.

When it comes to the frauds, I suggest a democratic process where the ones one think is cooperating on certain tests are confronted with that, and that the proofs are transparent, as in a court. An even bigger problem than the fraud itself is the mistrust that appears inside the environment based on that anyone can cheat; find companions to collaborate with. It's based on trust, and as long as there is no justice, no court to punish the cheaters, no evidence, only claims, no one can trust anyone. Then the whole HRT-environment becomes toxic.

But, I believe that most of the scores are real and clean, still. If you want to take tests, do so! There are a lot of nice tests out there. And don't take tests because you want to prove that you are smart. Forget the IQ-measure and concentrate on doing the job, solving the interesting problems, feeling good when you have reached your potential, when you have revealed a logic pattern that was not obvious. Don't take tests because you want to read that "NN has 150 in IQ".

Jacobsen: Obviously, these are the stronger or among the strongest scores of the test-takers placed on these lists – and self-selected. That is, if I take the listings – all of them or in the future – on face value without critical questions about scores, sample sizes, norming timings, test content, and the test designs themselves, or conflicts of interest and the like, then there are a number of other issues, too. Nonetheless, the idea or concept of intelligence provides, in addition to tests of various mental aptitudes with apparent positive correlations with one another and reasonable effect sizes, a basis for a psychological construct. One with predictions. Something having validity in predictions, and repeatable ones. In that, a valid and reliable measure, over a population and so not with any given/every given individual, found in intelligence for a psychological construct. The question about sample sizes for the highest ranges of intelligence are murkier given fewer cases, statistically and in those properly tested, remains a valid scientific question. Thus,

HRT is a valid endeavour based on a psychological construct while, apparently, undeveloped for a variety of reasons. In sum, intelligence can be studied, empirically, and in its highest ranges, validly. Of those more valid HRT tests and ongoing research, what size of samples or controls of confounds at the highest ranges of intelligence would permit reliable and accurate discrimination rather than this standard deviation, standard deviation-and-a-half, or two standard deviation gaps in various tests taken by people who take a lot of HRT tests?

Haereid: Let's say every human being living today took one perfect valid IQ-test, normally distributed, and did their best such that their scores measured their intelligence. I made a spreadsheet that calculates this:

People:	*7,500,000,000*	
S.D. 15:		***# people >***
IQ 190	*1,009,976,678*	*7.4*
IQ 185	*136,975,305*	*54.8*
IQ 180	*20,696,863*	*362.4*
IQ 175	*3,483,046*	*2,153.3*
IQ 170	*652,598*	*11,492.5*
IQ 165	*136,074*	*55,117.1*
IQ 160	*31,560*	*237,642.6*

Then we would have 362 persons with IQ>180 S.D.15, and we would for sure discriminate accurately up to 185 (approximately 5.7 standard deviation).

Let's say the sample is one million:

People:	*1,000,000*	
S.D. 15:		***# people >***
IQ 190	*1,009,976,678*	*0.0*
IQ 185	*136,975,305*	*0.0*
IQ 180	*20,696,863*	*0.0*
IQ 175	*3,483,046*	*0.3*

IQ 170	*652,598*	*1.5*
IQ 165	*136,074*	*7.3*
IQ 160	*31,560*	*31.7*

As you can see, it's difficult to discriminate accurately IQs over 160 with less than a million testees. You need a billion to create a test that measures IQ accurately up to 5-5.3 S.D.

If you want to measure accurately in the high range, you also need a lot of very difficult and valid problems with increasing difficulty. A valid IQ-test discriminating accurately in the top area (160-190; S.D. 4 to 6) should have let's say at least 30 items that no one of the <160-testees solve; theoretically. A test of a thousand items, and one hundred of them in the >160-difficulty-area, would be proper and a step to discriminate accurately in the high range. Then you would still have let's say 50 items that no one with <170 solved, and 10 items that no one <185 solved. Intuitively.

So, we need many more testees and (valid) items in the high range area to discriminate more accurately.

Jacobsen: Do inferiority complexes infect some of the HRT community?

Haereid: There are a lot of good intentions; many persons in the HRT-environment wish to gather and exploit the sum of ingenuity and cleverness through the many high IQ Societies and groups, like WIN.

But there is some noise in the environment, some activity and mentality based on inferiority complexes.

I respect those who take part in HRT because of the tests, and only that. It's like a chess- or bridge-club. But many are too concerned about the norms and if the IQ-scores are inflated, too high or low or whatever. Forget it. Take the tests because you like the mental challenge. Forget the IQ-thing; don't identify with your estimated IQ.

And the "genius" identification. Why not "intelligent"? It's sufficient.

And all the personal attacks, the ad hominem-arguments and tactics to gain power inside this tiny environment. What's that? Are they kids? Are they playing? I don't know, but it smells of inferiority complexes all the way.

With a few exceptions, the environment lacks self-irony. I miss more of that.

Jacobsen: You typed in Norwegian and then translated into English, "If a process, such as this one, consisting of elements that can be diffuse and abstract, leads to a sublimation/refinement of thoughts and a higher understanding of whatever it should be, and that this leads to a long-term gain for the people, either directly or indirectly by others using it as a motivation, I would say that this scenario lives up to its name (Ask a Genius (or Two))." My life is complete. That's a lovely compliment! Akin (similar, related) to the question for Rick, do psychological 'issues' follow genius more often than not, based on observation and reflection on the issue?

Haereid: You're welcome!

The thing with geniuses/very intelligent persons is that they think a lot! That's not a problem per

se, but without some contact with the ground; you can easily get mad. Our thoughts are an auxiliary tool developed so that we can make plans and act better and more effective than we could with pure instincts and intuition. Thoughts are maps. The real world meets us through our senses; to gain mental control we have to live through our senses too. Thinkers, very intelligent persons and geniuses use their mind power excessively; forget eating, running, walking and sleeping so to say, forget smelling flowers and watching birds, forget listen to music and sing in a choir or play in a band. It's natural though; it's easier to use your talents and abilities than do something "odd". Many with high intelligence are afraid of their emotional expressions, and suppress them, I think.

Jacobsen: Erik, who do you consider the most intelligent person in history? Who do you consider amongst the greatest geniuses in history? Who do you consider both among the most intelligent and the greatest geniuses in history? Something akin to the tripartite theory of genius/creativity of Paul Cooijmans with the width of the associative horizon, conscientiousness, and general intelligence exhibited to their highest levels – referencing the last question.

Haereid: The first question is difficult to answer, because we do know about the geniuses but not the most intelligent ones. I could standardize my answer and say Goethe or da Vinci. But they are also geniuses. I guess the most intelligent person who ever lived is unknown; only known to his family and close relations at that time. His or her potential ended at the landfill. Being a genius is also about being known, and being known is about making expressions that impress.

Among the greatest geniuses? Mozart, definitely. Shakespeare, yes. Rembrandt, ok.

Among the most intelligent and greatest geniuses; persons that have done something right for people, that was introvert and intelligent? da Vinci, Galilei and Goethe have to be considered among the greatest geniuses and most intelligent through history. I don't know about the conscientiousness, though. I should say Einstein, but everyone claims that. He is the modern incarnation of a genius, but maybe not the greatest one in history.

Jacobsen: Who have been the women geniuses of the past? Rick and Erik, what kind of geniuses do we need now?

Rosner: The quick and easy answer is that we need collaborative geniuses. This is a collaborative era. When you look at superhero movies and then they roll the credits and thousands of people working on the movie, it is clear that we live in a collaborative era. Not just a collaboration among people, but collaboration as we move into the future between people and A.I. Not robot A.I., but devices that make human intelligence more intelligent. By "collaborative," it means willing to work with other people and not being a dick. This is also the era of MeToo. It means being able to work with people without being an asshole in a number of different ways, including sexual harassment. We have increasing means of hooking up with other people.

For the next year, or so, we are in the first week of the lockdown of the planet because of the coronavirus. Although, this means the end of in-person collaboration for a lot of people for the next year or so. It may mean new inroads into teleconferencing, telecommuting. Right now, everyone is stir crazy. Eventually, everyone will calm down because the deaths will keep getting worse and hospitals around the world become overwhelmed. I think a big number of people will be able to escape the problem by generating work. My wife thinks there will be a renaissance of product creation and creativity. We will have 6 to 9 months of staying at home. People will make

stuff. I contradicted myself a little bit. Most of the stuff will be lonely products. I will uncontradict myself because there will be a glut of pitches and new stuff because most of this stuff will not make it into production until it has been vetted by dozens and dozens of people with the edges knocked up, being punched up, and re-written.

The era of production, people still read books. But the products that people pay the most attention to, the intellectual products. The products consumed most readily like T.V. and video games. These modes of discourse rest of hundreds of thousands of people each. Look there, it is collaborative geniuses. Take Quentin Tarantino, he is very enthusiastic about whatever he does. He is able to infect other people with his enthusiasm and then make movies. Your genius does no good. Unless, you can pitch it and sell it – these days. Ron Hoeflin is like the classic lone wolf genius. He has been working on this opus or catalogue of all forms of human thought for like 50 years. All by himself. Eventually, it will get published. I think that it will be a magnificent work. But 1/100th of 1% or 1/1,000th of 1% of people will see Ron's work as who see *Bojack Horseman* on Netflix, which is, itself, a work of collaborative genius.

You've got Raphael Bob-Waksberg. He plus Lisa Hanawalt came up with the idea of a depressed horse. Hanawalt, before this, had created a whole world of people animals. She is the visuals. Together, plus their whole crew of people, they came up with one of the most moving animated products ever made, which everyone should see.

Haereid: The lack of female geniuses is not lack of intelligent women, but that intelligent women with the perseverance and drive needed have been suppressed in disciplines that men have controlled. If men succeeded they were awesome, if women did, they were witches. That's history and far away, but anyway.

To be politically correct I would mention Marie Curie. To be modern it's appropriate to say Ada Lovelace, and to be up to date it's convenient with Florence Nightingale.

We need geniuses that can find practical solutions and answers to what can unite instead of split us, in general. It's strange, because these days we are faced with such a phenomenon. COVID-19 seems to unite more than separate us. That's an important experience. Historically, we are familiar with things that separate us. It's like the nature gives us a hint because we are too stupid to let the solutions in.

Digression: There are people who nurture the idea of splitting up, by claiming that people who talk about or work in favour of altruism or related either are morons or megalomaniacs. That's creating conflicts. Such ideas should be addressed and discussed. That's the democratic way of trying to solve it.

I think the human power and goodness, humanity as we like to define it, will be nurtured through a common problem or goal. I also think that our production of everything from clean and cheap energy to suitable political systems and new inventions will explode if we manage to gather.

Jacobsen: Erik, what do you make of smart people, even highly intelligent people, who may claim by themselves they're a genius and then inflate their IQs? Based on reading, membership in a wide range of societies, and conversations, how are these people, mentioned in the previous question, viewed by the various societies and individuals within the HRT communities? How do they poison the HRT environment?

Haereid: To hold back crucial information in any situation creates conflicts. Transparency is a keyword.

What is most dangerous to the HRT-environment is when the ongoing personal processes are not transparent. Every one has the right to know if one is a mark for whatever, and on what ground, to defend oneself and be a part of the process. What are unfortunate because of the long-term internal environmental problems it causes are hidden processes, like Kafka-processes, where the accused ones may have clues but don't know exactly what's going on. This is independent of whatever the case and problem is. If someone claims that someone poisons the environment, the accused has to be put on a kind of democratic trial. Otherwise, the environment is based on mistrust and polarizations based on who you like and dislike. That will destroy the environment. A healthy HRT-environment is defined by being open-minded.

If someone means that some are cheating or cooperating or in any way poison the HRT-environment, then this has to be dealt with through a fair trial, let's call it that. We have to address the problem to solve it; we can't just decide that he, she or they poison without making clear what is poisoning and how to deal with it. One of the main problems, as I see it, is that the most trusted and popular ones get a dictatorial right; if such a person dislikes another person, for whatever reason, he or she can easily spread lies and rumours that compromise that mark's status and integrity in the environment, removing that person or those persons from the environment, but also creating a dictatorship, because people ask themselves: What if I become the next mark, the person that Mr. and Ms. Trusted/Popular don't like?

To your specific question: They want attention. Some are young and want opportunities. Some have low self-esteem and want to identify with a high IQ. Some think they can achieve that with the attention that such a profile gives them. But this is a small environment. Even though some are on national TV's and in newspapers, it doesn't mean that this is a complete picture. Measuring IQ is complex. It's a lot of uncertainty to it. Loosen up. The puzzles are games; it should be funny and mentally challenging. Find your peers with the same interests inside the environment. Take every extreme high level of estimated IQ with a grain of salt. That's healthy.

Jacobsen: What aspects of a culture most facilitate genius?

Haereid: Forced conformity kills ingenuity and creativity. I lay stress on this: **It's not about making people equal, but respecting and accepting that we are different.** A premise for this is that every person feels adequate, good enough, as he and she is, with their inborn and other qualities. The misunderstanding, as I see it, arises because we want to adapt; we want people to like us, and since most don't, we have to focus on adapting; compromising ourselves, working against our dreams, wishes and needs.

Think about it: If you knew that every person, or at least the heart of the culture, accepted you unconditionally as you are, from birth to death, wouldn't that be relaxing and motivating, bringing your creativity to birth? It certainly would with me.

We need common goals and destinies; something essential which we share and are conscious about that we all share. This will link us together in a brotherhood, so to speak.

For god's sake, don't squeeze every child into one classroom. Let the smart kids, or the creative kids, or the playful kids, do smart, creative and funny things. Don't strangle creativity and motivation. We are different, and we will flourish if we gain respect for our individuality.

We will start to accept our differences when we become more conscious and emotional about what we have in common. Then we can grow individually and together. Then we will explore and create.

Jacobsen: What do you mean by belief in "essences" in the end?

Haereid: It's a hunch. Everything is based on simple facts, obvious cores, axiomatic truths, and harmonic aha.

If you painted your house your neighbours wouldn't say "Wow!", and neither would they if you proved the Riemann hypothesis (I guess). But if you showed a practical way to copy the sun's fusion process with hydrogen and helium, creating more energy than invested, on earth, most people would say "Wow!".

I think complex structures, in general, should be seen as maps to simplicity, similar to IQ-problems; it's about revealing a simple and obvious truth; essences of expressions, and geniuses are the best to draw such maps and translate them. In the end, everyone will benefit from the drawings because the result will be visible, enlightening and needed; "Was that it? What a beautiful experience! I couldn't anticipate this at any time."

Jacobsen: What HRT tests have the most stringent standards and reliable estimations of true IQ (or true IQ range, only varying marginally by all or most relevant external factors considered impactful on IQ) for those with an interest in finding out in one or a small number of tests, e.g., the Titan Test of Dr. Ronald Hoeflin has been claimed as harder than the Mega Test and among the most highly rigorous (if not the most)?

Haereid: I have to relate this question to the tests I am familiar with, and I stick to the older ones, except T. Prousalis' newer tests which I find especially good. I would say Jonathan Wai's SLSE1 and Prousalis' INSC19 (numerical) before some (idiots) cooperated and destroyed the tests and norms. I think many of Paul Laurent Miranda's tests had some high quality; x&y (numerical), Asit and Simplex (spatial), to mention a few. unfortunately, he has shut down his IQ-test-operation.

The legendary LS-tests (spatial) of Robert Lato have to be mentioned, and SLSE48 (spatial) (Wai). And most of Paul Cooijman's and Jason Betts' tests. Ivan Ivec and Mislav Predavec have made some nice tests too. There are a lot of good, relatively new tests too, that I haven't mentioned.

Jacobsen: How can the community bring more self-irony?

Haereid: The leaders, the most popular and those with most power inside the HRT-environment have to be in front concerning self-irony. It's pleasantly relaxing watching a "superman" looking at his own position with some humour. Life can actually be a joke now and then, especially because we tend to interpret our own lives as extremely serious. There is too much pain to overlook the importance of looking at life from the "wrong" angle, like Monty Python did in Life of Brian. When you hang on the cross singing "Always look at the bright side of life", you kind of understand what I imply.

Everyone can take responsibility being less too serious about the IQ-thing, the measures, and have fun, find peers and motivating topics, being nice and respectful to each other. I guess that will work.

Jacobsen: How can those of the air come down to the earth, be a Goethe or a Shakespeare in love, and tune into the importance of the embodied self, emotions and such?

Haereid: It is kind of difficult for highly intelligent people to let the thoughts take a pause, and just drink your coffee or tea, watching the birds and listening to Bach, Uriah Heep or whatever.

But I think that's one key to avoid getting crazy. You have to rest. You have to find the ultimate combination of body and mind. But I don't know how. I am not an expert.

I try to distract myself, cut off, sort of force me to relax, and manage, maybe because I am convinced; I have experienced being close to insane because of my ongoing thoughts and philosophical (and mathematical…) inquiry. This was when I was much younger.

Appendix I: Footnotes

[1] **Erik Haereid** has been a member of **Mensa** since 2013, and is among the top scorers on several of the most credible IQ-tests in the unstandardized HRT-environment. He is listed in the **World Genius Directory**. He is also a member of several other high IQ Societies.

Erik, born in 1963, grew up in **Oslo**, **Norway**, in a middle class home at Grefsen nearby the forest, and started early running and **cross country skiing**. After finishing schools he studied mathematics, statistics and actuarial science at the **University of Oslo**. One of his first glimpses of math-skills appeared after he got a perfect score as the only student on a five hour math exam in high school.

He did his military duty in His Majesty The King's Guard (**Drilltroppen**)).

Impatient as he is, he couldn't sit still and only studying, so among many things he worked as a freelance journalist in a small news agency. In that period, 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 also wrote some crime short stories in **A-Magasinet** (**Aftenposten** (one of the main newspapers in Norway), the same paper where he earned his runner up (second place) in a nationwide writing contest in 1985. He also wrote several articles in different newspapers, magazines and so on in the 1980s and early 1990s.

He earned an M.Sc. degree in Statistics and Actuarial Sciences in 1991, and worked as an actuary novice/actuary from 1987 to 1995 in several Norwegian Insurance companies. He was the Academic Director (1998-2000) of insurance at the **BI Norwegian Business School** (1998-2000), 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**.

In 1989 he worked in a project in Dallas with a Texas computer company for a month incorporating a Norwegian pension product into a data system. Erik is specialized in life insurance and **pensions**, both private and business insurances. From 1991 to 1995 he was a main part of developing new life insurance saving products adapted to bank business (**Sparebanken NOR**), and he developed the mathematics behind the premiums and premium reserves.

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 among other things in history, philosophy and social psychology.

In 1995, he moved to **Aalborg** in **Denmark** because of a Danish girl he met. He worked as an insurance broker for one year, and took advantage of this experience later when he developed his own consultant company.

In Aalborg, he taught himself some programming (Visual Basic), and developed an insurance

calculation software program which he sold to a Norwegian Insurance Company. After moving to Oslo with his girlfriend, he was hired as consultant by the same company to a project that lasted one year.

After this, he became the Manager of business insurance in the insurance company **Norske Liv**. At that time he had developed and nurtured his idea of establishing an actuarial consulting company, and he did this after some years on a full-time basis with his actuarial colleague. In the beginning, the company was small. He had to gain money, and worked for almost two years as an Academic Director of insurance at the **BI Norwegian Business School**.

Then the consultant company started to grow, and he quitted BI and used his full time in NIA (**Nordic Insurance Administration**). This was in 1998/99, and he has been there since.

NIA provides actuarial consulting services within the pension and life insurance area, especially towards the business market. They was one of the leading actuarial consulting companies in Norway through many years when Defined Benefit Pension Plans were on its peak and companies needed evaluations and calculations concerning their pension schemes and accountings. With the less complex, and cheaper, Defined Contribution Pension Plans entering Norway the last 10-15 years, the need of actuaries is less concerning business pension schemes.

Erik's book from 2011, ***Benektelse og Verdighet***, contains some thoughts about our superficial, often discriminating societies, where the virtue seems to be egocentrism without thoughts about the whole. Empathy is lacking, and existential division into "us" and "them" is a mental challenge with major consequences. One of the obstacles is when people with power – mind, scientific, money, political, popularity – defend this kind of mind as "necessary" and "survival of the fittest" without understanding that such thoughts make the democracies much more volatile and threatened. When people do not understand the genesis of extreme violence like school killings, suicide or sociopathy, asking "how can this happen?" repeatedly, one can wonder how smart man really is. The responsibility is not limited to let's say the parents. The responsibility is everyone's. The day we can survive, mentally, being honest about our lives and existence, we will take huge leaps into the future of mankind.

Rick G. Rosner, according to some **semi-reputable sources gathered in a listing here**, 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 22, 2020: **http://www.in-sightjournal.com/haereid-rosner-seven**; 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 Games, Religions and Secret Societies, Challenging Things, Favourite Philosophers, Favourite Scientists, Smartest Person, and the Wisest Person (Part Four)

2020-04-15

Thomas Wolf *is a Member of the Giga Society. He discusses: memorable experiences; belief systems, religions, and secret societies; the reason for some of these interests; the most challenging thing that he has ever done; favourite philosophers; favourite scientists; smartest person; and wisest person.*

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

Scott Douglas Jacobsen: You enjoy live-action role-playing (LARPs) and role-playing such as escape rooms, free-forms, improv theatre, and murder dinners. What are some of the memorable experiences from these activities – either as a creator or participant?

Thomas Wolf: This ties in with my interest in virtual reality. All these activities are about creating, shaping and experiencing virtual worlds of relatively high complexity. I connect many pleasant memories with them. But perhaps most impressive of all was an experience I had in the early nineties. I had created a fictional fantasy live role-playing game world "Trawonien" with several factions, and a scenario "The King Is Dead" in which those factions competed for the crown. With about 200 players it was not big for today's standards, but huge at the time, and it introduced the (back then new) concept that the outcome was not dramatically scripted, but that the players' actions decided who would be the new king and what further base would be given to the game world. At some point in the game, I watched heated diplomatic negotiations followed by a determined battle and a pursuit, all about an artefact important to shift the balance of power. The "artefact" was some cheap prop, but I had managed to create a setting so immersive that the players for a few minutes behaved like the whole future for them and their society depended on their actions. For these minutes, the action seemed to have crossed the border between game and (virtual) reality. It was the first time that I had experienced that, and it felt having successfully created a world. that this is an experience that authors, movie directors, stage actors, game masters and other creatives all crave and that it is deeply rooted in human nature.

Jacobsen: Even further, you have interests in belief systems in general, and religions, secret societies (Templars, Thule Society, Skull&Bones, and so on). What belief systems, religions, and secret societies including those mentioned?

Wolf: Unfortunately, few people reach the point of delving deep enough into philosophical thoughts to gain a true understanding of their existence, but almost all at least seek to find a perceived explanation and purpose of it. Which is a belief system, in most cases a religion. As such systems/religions are propagated (I have a hard time calling this "taught".), they gain incredible power and shape our society, our reality. For religions and other "public" belief systems, this is obvious and mostly well-researched, from the Vatican to ISIS to socialism. For secret societies, this is not so obvious and shrouded in a lot of assumptions and conspiracy theories, but in many cases true nevertheless, especially as they tend to attract or shape power elites. My personal interest is not so much in one or more specific systems, but in the historic development and interconnections of these systems over time, and in the current situation. It requires of time and effort to separate fact and fiction and to assign probabilities to theories, but I found it interesting.

Jacobsen: Why them?

Wolf: It is complex and can hardly be condensed to a few sentences, but it all mostly comes down to symbols and their various and changing meanings, as symbols are what is passed down over time. To only touch the probably most important example, take the equilateral cross. This seems to have come up as a central symbol as early as the dawn of mankind. It originally represented two things central even to the most primitive cultures: firstly, as a wheel, the four seasons of the years divided by solstices and equinoxes, which determined everyday lives in a primitive agricultural society – secondly, the male and female dualism of the blade (penis, sun ray, giver, Yang) and the chalice (vagina, fertile earth, receiver, Yin). This one symbol shaped our history and today's society. For religions, this is obvious: older religions all over the world used this symbol, including the Assyrians, the Celts and early Christianity. But it changed. In later Christianity, for example, it merged with the simplified Chi Rho and the Tau cross to form the Latin cross of alleged crucifixion, in the East it took the form of the Yin Yang symbol by adding the three-dimensional aspects of shadow fall in the course of a year cycle, as well as the dualist shading of black and white. But even more interesting, in the esoteric tradition and in secret societies the symbol gained utmost importance in the form of the crossed bones, with the addition of a skull for spirit (or later the head of one of several important characters). This "Skull and Bones" were adapted by the Templars as their maritime battle flag, and this was a key use and one that makes this order so interesting. Later the symbol was adapted with numerous different intentions, sometimes good, sometimes bad. The pirates used it due to the naval tradition (check out the Jolly Roger version of Edward Thatch / Teach – "Blackbeard" – for the clear blade/chalice connection). The freemasons for their direct Knights Templar connection. The SS (with their esoteric roots in early 1900s nationalist occultism still vastly underestimated) for their ring and uniform caps, designed by Wiliguth and Himmler. The fraternity of "Skull and Bones" in Yale (vastly influential and much more than a fraternity) used it directly as their symbol. Now, all these groups (and many more) are not directly connected, and they pursued different believes and goals, but they do all have the same root symbol. This is something worth researching.

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

Wolf: The most difficult thing I ever did was probably passing the Giga Society admission test. But "challenging" is more than "difficult," as it implies overcoming not only intellectual but also mental or other obstacles. Therefore I say it was the creation of a computer game "Herzog" between 1993 to 1995. This was at a time when games were already being produced by medium to big studios and teams and with lots of budget, something I wasn't ready to accept back at that time. So, I wanted to publish a game of professional quality – in this case, a video-sequence based fantasy setting buildup simulation – on my own, and I did pull it off. I programmed the whole game logic and graphics, and created my own video format and player and CD hardware access in optimized assembler. I scripted, organized and filmed the video sequences with friends. I organized the production of the game. Unfortunately, it still was a financial loss for me in the end – I had simply overestimated my marketing skills and underestimated the power of the big players in the market who would not let a new competitor rise. But nevertheless, I was proud to have successfully created something on my own that was on the same level as products created by a big company. I had learned valuable skills to do it.

Jacobsen: Who are your favourite philosophers?

Wolf: Without any doubt, René Descartes stands alone as the first man to understand and define

idealism and rationalism. Some great thinkers, especially Plato with his cave allegory, came close to this but were still rooted too much in their belief in matter. Descartes was far ahead of his time and the one turning point in the history of philosophy. He was still hindered by his and his time's unshakeable belief in being created instead of being the creator himself, but apart from that one shortcoming, he simply nailed it. All other philosophers pale in comparison, even the great ones, e.g. Plato, Aristotle, Nietzsche, and Bostrom.

Jacobsen: Who are you favourite scientists?

Wolf: There are so many who would probably deserve to be mentioned, but a few names come to my mind immediately: Eratosthenes, Leonardo da Vinci, Isaac Newton, Albert Einstein, Donald Knuth. It is probably a subjective (and far too small) selection, but they particularly impressed me by being far ahead of their respective times. I'd also like to add Nikola Tesla, who – although or because of being slightly mad – was perhaps most able to think out of the box.

Jacobsen: Who is the smartest person you have ever met? Why them?

Wolf: Quite frankly, I cannot judge who was the smartest person, merely meeting somebody does not provide enough data to be able to do that. But I can at least say who impressed me most in that respect: it was my uncle Bernhard Wolf, who unfortunately passed away a few years ago. He was a renowned astrophysicist in his professional life. After retirement, at a relatively high age, when his daughter (my cousin) moved into the scientific field of biochemistry, he taught himself this – totally unrelated! – field himself on an expert level, to be able to understand what she does and to discuss it with her. In addition, he was a fascinating, witty man with lots of interests and a great sense of humour.

Jacobsen: What about the wisest? Why them?

Wolf: To be honest, it is hard to appreciate any other's wisdom more than one's own, at least after a certain age. One thinks one carefully selected his opinion from all the opinions heard in one's lifetime and therefore understood the world better. even if one still learns and accepts something from someone, that someone is only to be wrong in other respects instead. So, who can be wiser than oneself? I have to admit it is hard for me as well to escape from this line of thinking, so again I will rephrase that question as "Who of the persons I met impressed me most regarding wisdom?" After careful thinking, I name a close, dear friend of mine, Krystian Misztela. I am now realizing that he may be such a close friend exactly because of that wisdom. We disagree about some things, and, as he is significantly younger than me, he may, sometimes, be a little bit more impeded by emotional irrationalities and may still have to learn a few things and make a few experiences. But he comes from a significantly less scientifically oriented environment. I strongly doubt that I could have achieved his level of wisdom at his age within those environmental constraints. So, yes, I am impressed by his wisdom.

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

Appendix I: Footnotes

[1] Member, Giga Society.

[2] Individual Publication Date: April 15, 2020: **http://www.in-sightjournal.com/wolf-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.

Ask A Genius (or Two): Conversation with Erik Haereid and Rick Rosner on Non-Genius (Part Eight)

2020-04-01

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 6.00+ (or ~6.13 or 6.20) for Rick – a general intelligence rarity of 1 in 1,009,976,678+ (with some at rarities of 1 in 2,314,980,850 or 1 in 3,527,693,270) – 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: On the flip side of the previous line of questioning, I want to look at genius going awry and the supernatural, as these may be related to one another in some ways. Some obvious; others not. We covered intelligence and genius in an extensive manner. One in which the genius gets defined and affirmed, in talents and productions.

However, what about the opposite or its negatives? What is genius not?

Rick Rosner: With Genius, there is a quality novelty. There is new stuff, new acts of the imagination that are not shitty. When I am talking non-sense to my dogs, most of what I say is not funny or interesting. It is just a flood of stupid syllables or a bunch of bad rhymes. Were it caught on camera, there is no quality there. Non-sense can be inspired like the poem *Jabberwocky*, which is all nonsense syllables. But it is good. The stuff that isn't inspired or can tell where everything came from. That it is just a repackaging of shit that you have seen before. All of that stuff sucks. Sometimes, genius is being the first to express something persuasively that seems obvious in retrospect, like plate tectonics by Alfred Wegener. People throughout history have occasionally proposed that with the coastline, or at least ever since there were decent maps of the world, that the continents fit together. He is the one who made the argument persuasively enough that it stuck. He got the credit and gets to be considered its founder. He took something that doesn't feel like an act of creative genius, like Orson Welles and *Citizen Kane* feels like an act of genius. It wasn't a work of art what Wegener did. He pointed out a truth. You can be creative. You can be true. It has to hit, though. You might be able to make the case that the genius changes the culture. Although, you could argue that there are undiscovered geniuses. People who are unlucky to not have their stuff discovered, at least not until later. That's what the deal is: adding to the load of stuff that belongs to humanity that has been thought up.

Erik Haereid: It's when you are not creative, inventive, do not use your inner power of ingenuity to make expressions that are visible to others, if you copy others. A society's lack of will or abilities to evolve towards a better community is the opposite of genius. Societies that suppress individual expressions, like dictatorships, represent the opposite of genius. "Better" is disputable,

but in my view it's the best for preserving the needs for everyone and all.

If one "genius"' creative expressions suppress the others, such that the society stagnates or is exterminated it's the opposite of a genius, even though the invention is clever.

Jacobsen: What do you see as the myths about genius?

Rosner: There's the genius who is just bad at life and has a miserable life. There is the miserable genius who is all fucked up, never made money, lives in a hovel, never had a girlfriend, etc. There used to be stories that ran in the *Inquirer* every year or two that was about, "Look at this fucked up genius, aren't you glad that you're not a genius?" Or just genius stereotypes, absent-mindedness, thinking about abstract shit and not paying attention to what is going on around him, it is generally a "him" by stereotype. If it is a her, wearing glasses, sexually frigid, needs to have her glasses taken off and hair taken down to release her inner sexy girl, this is a myth that is like the librarian. The girl genius runs into the librarian. The good at math and bad at life, good at academics, stuff. Every *Bond* villain is a kind of a genius. There's the evil genius bent on world domination. There's the busy penis genius Picasso. Usually not a math guy, it is an art guy or a novel guy. His unfettered creativity is connected to his unfettered penis.

Jacobsen: [Laughing].

Rosner: A lot of the stereotypes about genius are connected to people who can't follow, or live, an ordinary life with going to the office and then coming home to the family. The genius who can't do the 1950s parent lifestyle. They have to go and have adventures. Most of the stereotypes bounce off that. A gift to distancing the person from normal human interactions and behaviours. You just go there and then think about what are behaviours that take somebody away from normal lifestyles and behaviours. Anything that you can think of, then you can put on the genius stereotype. It is the wheelhouse of that stereotype without having to enumerate every instance. In *Little Man Tate*, which was about little geniuses, the most obnoxious was the mathemagician who wore all black plus a cape.

Haereid: Heh, that the genius always is the inventor of the idea. The genius makes an idea visible, known, through a purification and refinement of it. You could have a bunch of highly intelligent, invisible persons evolving several smart ideas, and you have that one lucky, or not of course, bastard that takes all the credit.

That the genius is always highly intelligent. This is simply not true. That geniuses are mad and avoid any other activity than thinking, and that they are depressed. That's not true either. And the scientific type; good at math or physics. I guess there are some or many of the genius artists, painters, composers and writers through history that couldn't add two numbers.

Jacobsen: What truths dispel those myths?

Rosner: I feel like at various times in the past century. I don't think fame came into its own until the 20th century. But you don't really get the fame industry until the 20th century. During various eras, famous people killed themselves through misbehaviour. Sometimes, it is through shitty behaviour like driving while drunk. William Blake said, "The road of excess leads to the palace of wisdom…You never know what is enough until you know what is more than enough." It is kind of the popular picture of gifted, creatives, where they were out of hand in all areas.

Haereid: That someone write about those myths as myths? Get to know a genius better? To the public it's boring with ordinary traits on geniuses. So, I guess it's difficult to convince people

that Einstein somehow wasn't crazy, like the iconic picture of him somehow tries to paint. I don't know. People are not searching for the truth but to fulfill their needs.

Jacobsen: What does "out of hand" mean in this context?

Rosner: Drink, druggy, fucky, getting in fights, suicidal, manic, and depressed, it is just that shit, and unhinged. John from the *Beautiful Mind*. A truth of a lot of genius is a lot of people who were really smart have a natural tendency to not be out of hand or have done the math on it and realized that it is less trouble to not be out of hand. The truth behind a lot of genius is that a good fraction of geniuses has lived fairly normal lives. That's not always frickin' true like William Marsden who you wouldn't exactly call him a genius. He invented *Wonder Woman*. He thought women needed a superhero to inspire them the way boys had them. I forget what else he did. It wasn't his main deal. And he had a three-way marriage. He and his wife took in another woman who loved him. They were banging for a while. You've got a certain fraction of a certain segment of the genius population that is going to find it worth their while to make up their own rules about behaviour. These could be overlapping segments. You could have people who live lives that are extremely traditional in some ways and still really weird in other ways. They did a whole T.V. series about Masters & Johnson who mapped sex. They studied human sexual response and had respectable careers within academia when they weren't getting in trouble for having sex. They had enough weird sex stuff going on with them or around them that they made a three- or four-season T.V. series about them. The truth about geniuses is that sometimes they make up their own rules. Sometimes, they don't. Sometimes, the rules that they end up settling on is that it is easier not to be all weird all the time. Again, this is a whole area, where you could pretty much suss out what you would find with a map of risk-to-reward, or how much energy it takes to do shit and how much energy somebody has to spend on stuff. A couple of years ago, you and I were talking about the economics of thinking [Ed. ***Cognitive Thrift: Volume I***]

You don't get thinking for free. It is not unlimited. Similarly, you can imagine geniuses as people who have more cognitive and behavioural money to invest in their lives, to engineering their lives. Given the more energetic situation, they have more energy. They have more stuff to throw at life. That means that you're going to get a wider distribution of behaviours from a weirdness that takes various forms. Within that envelope, you've got normal behaviours for the people who have thought about stuff and decided, "There is enough good stuff on T.V. I do not need to spend 100 nights a year on Tinder, Grindr, or whatever else, having weird shitty sex with strangers." The more I talk about this. The more that I realize that there is a model that when applied to human behaviour, an energetic model or economic model. It would allow you to invent fictitious genius behaviour given geniuses having more energy to do weird stuff, and also being somewhat psychopathic or not constrained by convention.

Jacobsen: What do you make of fake geniuses? Those claiming the status by themselves, for themselves, and, in fact, sometimes fooling a large number of people and garnering followings. They may argue for supernatural powers, as if they can read the future, read minds, have a direct communication or special insight from God, and so on.

Rosner: In the past 25 years, there has developed a pick-up artist community with guys developing strategies for women becoming interested in them. The reason that it is more of a movement now than 50 years ago is because the how to pick-up girls guides 50 years ago were just shitty. They weren't very helpful. They weren't based on any strategies that would get you anywhere based on the modern deal. Modern strategies include things like the most well-known pick-up

artist strategy of negging. You don't go up to a beautiful woman and then tell her she is beautiful because everyone tells her she is beautiful. You tell her something designed to confuse her. The standard example: "Your nose does something weird when you laugh." Now, the woman, instead of basking in being beautiful, is like, "What does my nose look like when I laugh?" A pick-up artist is supposed to use the discombobulation to get there. Anyway, to get back to fake genius, it is a way to get stuff, get laid, get money, get recognition – professional or otherwise, to get adulation. It is like being a T.V. preacher. It is a way to have the license to get people to give you shit if you're good at it. There is deluded genius. There are people who *think* that they are supergeniuses. I don't know if anyone has interviewed Raniere extensively or at all because he is in prison. It would be a semi-interesting thing to explore how much of his own bullshit that he believes, probably quite a bit or maybe it varied from moment to moment. He scammed the Bronfman sisters who are heir to the Seagrum's fortune. He scammed them out of $100 million for him to invest and make a shitload of money. He lost the $100 million. When he talked them out of giving him $100 million to invest, I assume that he thought that he was a genius investor and could make a bunch of money from investing. Otherwise, if he was just a scammer who didn't believe in his ability to invest, he would have just deposited it somewhere for his own use and then invested it not crazily. He, maybe, would have been a hedge fund guy trying to figure out the best way to make money while not losing most of the money. Instead, he probably thought that he had good instincts and lost $100 million. To me, this indicates that, at some point, Raniere really believed in himself. Maybe, the shit changes. I don't know what this says about him believing in himself or not with him fucking his harem of sex slaves. I don't know if he told himself that he was making the women that he was having sex with more enlightened, so it was more worth their while to put up with his shit. There is the potential, among fake geniuses, for delusion, for believing in your bullshit.

Haereid: People who really think or make people believe they are God or have supernatural powers, are either ill, delusional, hallucinating, or they are just manipulating to gain a benefit.

Some people manipulate, like an alchemist, or a priest that convince you that the members of the church have to pay him a tithe or something; he's God's representative on Earth. If this priest proclaimed that he sold dreams, that this was transparent, like Hollywood; it would be right and fair, I guess. I gladly paid money buying Paulo Coelho's book The Alchemist, and not because I believe in alchemy.

Fake geniuses often utilize vulnerable persons; persons in personal crises and the like. Their "inventions" are dreams, expectations and divinations, and they promise this to happen. A premise is that people really believe in these lies.

There is a problem concerning trust and vulnerability. The optimal case is that we have this healthy skepticism towards any man-god. It's a known thing that charming people, often psychopaths and sociopaths, have the greatest influence on vulnerable persons. I think the society, friends and a trusted family have to deal with that. But there are a lot of power in some people, and the ability to convince and lead is sometimes godlike and misused, unfortunately. I have discussed the phenomenon psychopaths with a couple of psychologists, and asked them what to do when one meets one. And the answer is unfortunately not very helpful or scientific: "Run!"

Jacobsen: How can the general public, akin to warnings about margins of error in the HRT world, be warned about this self-aggrandization and overt narcissism, even treading into delusions of grandeur?

Rosner: The thing that most protects the public against stuff like that is the public could not give even 3/10ths of a shit about genius, whether self-proclaimed or legit generated by an IQ score. There was an era when genius had more clout in the 1960s when people cared more about it. Nobody cares that much anymore. Genius is not that much of today's cultural landscape. You have so-called geniuses who have given us huge chunks of our cultural landscape, like the Bill Gates' of the world. We are more concerned about the devices than the geniuses who created them. Those geniuses, by the way, are captains of industry. There have been a bunch of movies about Steve Jobs. People are, at least, somewhat interested in him. But there's even less interest in geniuses who aren't billionaire captains of industry. Nobody cares about them. Unless, the genius is an engine that drives a fictional story. It makes a certain amount of sense that there is not a lot of room in the world or in the *zeitgeist* for genius. I would argue there is a lot more room. It is a failure of programming to exploit smart people. I did four pilots for shows about geniuses. None of them went anywhere. I've pitched and developed a shitload of projects for T.V. about making yourself smarter, about geniuses competing. All of this different stuff. None of this has gone anywhere. It is a failure of terrible reality T.V., to realize that super smart people are just as exploitable train wreck reality entertainment as any other group of people. There is a problem of working with smart people. You may have to roll more footage, or maybe not. Also, smart people are not good-looking idiots. Beautiful people, there's always entertainment built around beautiful people. So, if you are casting a reality show, and if you pick the *Bachelor* and the *Bachelorette*, they start with 25 or 30 bachelors or bachelorettes each season. They are looking for people who are interesting and beautiful. I am thinking that there are probably people who could get on the *Bachelor* without being that interesting if they are super duper hot. I don't cast for it, anyway. There's a bar for interestingness when certain reality shows are casting beautiful people. It is a problem when there's another set of criteria that knocks out your beautiful people. For instance, porn, the most beautiful people in the world tend not to do porn, because porn selects from the set of people willing to do porn. That sub-set of everybody generally eliminates the most beautiful people. You can have good looking people in porn, but you can't have the best-looking people in porn. Similarly, if your sub-set of everybody is people who are really smart, it is such a smaller sub-set of humanity. Also, it is a different sub-set than the people who will do porn because the sub-set of people who will do porn overlaps with the people who can make money off their looks. The sub-set of people are really smart has very little overlap with the sub-set of people who can make money off their looks. So, if you are doing a reality show about smart people, then you're going to have to have all sorts of compromises made for those people to also be attractive. So, you'll have a show with smart mostly unattractive people or slightly less smart but slightly more attractive people. In either case, you're a little bit fucked. Also, reality producers are lazy. They're, maybe, not willing to put in the extra work to come up with a decent product. Even though, your people aren't as beautiful as the people on the *Bachelor*. So, geniuses probably should be more in the *zeitgeist*, but reality shows have not adequately exploited them.

Haereid: I agree with Rick: The public doesn't care. But some outside HRT are interested and curious, and some in the environment are on T.V. and in newspapers too. So, sometimes journalists do show some enthusiasm. They want a story.

I think that to gain the public's interest you have to be a real genius and not only on paper; you must surprise people with your genius art or invention.

I repeat: It's necessary to clean up within the HRT-environment. There are a lot of good intentions and work, and some turmoil too.

Jacobsen: On supernaturalism, does this seem real to you?

Rosner: Nope!

Jacobsen: [Laughing].

Haereid: No. What is real is all the stuff we haven't revealed yet. People tend to overlook the things we don't know, and fill the empty spaces with history. Then every unthinkable event becomes impossible.

I think that everyone has powers that we don't get hold of and not used. It's a lot of social and other depressive forces that prevent us from getting in touch with these innate, nuclear powers; but they are not supernatural. It's a gap between what we do and our potentials. We can see that as a potential per se, and sort of a destiny; we can approach and getting closer to our potential, but never exploit all of it.

Jacobsen: Do claims of the supernatural seem like ancient mythologies or extrapolations thereof? A sort of extension of primitive, less rigorous forms of thought into the current more rational, more scientific era, in spite of the attendant problems of the power of science and human proclivities.

Rosner: Not exactly, when people make up stuff, it is easier to get a better-quality made-up product if you are, at least, grounded in the history of made-up stuff.

Haereid: You mean like an archetypical inheritance? Or that we need to preserve some materials in spite of what is logical?

It's maybe a part of it. Perhaps we don't dare to feel safe about science yet; it doesn't give us the comfort we need. We have to trust it more than we do, and meanwhile we rest on the myths and the idea of supernatural forces. That's a thought.

Jacobsen: How do the standard operations of religious frameworks or structures of looking at the world lead to asserted supernaturalisms rather than naturalisms?

Rosner: The deal is, we have only had science for a few hundred years. But people have been looking for ways to understand the world and for understanding for 20,000 years. So, you've got a wrong, bad, but interesting, explanation stretching back thousands of years. That's where most of the religions of the world, probably all of them, are an attempt to order the world, to understand it, and to gain some measure of control, or some solace over the shit that happens. Humans as generalists, as the most thinky species on the planet, are drawn to, our niche is, exploiting regularities in the environment – figuring out how shit works. We are drawn to, or we are compelled to, explain stuff. The stuff that is harder to explain will fill up with wrong explanations.

Haereid: We need explanations for everything; it's in our blood. Science doesn't give all the answers. Maybe it never will. Birth and death, what's before and after? What are thoughts and why can't I rest in my emotions? Why do I fear things that aren't real? Why don't I instantly understand what is real and not? What is phobia? What is love?

Thunder is caused by Thor until you rest in peace with another answer, scientific or not. Our culture is familiar to us, we recognize it, and we feel safe about it, whether it's faith or science.

Manipulation, brainwash, culture. We don't have a choice, there are no alternatives. That's another angle. In secular communities, faith could be more of a choice, but then you have the needs, including needs of affiliation; you choose believing in something supernatural because

everybody else does. The critical voices belong to the unpopular minority. Then you don't have a choice either, because you need an answer, and since science doesn't, you choose a supernatural solution.

Jacobsen: Are religions factually correct or incorrect to make these assumptions in their views of the world?

Rosner: In the last 100 years, probably the last 60 years, you have Popper and Kuhn who theorized about the history of science, right?

Jacobsen: Yes, and Lakatos and Feyerabend.

Rosner: When people started analyzing how science works via a philosophical framework, or an epistemological framework, philosophers came up with the idea of falsifiability. It is not science. Unless, you can run an experiment and the results determine whether your theory is true. So, shit that is not science that attempts to explain the world lacks falsifiability. That might be the biggest sword to cut at shit that isn't science or the biggest basket to throw shit that isn't science into. The motivation to do what religion does, to try and order the world, is a good thing to do. But when you end up with a system that cannot be disproved, that rests on faith, then that's not a factually correct thing.

Haereid: It's an approach to claim that answering such questions are not science until you have proved it empirically; scientifically. It's guesswork. It's for fun. But the resulting wars and conflicts that may come from such disputes are not fun. People use nonscientific methods to claim that their view is the right one, and the others' view is wrong. And they mean that this is it; it's no basis for debate. The problem is when you answer these types of questions without a stringent tool, without some thoughts about the epistemological angles to knowledge per se. As long as the conclusions create disagreement either one of the sides is wrong, or there are two equal truths: rationally. Then quarrelling is nonsense, at least in a non-psychological way.

Jacobsen: Is faith, at this point, net bad or net good?

Rosner: There are different kinds of faith. As optimism, as existential optimism, it is a good thing. You go out into the world and keep doing stuff. Even though, there is a lot of evidence in the world that you won't live forever. That you'll get old and be uncomfortably old, and then die of some horrible fucking disease. There's a lot of evidence that there is a lot of unrewarding stuff out there. But persisting in defiance of that for the pleasures of the world, it is a kind of a faithful optimism; that, I think, is a good thing. Perverted faith like the way a lot of American evangelism has turned rotten is a bad thing. Believing in bullshit or, at least, acting as if you believe in bullshit for political purposes or for financial advantage, like Jim Bakker, of Jim and Tammy Faye Bakker, a religious scammer from way back who went to prison for it in the 1980s. He is back selling bullshit coronavirus cures and preventatives. If you go on Twitter and look around and google, you can see some evangelicals – 4, 5, 6, maybe 8 – or media heavy preachers promising salvation from coronavirus in the U.S. if you just send them money for prayers or bullshit products. That kind of faith, the faith behind that, or perverted faith, is obviously terrible.

Haereid: Faith is good as an aid to survive inner demons; to survive life. Faith is good if you become a better person to yourself and others; we need more of the Golden Rule as long as we lack resilience. But as a cult, a brainwashing scenario, it's net bad; it has to be a choice, not coercion. If you become a social parasite creating conflicts and wars because of your faith, it's bad, obviously.

Jacobsen: Finally, why do some real geniuses, or even fake 'geniuses,' fall into supernaturalisms and grandiose proclamations of supernatural powers and some special cognitive powers?

Rosner: I hate talking about slippery slopes. Because if you look at the landscape of effort and reward around people who present themselves as geniuses, like Raniere, Raniere evolved a system, a philosophy, a cult, that, eventually, allowed him to build a harem of women who disciplined themselves to, say, stay super skinny because that is what gave him a boner. So, being rewarded for claiming to be a genius is what propels, sometimes, so-called genius to get fucked up, whether it is sex or money, or self-delusion, or lack of discipline, I've got this theory of the universe, which I've never put on a firm mathematical footing. But I still like thinking about it, and still think that it is right. My laziness means that I can reward myself by thinking thoughts about the universe, which I think are profound and get some emotional reward via the pleasure of thinking big thoughts without putting in the effort. Einstein spent a bunch of years. He came up with Special Relativity in 1905. It took him until 1915 until he came up with General Relativity. He suffered a lot. He did not have a large library of mathematical technique in his head; he half-understood how things like gravity should work. He had to keep going to his friends to look for mathematical models that might encompass some of his more nebulous thinking; his instincts about gravitation, which took 6 years, 8 years, maybe. I don't know when he started after 1905 on General Relativity. But there has been a bunch written about the false starts and the work and suffering built to get to the mathematical framing of Special Relativity and General Relativity. I have not done this for Informational Cosmology. I have a little bit done of it. But we do not have any math. I still get the wanking…

Jacobsen: [Laughing].

Rosner: … of thinking big thoughts and feeling like a genius. But the lack of discipline means that there is no math. You can get that kind of drift. Let's assume for the sake of this, I am an actual genius. That the physics of this will turn out to be true. But that whole thing could happen with someone who isn't a genius and who is a deluded person. That whole thing about thinking profound thoughts and just wanking mentally. It is one of the potentially dangerous rewards od doing genius-y thinking.

Haereid: It's human. When you become famous for an invention or piece of art, it's difficult not to elevate mentally. Humans have this abnormal ability to amplify exponentially one's identity; god or devil, more worth or less worth than everybody else.

Then it's natural to become megalomaniac, delusional. Why shouldn't you? I guess it's the same with popularity in general; it messes up your brain. It's hard to maintain the idea of who you are when everybody confirms that you are something else. If you manage to change peoples' view on something essential, like Copernicus, Newton and Einstein did, I guess it's a hard to stay on earth identity-wise. The challenge is staying mentally healthy if you make giant leaps in our culture, think you do or are extremely popular, whatever reason.

Appendix I: Footnotes

[1] **Erik Haereid** has been a member of **Mensa** since 2013, and is among the top scorers on several of the most credible IQ-tests in the unstandardized HRT-environment. He is listed in the **World Genius Directory**. He is also a member of several other high IQ Societies.

Erik, born in 1963, grew up in **Oslo**, **Norway**, in a middle class home at Grefsen nearby the for-

est, and started early running and **cross country skiing**. After finishing schools he studied mathematics, statistics and actuarial science at the **University of Oslo**. One of his first glimpses of math-skills appeared after he got a perfect score as the only student on a five hour math exam in high school.

He did his military duty in His Majesty The King's Guard (**Drilltroppen**)).

Impatient as he is, he couldn't sit still and only studying, so among many things he worked as a freelance journalist in a small news agency. In that period, 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 also wrote some crime short stories in **A-Magasinet** (**Aftenposten** (one of the main newspapers in Norway), the same paper where he earned his runner up (second place) in a nationwide writing contest in 1985. He also wrote several articles in different newspapers, magazines and so on in the 1980s and early 1990s.

He earned an M.Sc. degree in Statistics and Actuarial Sciences in 1991, and worked as an actuary novice/actuary from 1987 to 1995 in several Norwegian Insurance companies. He was the Academic Director (1998-2000) of insurance at the **BI Norwegian Business School** (1998-2000), 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**.

In 1989 he worked in a project in Dallas with a Texas computer company for a month incorporating a Norwegian pension product into a data system. Erik is specialized in life insurance and **pensions**, both private and business insurances. From 1991 to 1995 he was a main part of developing new life insurance saving products adapted to bank business (**Sparebanken NOR**), and he developed the mathematics behind the premiums and premium reserves.

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 among other things in history, philosophy and social psychology.

In 1995, he moved to **Aalborg** in **Denmark** because of a Danish girl he met. He worked as an insurance broker for one year, and took advantage of this experience later when he developed his own consultant company.

In Aalborg, he taught himself some programming (Visual Basic), and developed an insurance calculation software program which he sold to a Norwegian Insurance Company. After moving to Oslo with his girlfriend, he was hired as consultant by the same company to a project that lasted one year.

After this, he became the Manager of business insurance in the insurance company **Norske Liv**. At that time he had developed and nurtured his idea of establishing an actuarial consulting company, and he did this after some years on a full-time basis with his actuarial colleague. In the beginning, the company was small. He had to gain money, and worked for almost two years as an Academic Director of insurance at the **BI Norwegian Business School**.

Then the consultant company started to grow, and he quitted BI and used his full time in NIA (**Nordic Insurance Administration**). This was in 1998/99, and he has been there since.

NIA provides actuarial consulting services within the pension and life insurance area, especially towards the business market. They was one of the leading actuarial consulting companies in Norway through many years when Defined Benefit Pension Plans were on its peak and companies needed evaluations and calculations concerning their pension schemes and accountings. With the less complex, and cheaper, Defined Contribution Pension Plans entering Norway the last 10-15 years, the need of actuaries is less concerning business pension schemes.

Erik's book from 2011, ***Benektelse og Verdighet***, contains some thoughts about our superficial, often discriminating societies, where the virtue seems to be egocentrism without thoughts about the whole. Empathy is lacking, and existential division into "us" and "them" is a mental challenge with major consequences. One of the obstacles is when people with power – mind, scientific, money, political, popularity – defend this kind of mind as "necessary" and "survival of the fittest" without understanding that such thoughts make the democracies much more volatile and threatened. When people do not understand the genesis of extreme violence like school killings, suicide or sociopathy, asking "how can this happen?" repeatedly, one can wonder how smart man really is. The responsibility is not limited to let's say the parents. The responsibility is everyone's. The day we can survive, mentally, being honest about our lives and existence, we will take huge leaps into the future of mankind.

Rick G. Rosner, according to some **semi-reputable sources gathered in a listing here**, 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: April 1, 2020: **http://www.in-sightjournal.com/haereid-ros-**

ner-eight; 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.*

Group Discussion on the Near, Middle, Far, and Indefinite Future, First Responses Session: Christian Sorenson, James Gordon, Matthew Scillitani, Rick Farrar, Rick Rosner, and Tor Jørgensen (Part Two)

2020-04-01

Christian Sorenson, James Gordon, Matthew Scillitani, Rick Farrar, Rick Rosner, 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] with brief biographies. They discuss: the previous session's responses.*

Scott Douglas Jacobsen: Several participants commented on the following prompt:

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 full prompt became:

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.

The first comments can be found here: https://in-sightjournal.com/2020/03/15/hrt-one/. You may comment on the general set of first responses or to an individual response in a respectful and considerate manner in this session, as a response to the responses/comments session. This is conducted between March 16th and March 31st.

Christian Sorenson: I will base my comments on the set of responses given. It strikes me that in relation to the different temporal instances regarding the near, medium, far and indefinite future, all of them postulate more or less the same idea, although some make mention of cyclicality. On a differentiated scale is evident "the subliminal belief" of an everlasting and unlimited development embodied in multidimensional ways. Because of this, special emphasis is placed to technological advance, not only in artificial intelligence, medicine, informatics engineering or aerospace research topics, but also in such areas commonly denominated "softer", as long as they have to do with the multiple possibilities to organize our communities and society. Continuing with this reasoning they address political issues and new forms of a social contract. Reference is

also made to cultural evolution, which in this case I will define and classify as “formal” and “material” respectively. By ”material” it will be understood as any human expression which has a tangible instrumental purpose, that is to say that promote, make possible and sustain life in common. The “formal ones” on the other hand, will be all those manifestations that grant identity awareness to individuals and a feeling of belonging to certain groups of peers. In turn, the latter would have to do with the generation of ideational constructs, which modulate normatively and emotionally our interpersonal relationships, and that may or may not be loaded with significances of moral worth. In my opinion, ultimately, these allow us to exist as symbolic and significant subjects. Said in this manner, certainly not only the technology but also other expressions of spiritual and artistic order will be “integrals” since they would be both “formal” and “material” in nature.

This leads to wonder about what would be society’s “nuclear organizations,” and specifically of the family construct as a concept, that was touched at least tangentially by some. Regarding this last, in confrontation to the continuum of time, it is plausible to ask whether this basic emotional bond referent is going to allow or not based on the legacy we already have with the history of humanity, a redefinition that questions its essence and ultimate meaning “ad eternum”… Posing it for its opposite, will the existence of society be possible if family as an entity disappears, even if this is taken to an exercise on a purely logical and theoretical level?

If it is about making “predictive futurologies” in a temporarily segmented future that visualizes the world “as a whole”, in the sense of seeing everything that exists uniformly, then I have no doubt why it is possible to believe in something similar to an “asymptotic development”. Indeed, I believe that “being” is not equivalent to “existing” since apparently everything is definable by its distinctive properties and therefore it is possible to postulate that exists distinctive and materially delimited essential qualities, that last beyond the particularity of each thing and that could be considered analogically as “archetypes”. The fact of not being able to discriminate what is characteristic of each “thing” in relation not only to its “being and existence” but also to its formal unique properties, may be an explanation of why a “supposed demiurge” puts us “on check” once again in history with the moment we live in now. In this “tragicomic parody” it seems that something not only of the nature that surrounds us rebels against ourselves and does not forgive…

Indirectly related with the above I wonder about linearity in the most simple and basic sense possible making an analogy with the line, that is as the closest distance that joins two points in space. Up to here and leaving aside if it is an arithmetic or exponential function, how far we are here in an “imaginary” as can happen with the relativity of time or space, and therefore we are both outside reality and the symbolic world? When you think about the future and progress it gives the impression that it is done linearly and in consequence in a “specular” (facing a mirror) way. Then it’s no wonder that things suddenly seem to “break out,” since what it is faced is just “virtual reality.” I will relate this to the idea that “nothing would be more permanent than change.” If and only if it is assumed that something changes while other remains constant. And then what is the force that mobilizes everything, being it “a failed act” or not? Perhaps “dualism”, but in my opinion not as a “flowing transforming sequence” due to the fact that there is no kind of balance or integrative dynamics that governs it. Maybe neither good nor evil exists as such in the measure everything that exists “should be seen according to what”… In other words, nothing or nobody is “what it intends to be” because there is an essential impossibility “beyond the will to power” in every individual subject to fully express what he is.

Everything seems to indicate that as human beings "we have become too human"… In metaphorical terms we could say that we have been "dancing" with everything for a long time, but now "they are dancing" with us.

James Gordon: For me, maybe the most interesting and yet not too challenging to (attempt to) predict trends are technological ones, which is basically where I started last time, so I will keep going with that. We have a lot of data from how technology has developed so far, and probably most importantly is how fast it has done so. Technology develops, in more or less scientifically predictable ways, which explains why some (not all) science fiction authors have actually been pretty good at predicting the future thus far (though usually they've been a little ahead of schedule, e.g. 1984, 2001, etc).

Arguably (but not easy to argue against), the most remarkable developments in modern technology happened as result of quantum mechanics. I'm not an expert on science or anything like that, but my understanding is that pretty much everything we use in the form of computers and so on is the result of Niels Bohr (among many others) following through on quantum mechanics starting about 100 years ago, largely in opposition to Einstein's clinging to classical mechanics.

Suffice to say, we are going to have exponentially unexpected developments as result of more quantum mechanical technologies. It will be very hard to predict exactly when things will happen, but I think we can get a decent idea of what will or at least may happen. This crazy phenomenon of quantum entanglement has been a proven fact for quite a few years now in a variety of experimental settings, and has become part of scientific canon. Yet there are seemingly pieces missing from these quantum equations and the theory is itself quite baffling on many levels. Again, I don't know all the ins and outs of it, but I imagine that some very smart people will be able to make things happen for us on a quantum level (in the form of nanotechnology; all microchips were themselves the result of harnessing quantum phenomena, so we're well on our way to optimizing quantum computing recursively going forward).

So, what might this involve? There could, to go to one extreme, someday be teleportation devices like what you see in Star Trek. Already some (for more or less essential and practical purposes) dematerializing and rematerializing of particles over a distance has been accomplished on a small scale. I think over time it's reasonable to assume that this could very well be possible with larger objects (and people). Along this wavelength (no pun intended), what will it mean when we can duplicate something, or someone, precisely? I will be looking at myself. I will be aware of what I am. My consciousness will have been split into two. So, the nature of consciousness is going to change completely if/when this happens. I imagine that the same thing will happen on the level of AI. If we can replicate a person precisely in technological form, this will be essentially identical to the person. In at least highly virtualized ways, immortality may itself become possible. But individuality may no longer exist. There could be 100 of you out there, people who look exactly like you. Maybe people will all look the same. That's just an exaggeration to give you an idea of how things will change when suddenly we can duplicate all kinds of things (which will first happen in virtual settings but in parallel will be developed real life counterparts more slowly). Like with others, first we work with simulations and models and then we go to the real deal.

Yet even before, without going to the "real deal" of flesh and blood, we could theoretically live inside machines and AI forever (a common trope of some popular science fiction novels and films). As long as there is technology and computing power to support it, human life could be

replicated in machines, and voila, we are no longer human, yet we are still somehow ourselves. This line between reality and simulation which has already become rather blurred via computer technology will only become increasingly more blurred until we will not be able to differentiate. So, it's going to be a wild ride (though in this lifetime we may not see anything too "out there". But our kids probably will, and their kids, and their kids, and so on).

I'm just going to go on a limb with this and say it's safely in the "far future" category. I think we might be looking hundreds of years in the future or more here, although I've seen some predictions from the "avatar project" about what will be possible in our lifetimes. I don't see us getting there all that quickly. Going back to the teleportation idea, instantaneous travel over distances will likely be possible. It will become as "safe" as any kind of travel we have now, although to us now it sounds horrifying to think of what could go wrong. I think we will eventually get there, a little at a time, by brave souls who are willing to try this stuff out. And there may be some inevitable sad cases that end up like Brundle Fly. Although it may sound a bit contrived, like I said before, I don't think it's at all unreasonable to reference **some** (and I emphasize some, not all) popular science fiction books, movies, tv shows, etc. to get a sense for what the far future might look like.

Many things in science fiction probably can't and won't happen. For example, I don't think time travel will happen, at least not on any very significant scale. It just seems too out there to me and makes no sense whatsoever in practical terms, given that we are still here (I think). Faster than light travel I think could happen. Again, this is due to quantum mechanics. Einstein said nothing can travel faster than the speed of light in a vacuum, but apparently quantum particles are instantaneously entangled at a distance, which means they can in fact travel faster than the speed of light. Somehow information is going from one to the other, in an experimental setting it has been shown this information exchange is faster than the speed of light. So, either something is traveling, or there is some kind of unseen "wormhole" or "connection" uniting them that makes them in fact identical to one another. Maybe needless to say, Einstein ran into serious issues making sense of this, and died without arriving at an explanation. However, his ground-breaking ways of understanding relativity, in particular space and time, were instrumental in reconceptualizing modern physics, and we actually have him to thank for quantum mechanics as well, although he couldn't take it far away from classical mechanics, which to him seemed more stable.

So that's what we have been harnessing with the development of computers (this extremely fast way that particles move around on a subatomic scale). Breakthroughs in technology and science have always seemed almost magical upon early discovery in respective timeframes. Bohr and others observed that the color spectrum could be seen in distinct strips, rather than blurring together and this was evidence that electrons on an atom will jump from one orbit to the next all at once (a kind of inexplicable teleportation). Anything that a computer can conceivably do now, we can imagine how this is going to exponentiate due to advancements in quantum computing (with particles moving around in instantaneous and entangled ways). The old way of using bits (binary digits) is being phased out for the development of quantum bits. Simultaneous rather than procedural computations will be possible and there is a much higher limit now for what can be done with computers. One of the current developments currently under way is a quantum network that will use entangled particles to create a secure internet that can't be hacked.

Is it somehow conceivable that particles can be entangled not only over distance but also over time? It's possible. But we have no evidence of that yet, so we shouldn't make any assumptions. We do have good evidence that they can be entangled over space and thus many amazing things

will be possible as a result of this technology, which we have known for some time. We do know about time dilation involved in space travel and so forth. As far as what that will entail, I don't think time travel is part of it. After all, we have never seen time-travelling people from the future showing up in our time (or any records of this in the past). We wouldn't even be here now because people would've changed the course of history and wiped us out, unless, of course, this thread we're on now is the result of some time travel intervention, which I highly doubt. So even if there's the technology the future, apparently it is never used for *bona fide* time travel as we understand it. Maybe someday it will be possible to interact with the past somehow through very advanced technology, but what that would look like or involve, I really have no idea.

I would like to also give some attention to future trends in music, art, culture, and so forth. I'm a musician myself and a lover of many kinds of music. I think it's safe to say that classical music is likely to persist; if you think of how long it has already been around, you can imagine how it will probably sustain for at least that much longer. So, the baroquely anachronistic image of classical musicians playing aboard a space vessel in the year 2500 is illustratively appropriate. The audience for this kind of music will continue to be older people, but may reach younger audiences and become even more mainstream over time. Jazz as well I think (and hope) will stick around for some time, and be continuously prized in the future.

At the opposite end of the spectrum, I believe that electronically synthesized music will also continue to be popular into the far future. Also, I think there will likely always be some variety of pop music which is digestible and appealing to (especially the younger generation of) the masses. More niche genres (such as metal, which I love dearly) may eventually be lost, because there is just too much disharmony among these niches and the mainstream/mainstays, to continuously be supported and reflected in what I perceive to be the likely general motion towards mass conformity (in many ways it will be for the sake of the preservation of humanity).

Thus, I do imagine the far future to be one marked by higher conformism…due to increases in industrialization, automation, etc., verisimilitude in all areas of society. I suspect there will be less individualism. The population will increase and the mass conformity and cooperation we see in the most densely populated countries like Japan, China, and India will become normal elsewhere as well. This will happen when we colonize Mars and any further colonization in space or other planets. Over time new cultures may develop which are offshoots of the present culture.

Some arts may die out and new ones may emerge. Computers may kill art in some ways while opening up new forms of expression within virtual worlds. Virtual game and simulated world designs will become a higher form of art. Again, electronic music may reach higher aesthetic levels. There may be distinctly new forms of Classical and Jazz music. And it's possible metal will stay around and develop further as well. It's hard to predict. Film will stay around for a long time, but in its traditional analog forms, it may eventually fade out as well, due to computer graphics taking over. Again, it will be very hard to predict how some things will go due to all these technological developments and necessary changes on an astronomical level.

Matthew Scillitani: On the whole, I think it's interesting that many of the responses to the prompt were mainly focused on or included notes on technology or the environment. There were much fewer political, religious, and other miscellaneous lifestyle answers than I would have expected.

Comments to Claus Volko: you closed with the statement, "Either man will succeed or parish." This was in relation to fighting climate change. Based on our current trajectory, do you think we

will successfully overcome climate change, or will it result in an extinction event? If successful, what would success look like: a healthier Earth or migration to a different planet such as Mars? You also spoke about how new tech is changing the way we live and how history is usually taught as a history of wars. How do you think new technology will change the nature of wars in the future?

Comments to Rick Farrar: in your middle future predictions, you predicted that there would be significant increases in average human lifespans. You went on to say that there are some potential benefits and dangers that could arise from this development. What do you think some of these potential benefits and dangers could be? In the very distant future, do you think these medical advances might lead to some form of biological immortality? As an aside, I agree with you on your comment that lab-grown meat will become very popular. My mother, who's a vegetarian, cooked me one of those 'fake' burgers and I could hardly notice any difference in flavour or texture.

Comments to Rick Rosner: your opener was that people will probably be more able to avoid being manipulated in the future. Why do you think that is? I'd think that as more people rely on social media and biased news outlets to shape their beliefs the easier it will be to brainwash certain groups. Anti-vaxxers, climate-change deniers, racists, sexists, flat-earthers, and so on live in their own bubbles on the internet. As the internet gets bigger, I'd think their bubbles would grow too, and they'd just find more people with similar, delusional beliefs to feed off. Also, you made a comment about how what some a-holes call socialism is really just a guaranteed minimum wage. It seems like these a-holes *want* other groups to fail. Do you think this a part of human nature, Western culture, or something else? I don't understand the reluctance to adopt an economic system where everyone meets their basic needs.

Rick Farrar: There were some quite interesting first responses from the members of this group to the topic. We had convergent and divergent views on various potential happenings. And, after reading what everyone had to say, I was pleased to be sent off in new directions of thought. I'm going to take a slightly different tack on my second response, partially due to thinking spurred by predictions/comments others made and partially because of what I see as potentially drastic effects in many areas due to the current pandemic.

It feels as though we are on a historical point of change. Perhaps short or medium term, but I don't know. A cusp, if you will. Or at least the ingredients are there. I hate to dwell on negative potentialities, but on the other hand, I prefer to consider dangers/threats upfront. Just my way, I guess, but considering these things ahead of time gives more opportunity to reflect and perhaps to deflect them than the alternative.
But bear with me. It is not all negative. If you consider that the COVID-19 pandemic has created fear and uncertainly across so many facets of life, you also have to consider this has created a vacuum of sorts. An absence, generally speaking, of security, in everything from immediate health to wealth/economic well being to trust in everything from neighbours (social isolation) to leadership/government. Everyone is doing all they can to protect their health and the well being of their community. And to function. As I previously mentioned, those are immediate issues. Someone far out at sea, swimming for shore, worries more about drowning than what they might have for lunch once they reach land. And that leads me into the concerns I have. On the one hand, historically, during times of fear and uncertainty, people look to strong leaders, and this can favour the rise of dictators. People want security, and if someone is charismatic and certain of themselves, people will want that certainty. Or perhaps a fearful and uncertain environment

allows consolidation of power into one person, a few, or a system that does not favour the welfare of the citizenry. When people have fear, they tend to go tribal, for lack of a better way to say it. They circle around what they trust or know. Or, lacking that, around someone who claims to know. Aside from the governance issues, a couple of people in their first responses mentioned cycles, and this started some thoughts. It is interesting, isn't it, that we often perceive life (particularly in modern times, or at least in the course of our relatively short lifetimes) as being a 'progression'. But is it, really? There are highs and lows, and certainly some of those bounce over a long enough period that they are hard to discern easily to a casual observer in a small portion of their life. So, where am I going with this? Let's consider economics as an example. Depending on which philosophy/model you follow, economically speaking, booms and busts follow certain trends.

And, to my limited knowledge, other trends are used by computerized trading systems for trading purposes. Other things, such as established weather trends, can help predict changes in crop yields in a general way over the long term perhaps (*el nino* and *la nina*, for example), What I am getting at is something that I am struggling to define, but it is something like this…many things we think we understand in life are based on trends that we can predict because normally only one variable or a few variables affect largely, although there are almost certainly a larger number of somewhat benign variables that contribute. The reason I am (probably somewhat poorly) going off on this tangent is to try to draw a potential parallel to what I see as potential diverse effects from the current COVID-19.

Consider several important aspects of life and that they are influenced normally by a multitude of factors. Let's say…availability of food and water, health care, human rights, community, leadership…potentially most aspects of life. And assume that all these are affected, as I mentioned before, by a whole host of factors, many of which normally have little effect on the rapidity of how quickly the view and availability of these important things in life change. Now, change that. Subject them to a new paradigm, fear and uncertainty, which in this case is the pandemic, and suddenly the uncertainty has danger. The relative influence of the variables that effect these important aspects of life have changed. As if they have been funneled into a smaller area, circling into a pipe, if you will, and will emerge changed and toward unpredictable directions. But that is the thing. How we all react to the uncertainty. It requires perhaps a person to either have a certainty, comfort, and/or self-control of their own destiny and goals or a trust outside that toward the future.

So, enough of the negative. Worries aside, if you even put aside most of what constitutes us as a species, there is one aspect of humanity that gives me hope above all else, and that is we are fighters. We do not give up, and we have not gotten to where we are just from luck. We have gotten here because we don't give up. And this, as much as anything gives me hope.

Rick Rosner: I had some more thoughts about the farther future. When I thought about pandemics, I didn't think about having to sit inside for 2 weeks or more. Maybe, those who knew more knew that that was going to happen. I thought of this as sci-fi movie or post-apocalyptic terms. It is people dropping dead in the street with entire places wiped out. This thing is going to be an ongoing horrible death toll.

But not enough at any one time to disrupt most governments or societies. Enough of that, we're talking about 60 to 80 years from now. I was watching Bernie Sanders on Bill Maher because we

got a free subscription to HBO, which includes a free subscription to Bill Maher. It is on, occasionally. Bill Maher was saying in addition to needing Medicare for all. We need Americans to be healthier, so our healthcare will be less expensive. Because people will get less sick. They were agreeing on that. I was disagreeing.

Because what people are going to want and increasingly expect by 2080 extended lifespans. It will expensive, regardless. It will be more expensive if you do not take care of yourself. Even if you do take care of yourself, it will be expensive. I guess, much of what goes on at that point, at the end of the 21st century, it is people scrambling in different ways to get extra years of life.

You'll have a dwindling number of really old Millennials, well over 100. The youngest Millennial will be 110 in 2106. You'll have some Generation Xs still trying to maintain them. Others will start to combine with AI. Others will try to do a combination. There may be, at that point, viable cryonic suspension. Although, I tend to doubt it. I suspect other technologies will supplant it before it ever really gets going.

If I had to have one thought about that point in time, it is people scrambling to live longer using methods that are less terrible than the methods from the 2050s to the 2070s. The more effective but still not entirely reliable or entirely great. The technologies of the 22nd century to live longer or indefinitely will be much better. From the 20th and 21st century, the very old will continue to be the pretty fucked up.

If I had to have two thoughts about the end of the 21st century, it would be to bring up again that non-governmental structures will continue to grow in importance as nations, many nations, fade in their ability to address the issues of the time and other groupings of people, other incorporations of people. Other ways people come together to get their needs fulfilled will become increasingly important in comparison to turning to one's national government to get your needs fulfilled.

Some governments will be able to roll with it. Small, flexible, forward-thinking governments of nations that don't have or aren't America, for instance. That don't have huge segments of the population that are politically or evangelical welded to stupid beliefs. I always think of the Baltic countries and the Nordic countries. Finland will probably still be doing pretty well 60 years from now. Estonia, all those little countries with 3 to 5 to 7 million will be nimble. I would assume enough to hold onto their effective nationhood.

Where people in America, if our government continues to suck, or even if it gets better, it will still continue to be more lumbering and bound to large groups of idiots than the governments of progressive, small countries. People in America will have to turn elsewhere to get a lot of their needs fulfilled. It is kind of the way that everybody in Russia needs to turn to other sources because they can't fully to their corrupt, incompetent, and inefficient government.

A government unable to fulfill much of the necessities of life. I can go on like this. But that's the deal. People will have to form different organizations to get their needs fulfilled for 120 years. The US government from the end of the Civil War to the end of the 20th century. The US government did right by – I don't know if I can say most of its citizens but – a large percentage of its citizens.

It failed black people in major ways. At the same time, a lot of black people have very obviously had pretty good lives in America. Anyway, the US government while shitty in some ways made it possible for a lot of people to have what they considered to be successful lives. It is becoming

less able to do that.

Tor Jørgensen: [In this sequence of the group debate, I will explore more into certain topics and ask follow up questions regarding these topics, so a deeper debate can take place.] The topics I will go deeper into is listed and divided into three parts below, 1-2-3.

1. Space travel to Mars in the near future (2020-2049) and middle future (2050-2074), with further desire to explore the planet by human presence.
2. Future prospects for man in the near and middle future, in the development of physical and mental health, interstellar travel etc.
3. What should the educational institutions of the future look like, and do you think these institutions can keep up with future developments in a global perspective, in near to middle future?

1. Based on the wording of the first edition of this group debate, the topic of future prospects in space travel. So, here in this context, I will consider some more concrete thoughts about space flight to the planet Mars in the middle future (2050-2074). The design of space travel has been long on the agenda, from the time back when the moon was one of the major space flight destinations and the United States' race with Russia as to whom would become the first man to set their footprint on the moon surface kept us all nailed in front of the TV screen. The time back to when Neil Armstrong took his first steps on the moon in the summer of 69 is one of mankind's greatest feats! Does the group think that we humans can do the same with regards to Mars, as to sending manned space travel to the planet Mars in the near to middle future? I myself now do not think space travel to Mars is in the near future, here I will correct myself from the first sequence, I see after reading up on the subject that this will probably not even happen in the middle future as well, I see now the time limit to be in the far future at best! The technology is not present yet, yes we can send probes to Mars to explore the surface environment, and a fly-by of outer planets such as the planet Pluto.

2. To the second topic of future prospects for man in the near to middle future, I see the futures development of health to be about upgrading.

Upgrading of a stronger immune system, better medicines so we can live longer and healthier lives and not have to rely on organ donors for transplants. The medical institutions of the future should be able to replaced broken down bodyparts in humans with artificial body parts. As to the general development within the medical realm, the need for extending lifespan is to be able to survive long space travels, and maybe for this reason alone. Questions to the group regarding this topic is then; are we by that fact unavoidable been drawn towards our destiny to seek out new inhabitants to secure our own survival, and by that avoiding extinction of the human race?

Also, how will the humans of the future look like, will we be a race of superhumans, that is resistant to all diseases, the pandemics of the future is no longer a problem. Will humans of the future develop more senses above the five senses we have today, maybe a sixth, seventh, or even an eighth sense or more. How far can we stretch our minds as capacity goes?

3. In this third sequence, I will address the educational system of the future. The educational system that we have today is lacking vision in so many ways. I have now been working within the educational system for 25 years, and by that fact see that today's education is falling behind evermore. I feel we have lost our way as education goes, maybe it was never there. The educational system of today in a large extent treats its pupils as employees in a factory with almost no future

purpose of any kind. This will be a big topic to discuss at a later time, but what then about the schools of the future, the schools today are not keeping up with the development in the general society in any means. A slow system that keeps holding the traditions as an honorary banner to be lauded!

What can be done about the educational system so it can fully understand the future needs of the planet and all its content? To be able to focus on creativity to a much larger extent, to see all students as individuals and not as just a gray mass. This may be a bit harsh as to opinion goes, but the matter of fact is that a wake-up call is needed, if as I see it, that the schools of the future are to educate the next generations and the ones after that in a manner that secures the survival of mankind.

To the group: Am I wrong in my assumptions regarding a rather grim look at today's and the possible future educational system, what can be done if anything to correct it or is it no need for correcting?

Appendix I: Footnotes

[1] Contributors for April 8, 2020 session: Christian Sorenson, James Gordon, Matthew Scillitani, Rick Farrar, Rick Rosner, Tiberiu Sammak, and Tor Jørgensen. Total participants (Contributors and Observers for April 8, 2020 session):

Christian Sorenson is a Philosopher that lives in Belgium. What identifies him the most and above all is simplicity, for everything its better with "vanilla flavour." Nevertheless, his wife disagrees and doesn't say exactly the same, for her he is "simply complex." Perhaps his intellectual passion is for criticism and irony, in the sense of revealing what the error hides "under the disguised of truth", and precisely for this reason maybe detests arrogance and the mixture of ignorance with knowledge. Generally never has felt confortable in traditional academic settings since he gets impatient and demotivated with slowness, and what he considers as limits or barriers to thought. In addition, especially in the field of Philosophy, and despite counting, besides a master degree in another study area, with a doctorate in Metaphysics and Epistemology in Italy, done in twenty-four months, while talking care at that time of her small daughter, starting from bachelor's degree, learning self-taught Italian from scratch, and obtaining as final grade "summa cum laude" (9.8)… Feels that academic degrees and post-degrees are somewhat cartoonish labels because they usually feed vanity but impoverish the love for questioning and intellectual curiosity. For him "ignorance is always infinite and eternal" while "knowledge is finite and limited". What he likes the most in his leisure time, is to go for a walk, to travel with his wife and "sybaritically enjoy" her marvellous cooking. IQ on the WAIS-R (Weschler Intelligence Scale), 185+ (S.D. 15); Test date: November, 2017. High IQ Societies: Triple Nine Society, World Genius Directory, and several others.

Claus Volko is an Austrian computer and medical scientist who has conducted research on the treatment of cancer and severe mental disorders by conversion of stress hormones into immunity hormones. This research gave birth to a new scientific paradigm which he called "symbiont conversion theory": methods to convert cells exhibiting parasitic behavior to cells that act as symbionts. In 2013 Volko, obtained an IQ score of 172 on the Equally Normed Numerical Derivation Test. He is also the founder and president of Prudentia High IQ Society, a society for people with an IQ of 140 or higher, preferably academics.

Dionysios Maroudas was born in 1986. He lives in Athens. He has a passion for mathematics,

photography, reading, and human behaviour. He is a member of the ISI-Society, Mensa, Grand IQ Society (Grand Member), and THIS (Distinguished Member)

Erik Haereid has been a member of **Mensa** since 2013, and is among the top scorers on several of the most credible IQ-tests in the unstandardized HRT-environment. He is listed in the **World Genius Directory**. He is also a member of several other high IQ Societies. Erik, born in 1963, grew up in **Oslo**, **Norway**, in a middle-class home at Grefsen nearby the forest, and started early running and **cross country skiing**. After finishing schools he studied mathematics, statistics and actuarial science at the **University of Oslo**. One of his first glimpses of math-skills appeared after he got a perfect score as the only student on a five hour math exam in high school.

HanKyung Lee is a Medical Doctor and the Founder of the United Sigma Intelligence Association, formerly United Sigma Korea. He lives and works in South Korea. He earned an M.D. at Eulji University. He won the Culture Fair Numerical and Spatial Examination-CFNSE international competition conducted by Etienne Forsstrom. Also, he scored highly on the C-09 of Experimental Psychologist. He did achieve a 5-sigma score on a spatial intelligence test created by Dr. Jonathan Wai. He is a member of OLYMPIQ Society.

Kirk Kirkpatrick earned a score at 185, near the top of the World Genius Directory, on a mainstream IQ test, the Stanford-Binet.

James Gordon is an independent/freelancer from the USA. He first entered into OATH Society, while completing his MFA in Creative Writing at Adelphi University, New York in 2010. Since then, he has taken over 100 high range tests, and is among the top scorers on numerous tests. He has also co-authored two exams (with Michael Lunardini and Enrico Pretini); he and Lunardini have another in production. He has worked in education and mental health. His struggle, through and beyond his own mental illness and substance use disorder, has led to a unique and earnest outlook on life. He strives to bring the wisdom gained from his experiences into the picture to enrich others' lives. His hobbies include skiing, lifting weights, video games, and films. He is also a skilled amateur writer, and virtuoso pianist/guitarist. He lives in Seattle, WA with his wife, and plans to soon start a family.

Laurent Dubois is an Independent IQ test creator. On his website, he, about the *916*test, states the potential submission qualification for a large number of high-IQ societies, "WAHIP, the High IQ Society for the disabled, the Altacapacidadhispana, the SIGMA, the SMARTS, the The Mind Society, the Top One Percent Society, the Elateneos, the EXISTENTIA, the Artifex Mens Congregatio, the Neurocubo, the GLIA, the Milenija, the ISI-S, the Introspective High IQ Society, the Camp Archimedes, the PLATINUM and the PARS Societies, and potentially for several other societies (Cerebrals, Glia, Poetic Genius, Pi, Mega…)." That is, he constructs tests respected by many.

Marco Ripà is an extremely skilled problem solver working as a freelance content creator and a personal branding consultant in Rome; his homonym YouTube channel (160k subscribers) is focused on logics, mathematics and creative thinking. He initially studied physics but he gained a first class degree in economics. Author of books plus several peer-reviewed papers in mathematics (graph theory, congruences, combinatorics, primality problems) and experimental psychology (articles published in Notes on Number Theory and Discrete Mathematics, International Journal of Mathematical Archive, Rudi Mathematici, Matematicamente.it Magazine, Educational Research, IQNexus Magazine and the WIN ONE), he is the father of 70+ integer sequences listed in the OEIS.

Matthew Scillitani, member of the **Glia Society**, **Giga Society**, **ESOTERIQ Society**, **The Core**, and the **Hall of Sophia**, 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**.

Mislav Predavec is a Mathematics Professor in Croatia. Since 2009, he has taught at the Schola Medica Zagrabiensis in Zagreb, Croatia. He is listed on the World Genius Director with an IQ of 192 (S.D. 15). Also, he runs the trading company Preminis. He considers profoundly high-IQ tests a favourite hobby.

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.

Rick Farrar holds a Bachelor's degree in chemical engineering from the University of Arkansas with additional work performed toward a Master's degree in environmental engineering. He currently works with environmental compliance and reporting for a small oil refinery in Alaska. Rick's outside interests include language learning (currently immersed in Greek) , traveling, music/singing, and traditional do-it-yourself type skills. His most recent IQ test activity was with the PatNum test, 18/18, 172 S.D. 15, by James Dorsey.

Rick G. Rosner, according to some **semi-reputable sources gathered in a listing here**, 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**.

Sandra Schlick has the expertise and interest in Managing Mathematics, Statistics, and Methodology for Business Engineers while having a focus on online training. She supervises M.Sc. theses in Business Information and D.B.A. theses in Business Management. Managing Mathematics, Statistics, Methodology for Business Engineers with a focus on online training. Her areas of competence can be seen in the "**Competency Map**." That is to say, her areas of expertise and ex-

perience mapped in a visualization presentation. Schlick's affiliations are the Fernfachhochschule Schweiz: University of Applied Sciences, the University of Applied Sciences and Arts Northwestern Switzerland, the Kalaidos University of Applied Sciences, and AKAD.

Tiberiu Sammak is a 24-year-old guy who currently lives in Bucharest. He spent most of his childhood and teenage years surfing the Internet (mostly searching things of interest) and playing video games. One of his hobbies used to be the construction of paper airplanes, spending a couple of years designing and trying to perfect different types of paper aircrafts. Academically, he never really excelled at anything. In fact, his high school record was rather poor. Some of his current interests include cosmology, medicine and cryonics. His highest score on an experimental high-range I.Q. test is 187 S.D. 15, achieved on Paul Cooijmans' **Reason – Revision 2008**.

Tim Roberts is the Founder/Administrator of **Unsolved Problems**. He scored 45/48 on the legendary Titan Test.

Tom Chittenden is an Omega Society Fellow. Also, he is the Chief Data Science Officer/Founding Director at Advanced Artificial Intelligence Research Laboratory and WuXi NextCODE Genomics.

Tonny Sellén scored 172 (S.D. 15) of the GENE Verbal III. He is a Member of the World Genius Directory.

Tor Arne Jørgensen is a member of 50+ high IQ societies, including World Genius Directory, NOUS High IQ Society, 6N High IQ Society just to name a few. He has several IQ scores above 160+ sd15 among high range tests like Gift/Gene Verbal, Gift/Gene Numerical of Iakovos Koukas and Lexiq of Soulios. His further interests are related to intelligence, creativity, education developing regarding gifted students, and his love for history in general, mainly around the time period of the 19th century to the 20th century. Tor Arne works as a teacher at high school level with subjects as; History, Religion, and Social Studies.

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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 Guillermo Alejandro Escárcega Pliego on Vision, Mission, and Values, and Issues in the HRT World, and the Best Tests (Part Two)

2020-04-15

Guillermo Alejandro Escárcega Pliego *is the Founder of the Hall of Sophia. He discusses: original idea for the Hall of Sophia; its mission; its values; its unification of vision, mission, and values; the facets of intellectual inquiry; developments of the organization; norming I.Q. tests; different societies and rarities; issues at the highest ranges of I.Q. testing; cases of cheating, fraud, and abuse on alternative tests; protecting against the aforementioned issues of cheating and such; highest quality tests with the opinion of the highest quality test as the Titan Test; members of the Giga Society; and the ultimate goal of the Hall of Sophia.*

Scott Douglas Jacobsen: As you described the original idea's formulation of the Hall of Sophia before, what is the overall vision of it?

Guillermo Alejandro Escarcega Pliego: I want the Hall of Sophia to become a place where friendship and creativity meet.

Jacobsen: What is the mission of it?

Pliego: The Hall of Sophia has ten goals which are, the study of extreme intelligence**, the recognition of extreme intelligence as a driver of humanity, the recognition of individuals with extreme cognitive abilities, the creation of generic cognitive models by mathematics*, the creation of paradigms by linguistic formalizations (in the sense of Kuhn)*, the production of intellectual works on the field of mathematics, the production of intellectual works on the field of sciences, the production of intellectual works on the field of theology, the production of intellectual works on the field of philosophy, the production of intellectual works on the field of art, which were mainly inspired by the M-Classification wrote by Nikos Lygeros.

Jacobsen: What are the values of it?

Pliego: As a society that believes that genius it's the driver of humanity the Hall of Sophia cheers and believes that intellectual honesty, integrity, and commitment are the foundations on which positive changes happen.

Jacobsen: How do the vision, mission, and values converge into a unified framework for the Hall of Sophia?

Pliego: They converge in the sense that intellectual productions always require a grade of honesty and integrity when they are released into the world.

Jacobsen: What are some of the facets of the intellectual inquiry center now?

Pliego: Right now we are just a group of friends that are diving in the realm of human interaction.

Jacobsen: Following from the previous question, what have been some of the developments of the organization to get to this point?

Pliego: His foundation and the gathering of his members.

Jacobsen: You list the ways to norm high I.Q. tests. Can you expand on this here, please?

Pliego: I have thought of several ways to norm high range I.Q. tests, one of them is something I call the Percentage Theory which states that a person with an I.Q. of 120 sd15 could solve 10% percent of all items in a high range I.Q. test, a person with an I.Q. of 135 sd15 could solve 20% percent of all items in a high range I.Q. test, a person with an I.Q. of 146 sd15 could solve 30% percent of all items in a high range I.Q. test, a person with an I.Q. of 156 sd15 could solve 50% percent of all items in a high range I.Q. test, a person with an I.Q. of 164 sd15 could solve 70% percent of all items in a high range I.Q. test, a person with an I.Q. of 171 sd15 could solve 90% percent of all items in a high range I.Q. test and a person with an I.Q. of 184+ sd15 or more could solve 100% percent of all items in a high range I.Q. test that was properly designed to measure extreme intelligence.

I started to think about this theory when I noticed that most of the scores people get on high range I.Q. tests fall on a certain percentage range, from there I deduced that the smartest people on the planet would always solve 70% percent or more of all items in a high range I.Q. test, the rest was adding and subtracting percentages to make them fit inside a ceiling of 184+ sd15 and a floor of 120 sd15, I selected 184+ sd15 as the ceiling since I think the actual capacity of high range I.Q. tests doesn't go beyond that point, since we don't know how to measure intelligences beyond that point.

Now, honestly all of this it's just a theory and it would require lots of data analysis to confirm it.

Now, in my opinion, the best way to norm a high range test properly is having a big sample of at least one hundred thousand and ideally a million, since high range I.Q. tests pretend to measure beyond the 99.9% percentile and honestly and in my opinion the only way to get the whole picture of the I.Q. range a test measure is having a lot of people of all backgrounds tested with it.

Jacobsen: What are the different societies and levels of rarities included in the Hall of Sophia?

Pliego: The Hall of Sophia is comprised of only one society the Hall of Sophia, now for the levels of rarity when I founded the Hall of Sophia I put together a I.Q. scale that I call the Base X Distribution which has twelve levels of rarity starting at One out of Ten, I.Q. 120 sd15, and ending at One out of One Trillion, I.Q. 210 sd15 (the limit of I.Q. testing).

Jacobsen: From the professional vantage, what can be the issues with the highest ranges of I.Q. testing?

Pliego: First of all I'm not a professional in the field of psychometrics so I will try to answer in the best way I can to this question.

There are at least four problems that can be pointed out, the first problem is "ceiling effect" id est that the most smartest people taking a test with a ceiling of 120 sd15 will always achieve perfect scores, the second is norming properly any test id est is that not all tests are normed with perfectly random samples, the third is that at higher I.Q. levels, intelligence it's specialized rather than general id est that the concept of 'g' breaks down at two standard deviations above the mean and the fourth problem is that it's difficult to distinguish between people of extreme intelligence id est that there aren't tests that could differentiate properly between persons with an I.Q. of 184 sd15 and persons with an I.Q. of 190 sd15.

Jacobsen: What have been cases of cheating, fraud, and abuse in regards to the alternative/non-mainstream I.Q. tests?

Pliego: Back in the 90's people compromised the Langdon Adult Intelligence Test, The Mega

Test and the numerical section of the Test for Genius.

Jacobsen: Following from the previous question, how can societies and associations, and organizations, for the high range (3SD+) protect against these events and actions?

Pliego: In my opinion, the most simple way to protect tests and societies from them is to have a register of who takes the tests and who joins the societies.

Jacobsen: What tests appear to have the highest quality standard in terms of the range of abilities, size of the sample, and so on?

Pliego: In my honest opinion one of the best tests to measure extreme intelligence properly is and always will be The Titan Test, nothing in the long history of high range I.Q. testing (except for the LAIT, which was compromised and isn't scored anymore) has come close to the quality of his items or norm, another good test that comes close to the quality of the non-verbal section of the Titan Test is the Eureka Test by Nikos Lygeros (who scored 189 sd16 on the Stanford-Binet Test) founder of The Pi Society, other tests are Verba66, XVLingua, Anoteleia 44 by Mislav Predavec (who scored 184 sd15 on Logima Strictica 36), other is Logima Strictica 36 by Robert Lato, a few others are The Lux25 and the World Intelligence Test by Jason Betts and another is the 9I6 by Laurent Dubois, one of the three tests that haven't been designed by Paul Cooijmans that are accepted for membership in the Giga Society society.

Jacobsen: Members of the Giga Society, known: Thomas R. A. Wolf, Matthew Scillitani, Andreas Gunnarsson, Scott Ben Durgin, Dany Provost, Rolf Mifflin, Paul Johns, Evangelos G. Katsioulis, and Rick Rosner. What is likely common in the cognitive ranges and abilities of the individuals here? What can be universally stated as common factors likely amongst them?

Pliego: First of all I don't know any of them personally, second of all I'm not a member of the Giga Society saying this I will only answer what I think can be said about them in the most honest way.

It's hard to say since I don't know any of the Giga Society members personally.

So for the first question the only thing I can say is that one of his likely common cognitive abilities is that they have a deep understanding of subjects, i.e. they can see the connections among things that others don't.

For the second question the only thing I can say is that they are highly educated and highly accomplished people.

Jacobsen: What is the ultimate goal with the Hall of Sophia?

Pliego: To reach for the stars.

Appendix I: Footnotes

[1] Founder, Hall of Sophia.

[2] Individual Publication Date: April 15, 2020: **http://www.in-sightjournal.com/pliego-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.

Ask A Genius (or Two): Conversation with Dr. Sandra Schlick and Rick Rosner on Strategic Management Systems (Part One)

2020-04-15

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.* ***Dr. Sandra Schlick*** *earned a score at 173, on the Concep-T. She is an expert in Strategic Management Systems. Both scores on a standard deviation of 15. A sigma of 6.00+ (or ~6.13 or 6.20) for Rick – a general intelligence rarity of 1 in 1,009,976,678+ (with some at rarities of 1 in 2,314,980,850 or 1 in 3,527,693,270) – and ~4.87 for Sandra – a general intelligence rarity of 1 in 1,759,737. 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 Dr. Sandra Schlick, Rick Rosner, and myself.*

Scott Douglas Jacobsen: For the starting session here, we will discuss things starting off with the information provided by Dr. Schlick. Then some commentary by Rick, and then this can provide some pace to start with the work on Strategic Management Systems, which is the specialty of Dr. Schlick.

Sandra Schlick: I agree, best is to start with thinking about what a process is about. Within a process, you identify tasks in the first place. After that step, you need to look at how each process task interrelates with other tasks. Let's look at the Competitive Intelligence (CI) process. Basically, the CI process deals with data identification and analysis that potentially influence a firm's activities. There we have management tasks that highly relate to the conventional CI process (planning and focus, data gathering and analysis, communication of analysis outcomes and link to decision making). I have to show these processes, because there is no "strategic management" process *per se*. There are decisions, there are processes that focus on certain issues. I discuss a bid the relatedness of CI with other processes because there is a "web of processes" is what constitutes strategic management. From another viewpoint, we can say that if there influencing strategic decisions mean to relate to strategic management. I speak of two aspects here: synthesized information that can influence strategic decisions, and the varied organizational support to strategic decision making.

When looking at what strategic management is about, there is a source (The Association for strategic planning (2014) that describes criteria – which supports the arguments above:

– Systems approach (emphasizing the interrelatedness of processes)

– Change management

– Information for decision making

– Assessment

– Prioritization

– Supporting toolkit (terms, concepts, steps, tools, techniques)

– Integrate systems and align around strategy

– Deliver simple, clear, and practical benefits

– Incorporate learning and feedback

When looking at the link of the CI process to other processes, there are internal activities (Knowledge Management (KM) that deals with internal data of the firm), just because the data are analyzed in the firm and some firms (especially the big ones) are the main influencer of the market themselves. – please be aware that I try to explain rather complex processes in a short way, therefore I will skip some issues here. The main important is that the KM process (a process of data gathering and analysis itself) underpins the CI process by bridging the information gap between the CI analysis and the information to management for decision (an important step when doing CI).

Then we have quality, because we need to know the validity of our data. Because the term "validity" is too narrow (it is associated with the goodness of data), we enlarge that concept to "effectiveness" and "sophistication". Hereby we refer to the process of CI as a whole. Its effectiveness is not just the goodness of its data at the usefulness of a decision (eg was it a good idea to expand, merge, or to launch a new product?). Sophistication looks at the construct of the process and the tools (eg advanced analysis methods? Advanced software? Emphasis on CI by issuing large teams or secondary tasks?)

Rick Rosner: From a personal perspective, I studied a lot of statistics. I took many semesters of it. I'm good at it in terms of my understanding of the concepts, but I can do zero statistical work because I don't code. Statistics is all coding now, as far as I know. You have to be able to run sophisticated, multidimensional, and super powerful data analytics to do acceptable statistics now. All the classes I took; maybe, the last semester we worked with some statistics semester. Before that, all the former semesters were pencil and paper, which are obsolete.

When I think of "Knowledge Management," I think of stuff going on, which is not entirely opaque to me but not entirely accessible to me. Because I do not even have the coding chops to get anywhere near it. That being said, the initial producers and the final clients/recipients of the knowledge management are people. So, at some point, you're dealing with people and their limitations. I cannot talk about Knowledge Management in particular. I can talk about this: you can get information to any information-based questions, even non-information-based questions like opinions, via Google.

The percent of questions where I had to go to the library when I was a kid to look up stuff for a paper due on the theories of the universe. I had to go to the library and slog through books. Then maybe, something would have a pertinent point. However, close to 100% of the questions of some kid might have had to look in then library in 1991 can find through Google in a minute now, you would think that this would everyone smarter. In a lot ways, it has made people smarter. In some obvious ways, it has made us stupider.

We really can do amazing things with the access to knowledge, including things like driving, whether you use Google Maps or Waze or some other thing. You're not going to get lost. You may be able to come up with ways to go, which saves 20% of your travel time. The ways in which easy access to knowledge makes us stupider is how everybody has been rendered pissed off and crazy by political propaganda coming at us in ways we can't defend against it.

Because it comes to us via social media. We are adequately resistant to it. Another way that we are stupider is our constant use of devices. And our preference for the more delicious forms of information. Everybody loves information. But a lot of the information that we love is garbage, e.g., endlessly texting with your friends, endlessly posting nonsense on social media. So, one thing that Knowledge Management has shown is our strengths and limitations. Because we have unlimited access to knowledge now.

It has shown us to be limited in what we can do with it, as humans. We continue to behave in schmucky ways. Let's use Star Trek, which first ran in the early to mid-1960s, it showed a world in which technology made people behave better, generally. It was a naively idealistic idea of the future, where Roddenberry wanted a flight deck that had people from a variety of nations and races, and genders. All getting along to achieve a common goal.

A lot of science fiction, I think, was sterile and naively thought that people would get smarter once we had adequate technology. Our current situation shows that that is not the case. I talk a lot without any basis in expertise in how we will work more and more intimately with AI in the future and more and more directly with AI and more and more directly with each other, as we invent ways to better and better transmit information among ourselves.

The deal is, one big problem is the end users are people and the objectives are people's objectives. In the way that Gene Roddenberry hoped people would get better in the future, I can hope people plus AI will be less shitty than people. The more and more imbued with technology and Ai that we get, the more we will change.

We have been the same people genetically for 100,000 years. We aren't any smarter; in that, we don't have more native mental resources than the ancient Etruscans. So, to be optimistic about the future, you kind of have to hope human shittiness can be managed and mitigated by people becoming more and more intimately linked to each other and to AI.

So, the limitations of a single brain trying to process the information on its own will lead to the limitations gradually becoming ameliorated, I guess.

Jacobsen: Dr. Schlick, how does Rick's more colloquial presentation of an understanding match and contrast with the more robust expert comprehension of the research and practice of Strategic Management Systems? When you're looking at data identification, what are the types of data taken into account for these operations? What are the more common types of data one will find in a firm compared to other areas in which Strategic Management Systems are relevant? What about the idea of something less process-oriented and more decision and issues-focused? This is a counterintuitive idea. How are these synergized decisions part and parcel of an overall "interrelatedness of processes"? What is "Change management"? Information for decision-making seems covered in the types of data question. What is an assessment for a firm in this context? How does one prioritize within a particular industry for the needs of said industry? The toolkit mentions concepts, steps, techniques, terms, and tools as foundational in the "supporting toolkit." How are these defined within the context of Strategic Management Systems? How does one "integrated systems and align around strategy"? When selling the benefits to a firm of formal analysis, how do you "deliver simple, clear, and practical benefits? Finally, what are common forms of learning and feedback for a perpetual improvement of firms' overall integrated operations, according to the Strategic Management Systems model?

Schlick: We have to either look at processes in a management-oriented way that means, in support of a company's needs and in identifying patterns that potentially match for an industry, thus, an economic perspective. In contrast, we can look at it in a technical way by analyzing data or in a philosophical way by discussing similarities of processes and the way people conduct their lives and plan these. Therefore, I would not call my view a "robust" one or Rick's a "colloquial" one but just different viewpoints from different angles of the same basic idea. I work mainly with qualitative data that allow me to either find patterns in similar processes, embed processes in the context of operating, strategizing and norming within a company, or to understand what processes are potentially about and when we have to stretch these into ad hoc formations or formal procedures. I also use qualitative data to understand how people can work along with processes and to identify their needs concerning a process – thus, being more flexible or predefined.

Talking about other huge concepts as change management and decision making, we need to be careful, because, when working with processes we always have to consider the unknown and implicit changes. The other side is that change management can be seen as a process itself – when working in an agile environment. The concepts of "decision making" are often overused, that is, despite we started with those concepts in a managerial view to identify strategies, sometimes it is overused for a single customer doing a decision – and mostly, it is not very fruitful. The reason is that decisions are coming from an analysis of data with an outcome and a recommendation – be it yourself analyzing a situation and then doing your decision, be it a management board receiving an analysis from his analyst team along with their recommendation. This is, of course, my view. When looking at the process of analyzing, we can find outcomes that put forward options. We can not say that there is "one" assessment" or "one prioritization" as this a) depends on a specific decision situation and b) on the competitive pressure of an industry and c) on the way a management board and their analyst team see "the world" and its challenges and opportunities. Concerning benefits: it depends if these are meant to be operational, strategic, or norm setting. Therefore, the outcomes of an analysis must match the targeted query. If a query (a question to the analyst team) is clearly formulated, we expect a clear answer – be it a solution for the problem or be it that a problem just does not have one. There are also no "common forms", there are suggested ways of interactive development within companies for the employees, but the learning path of individuals is in a way individual. Lately, a lot has been done to offer online learning opportunities for all kinds of needs and stages – be it a single course, an academic grade, or professional development. On the other hand, online development within companies also became more relevant. We can see this happening in company databases for knowledge exchange and in their development of using offsite tools for their employees. The bottom line is that despite the learning abilities and the potential of processes, allowing employees following distinct steps being from onsite or offsite, much work is left to allow for flexibility at work. The key is that there is a need for interaction between the two poles of flexibility in tasks and work seeking big picture and innovation, and crystalline attitude that come from a) experience and b) from the depth and dedication for perfection.

Appendix I: Footnotes

[1] Dr. Sandra Schlick has the expertise and interest in Managing Mathematics, Statistics, and Methodology for Business Engineers while having a focus on online training. She supervises M.Sc. theses in Business Information and D.B.A. theses in Business Management. Managing Mathematics, Statistics, Methodology for Business Engineers with a focus on online training.

Her areas of competence can be seen in the "**Competency Map**." That is to say, her areas of expertise and experience mapped in a visualization presentation. Schlick's affiliations are the Fernfachhochschule Schweiz: University of Applied Sciences, the University of Applied Sciences and Arts Northwestern Switzerland, the Kalaidos University of Applied Sciences, and AKAD.

[2] Individual Publication Date: April 15, 2020: **http://www.in-sightjournal.com/schlick-rosner-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 Science (Part Nine)

2020-04-15

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. He is an expert in Actuarial Sciences. Both scores on a standard deviation of 15. A sigma of 6.00+ (or ~6.13 or 6.20) for Rick – a general intelligence rarity of 1 in 1,009,976,678+ (with some at rarities of 1 in 2,314,980,850 or 1 in 3,527,693,270) – and ~5.67 for Erik – a general intelligence rarity of 1 in 136,975,305. 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: Following from the previous question about the supernatural, and some religion, what is science?

Rick Rosner: Science hadn't really been pinned down since historians and philosophers of science. People knew what science was. There was a Supreme Court Justice years ago who said that he couldn't define pornography but knew it when he saw it. It wasn't until the second half of the 20th century until it was like that. People like Kuhn and Popper said it was falsifiability. You have a theory that makes claims about how the world should behave if your theory is true. Then you test the theory. To me, that is the quickest, easiest definition of science. You can find all sorts of ways to do science that don't use that system, like scientific classification. Just classifying shit is a scientific exercise, which doesn't use that system like scientific classification. Classification is a scientific exercise that doesn't involve falsification. It says, "Look, we have beetles with serrated claws and with smooth claws." It is making observations of the world. So, you must widen the definition of science. That leads to an expanding collection of verifiable knowledge about the world.

Erik Haereid: Concerning falsifiability, science is a probability process. You will never know for sure, but you will increase the probability for that phenomenon to be true by collecting information that substantiates the hypothesis. I guess this is basically my view.

Science is about processing as much information as possible trying to get closer to solutions and the truths in an everlasting critical circle. Science is a collection of tools, an instrument with the aim of finding universal truths. Its goal is finding something that everyone experiences and agrees with as objective and that's not trapped within subjectivity. It's about establishing some fundamental axiomatic assumptions that people respect, and to use some methods systematically to find patterns and new perceptions that we experience as true.

It's about evolving something that works in general, some logical coherences or empirical perceptions, systemizing gathered information and treating it consciously using some methods that increases and maximizes the probability of the findings/results being true.

The clue is to develop new knowledge that hopefully will give humans better lives and advantages, and knowledge that is as objectively true as we can get it. Science is, therefore, a system or collection of methods that, so far, most people find as the best way of establishing knowledge.

If everyone experiences something and uses it it's true until the children or the one scientist or someone makes us aware that we are wrong, like in The Emperor's New Clothes. Manipulation and brainwashing can distort science because we need to adapt to each other and follow authorities. We don't believe sufficiently in our own perceptions.

Our subjectivity is something we can live with when we adapt to the objective truth. We need objectivity to survive as subjects.

One of the main features of science is doubt. This defines science. By being critical and never sure about everything you increase the probability of being pretty sure of something; it's a way of collecting safety. It's a way of tricking the mind to think of assumptions as temporary truths and, therefore, safe enough to live with. It's like living by the rule "I don't really know anything, but since I sit here and write, it can't be that uncertain." It's an axiomatic precaution, like the cogito ergo sum.

Science is also about gathering information, thus defining and using symbols that describe phenomena in ever greater detail. It is thus also an extension of objectivity. We want to know more. To Norwegians snow and winter are quite central objects; we have a lot of symbols and words describing these phenomena. But for the Inuit this is nothing, they have cascades of words and symbols describing this, and for the people living around equator snow is almost baffling.

Jacobsen: Why are science and empiricism controversial to so many?

Rosner: Science and empiricism are controversial to people with a creepy hidden agenda or people who have been manipulated by people with a creepy hidden agenda. Some say science takes the mystery out of the world and denies the matters of faith and divinity. But those are horseshit arguments presented by charlatans. Religious people can maintain religious faith and still believe in facts about the world. I don't think people who aren't charlatans or idiots have that many quibbles with science. They might have problems. I could see somebody having problems with scientific frameworks that impose a complete absence of values on the world. That everything happens at random. That there are no higher values. That values are a construct by humans. But that hyper-cold pseudoscientific framework is itself kind of a lazy understanding of science; it has some faith aspects to it, itself. There is room to have values within an evolved universe. The superficial understanding of science; that nothing can mean anything. I concede having problems with that. That framework, an easy way of putting it: reasonable people don't have a problem with the specifics, the specific discoveries and principles, of physics and of various sciences. They may have problems with overreaching scientific, philosophical frameworks. That deny the possibility of values and of divinity. But nobody but an asshole denies the factual discoveries of science.

Haereid: I think we all need to know that there is always a way out, an entrance where we can escape to; a final home.

The cultural thing is one cause, the obedience to authorities another. The classical Milgram experiment exemplifies this. The (subjective) truth is captured in our individual psychological needs. I think some are afraid of objectiveness; something they can't control with their own mind

and body.

Some are very conservative. This is especially a problem with middle-aged and elderly people. Many feel threatened by new inventions and scientific revelations. Even though, it's based on the sincerest methods we know of. I think some are scared because they don't understand; it messes up their mind, especially when the pace is as fast as now.

Laziness. It's easier to stay where you are, even if that's a world of delusions, than using the energy to adapt to a natural evolution of knowledge and activities. To some it's frightening, I guess.

I think some people find science uncertain, meaningless, clinical. It's easier to believe in elevated, supernatural figures and ideas.

The Norwegian author Henrik Ibsen wrote, in The Wild Duck, "Deprive the average human being of his life-lie, and you rob him of his happiness." Ibsen didn't mean that one should mix fantasies and reality, just swim into one's fantasies now and then.

The scientist never knows for sure. There is always something to reveal and find, and the answer will never be found. I think that's problematic for some. They can't find the safety and peace they need inside that realm. Some find rest and peace walking on solid earth while others climb steep mountains.

Many find peace in an almighty power or father that ensures them peace in an afterlife. To them, it's controversial to claim that such a father doesn't exist, or at least we don't know that, and the answer is in some stringent logical methods that to many don't give much comfort. I also think that many people who are critical to science see scientists as cold, cynical and not in contact with their emotions. I don't know. That's a hunch.

Jacobsen: When we think of science in an everyday sense, what is it?

Rosner: It is what we learned about the world with, in most cases, a high degree of certainty and how we've used that knowledge about the world. Most of the stuff that we know with a high degree of certainty is, somehow, tied to science. Off the top of my head, I came up with a system of knowledge that is not tied to science, but is tied to real sloppiness or has less certainty, e.g., the art of picking up girls or women. It had a renaissance in the 1990s or the 2000s. These guys who wanted to hook up with hot girls developed a set of techniques for an attempt to do that, including things like negging – coming up to a hot girl and not telling her that she is beautiful, but saying that something is weird with her. According to the pick-up artist system, she has heard she is beautiful a million times before. That is a system of knowledge that is not reliable because every person is a different person. It is not scientifically established. You can go up and tell someone, a girl, that her nose does a weird thing when she laughs. That may or may not work. It is shitty, in terms of effectiveness and just being established fact that you can pick up a girl by mildly insulting her. A lot of the stuff that is more reliable is based on more scientific fact, like pupils dilate when someone likes you. It may be unreliable, but it is closer to real science. But neither of those is as close to the physics of when you drop a ball. Things we feel close to having 100% certainty are the products of science.

Haereid: Most of what we see of manmade objects is based on science. Different buildings, skyscrapers and bridges. Vehicles, machinery, roads and traffic. Infrastructures. Economic and political systems. Communication, phones, computers, the internet. Power, like electricity. Medicine. Technology.

We think of it as basic for a lot of our many devices that we use all the time, like washing machines and smartphones. We think of progress and effectiveness; an easier way to produce food, produce what we want, more spare time, more money, funnier stuff to use, more advanced tech to play with. We think of virtual reality and a totally new world that we dive into. Effectuation of communication. More of everything; more choices, more stress, more demands, more happiness, more sadness. It's a dichotomy in the way that science produces more freedom and spare time, and at the same time, less of that; many struggled because they can't reach everything they want to and feel they need to. Science produces vast amounts of conscious content. It creates a social pressure, and an economic brainless whirl based on the idea that all growth is good growth; reduction in GNP (GNI) is devastating. But of course, it isn't. That's nonsense.

I guess most (young) people think of science as something that gives them more opportunities, choices, freedom and, on average, a better and longer life.

Jacobsen: How does this differ from real science?

Rosner: The everyday understanding of science is using stuff already established or products. Everything we consume, now, is the product of modern civilization. Modern civilization is the product of science. But it is just using the products of science and technology. So, every day, exposure to science is using the products, and doing real science is trying to expand scientific knowledge.

Haereid: It's about usefulness contra understanding. From "How do I use it, what's in it for me?" to "How does it work, what does it consist of, how can I make it?" You don't need to know how it works to see and use technology, a smartphone or a bridge. The border is the user interfaces. You don't have to understand how a transistor or microchip works to use a radio or computer. You don't have to understand that experiencing the blue planet and sky is due to certain frequencies in the electromagnetic waves. But to describe the phenomena and develop knowledge you must know it, dig into it.

Jacobsen: If we examine the supernatural, paranormal claims about ghosts, prayer, demons, goblins, reading minds, foretelling the future, spirits, the divine inspiration of purported holy texts, and so on, what are some appropriate scientific answers to them or responses to them?

Rosner: That they are mostly, or most of those beliefs get, squeezed out of existence and attributed to wishful thinking or optical illusions. Like, everybody occasionally sees somebody lurking in a doorway for about a tenth of a second. That's just your brain rebooting its systems. You don't see someone all the sudden materialize in a doorway if you have been staring at the doorway. If you turn your head, then you might for a split second see someone in the doorway and startle yourself. That's just your brain making a bad guess about what is at the doorway. As you look at the doorway, your brain gets more information; then you brain is like, "Oh! Just a doorway." Most of that stuff belongs to the paranormal and gets explained away by science. Some stuff might survive, but only in ways that are mediated by science. Take ESP, or telepathy, some people might be able to read other people's thoughts better than other people because they are able to catch or perceive micro-expressions and can guess what issues most people have in their lives. Most psychics who are good are good guessers and experienced in asking questions that will ring a bell. Do you know anyone whose name begins with J?

Stuff like that. There can be some basis for this stuff. All of it is mediated through normal means,

being able to read people's micro-expressions; you're using regular perception not extra-perception. Or you might be using some sixth sense; some people might have it. I doubt it. But like birds, birds can perceive magnetic fields and can be able to navigate using the Earth's magnetic fields. Some people might have some vestige of it. I doubt it. But it would still be a scientifically established sense. There is not a lot of magic syrup floating around. If there turn out to be, they will turn out to be scientifically explained and incorporated into science, like zombies.

There are zombies. But they are the old school zombies like in Haiti before the definition of zombie got hijacked. People in Haiti, I think, and some other Caribbean island would kidnap people and drug the fuck out of them and turn them into these people who are kind of slaves, because they were drugged up and followed simple orders. They couldn't follow complex orders because you drugged them enough to have control over them. Those are scientifically established zombies. Assuming this Haiti thing is real, you could find people in Haiti doing this and find people drugged up. But the new zombie, which is a dead person who came back to life and eats brains and lurches around; it is scientifically unsupportable. Nobody claims zombies are real, but people claim other shit is real like ghosts. Most of the stuff like that;

that people want to believe is, or are, real. They just don't make sense.

People who live for 300 years, if they stay out of sunlight and drink blood. That's just not supportable. Although, sometimes, when you look at the origins of the legends of these people, you see some people may have had a disease or a psychosis that may have led to the beginnings of these. All this stuff is obvious.

Anyway.

Haereid: Prove it. Give me more details; more information, things that I can see, understand and experience. Things that I can percept. You tell me something that I can't experience empirically or logically. Then it's a hypothesis. Science fiction is also science in the sense of thoughts about something that can happen, that maybe is real, but is far away from our perceptions of reality at this moment. When you have a mathematical hunch, you think there is a formal connection, but you don't know; you create a theory which you try to prove mathematically. As a scientist you don't claim that theory to be true or false until you have proved or disproved it. This caution and respect, humility, is in the scientist's blood.

If you mean you can read minds and see ghosts, give me some evidences, something I can build my belief on. If I reject your ideas and say it's nonsense, I am as little scientific as you are. Because I really don't know if what you are saying is true or false. I can't prove it's not true, but I think you make a mental shortcut, that your brain tricks you.

Explain to me what you mean, in empirical and logical details; I need objectivity. If you don't, it's just subjective, emotional, psychological phenomena. We thought the planet was flat until we were objectively convinced it was not, and that a heliocentric view was righter than the geocentric one.

Jacobsen: Rick, you said, "Squeezed out of existence." You mean, "Squeezed out of the mental, cultural landscape."

Rosner: Just squeezed out of the possibility of existing, because in societies that are pre-scientific or early scientific, they have a catch-all of beliefs. There are plenty of empirical beliefs. There might be some systematized beliefs. There are probably plenty of beliefs about spirits and stuff that we don't believe, but, maybe, people didn't have enough evidence to deny them at the

time because the accumulation of human knowledge wasn't sufficient to squeeze that stuff out of the realm of possibility. If you have an institution promoting mystical beliefs, like churches, it is very persuasive; the church is invested in accumulating information that supports the beliefs of the church. It takes a long time for that knowledge to be superseded by scientific knowledge.

Jacobsen: Is part of the reason so many people believe in these things related to the lack of appropriate science education interventions?

Rosner: Everybody constructs their picture of the world. People have a variety of influences. It is not necessarily the job of education and people's friends and family to crush every mystical belief out of them, to examine everything that a person may believe and assiduously root out everything that might not be legit. People draw information from several different sources. It would be difficult and mostly unnecessary to drum every unscientific belief out of people. People can believe all sorts of shit and go about their daily lives. Much of the time, it is not much of a problem. Mostly, it is a problem when people exploit people's ignorance. America is at a high tide of cynical motherfuckers exploiting people's ignorance and non-scientific beliefs.

Haereid: People who grow up in an inspiring environment where the others "think science," like some families, where both parents are teachers or scientists, seem to adopt this culture; understand and like science when they become adults.

It's about motivation. If you have people around you ONLY talking about other people, small-talking and being interested in superficies stuff like clothes and makeup, or who is who-stuff, social status and so on, you don't get into the interesting features of science. Then you don't get it. You must understand it; go into the empirical and logical details to gain the motivation. You must experience that you get it. It's like building something; it's rewarding because you get that inner feeling of reward, to master something, building your identity. A good teacher can do miracles with the kids making them interested in science. To experience the power in scientific truth is stronger than any godlike power, I think. Then it's more difficult to believe in supernatural things. You start asking questions that are prohibited in these cultures.

Jacobsen: Also, is some of this due to the churches and religious institutions? For example, when I went through the creationist groups in Canada, they almost always present in the churches or places of worship. In other words, pseudoscience gets transmitted with the permission and, in fact, promotional efforts and encouragement of religious groups while done in places of worship.

Rosner: Yes! Churches incorporate mystical beliefs, for the most part. There are some churches like Seventh Day Adventists, Unitarians, or Reformed Jews where mystical beliefs take a back seat to the scientific beliefs and moral teachings. But yes, churches teach a bunch of mystical stuff. But if it teaches them to behave morally, then it is much harm. If it teaches them to behave like immoral idiots like some of the Evangelical congregations are caught up in America now, then, yes, it is a fucking problem.

Haereid: I think it's more common in North America than Scandinavia, but it's here too. Some institutions use every opportunity to convince people of what they believe is true, even if it's based on wishes and fantasies. It's coercion; you get a reward if you apply and punishment if you argue. The unscientific way of convincing people is basically through reward and punishment, emotional invasion. In science, the answers are rewards and the questions are the punishments.

It's like the people in the wedding should force the people in the funeral to feel happy, or vice

versa. They build a strong culture, and spice it with motivations and rewards. They use psychology to attract uncertain and lonely people to their herd; to build their army of blind soldiers.

Jacobsen: If we look further at the methodologies of science, what are its most advanced manifestations now?

Rosner: We are going to supplant ourselves as the best information processors on Earth. Eventually, we will give ourselves technological immortality. Those are the bigger manifestations of science. Just the rise of AI and super-medicine, if you're asking about the purest manifestation of the scientific method, you could argue that is AI too, because AI – machine learning – is something; we are constantly performing thinking. Thinking is an experiment in predicting, in best predictions. The current fashion in thinking about thinking is that brains exist to predict and prepare you for every second and every moment that you're about to face. Thinking is an experiment in making assumptions and having those assumptions confirmed or denied and then changing your assumptions based on the new information, brains are super-duper Bayesian. Bayesian Probability is a system of weighting your predictions based on your estimate of how much you know at each point in time and then changing those predictions and your weighting of them based on experience. That's what your brain does all the time. That's what AI do all the time, setting machine learning loose in the world is a testament to constant testing and verification being etched into silicon. Science is informed guessing. You take what you know to try to use that to predict. That's machine learning.

Haereid: The only scientific, objective truths are the truths who apply to all; that favours all. This is a proper definition. It gives us few truths and a lot of uncertainty; a lot to work with and improve. And it provides common goals for the future information processors; human and AI.

When we set goals that do not fulfill this definition, they are subjective or democratic; there are always fewer than all that defines them. That's the beauty of math; it's so far the closest we are to axioms and rules that everybody seems to accept. It's objective.

I believe in honesty and clarity as outcomes of science and its methods. In the future, it will be more difficult to lie, to manipulate, to gain power through promoting illusions. That leads us into a more joint and transparent society, where privacy becomes more visible and less private, because scientifically methods is about revealing failure, flaws, and then correct it. What we today see as flaws and failures will change through the process, with and without AI, and definitely with technology, when science develops through an effectuation of its methods. We still have a prehistorical view of what is right and wrong, because science is very new to us. We base a lot of our knowledge on nonscientific cultural stuff and prejudgments. We lack information and effective processors to handle it. With increasingly abilities, we will understand more and get closer to objective truths. We will adjust the goals as part of the scientific method, change direction, continuously, and increasing the probability of getting closer to the truths.

At the beginning, this seems frightening. We will struggle with all our flaws until we see that everybody else has the same ones or related flaws. Then it becomes a joint struggle to improve, like killing Covid-19 and getting rid of cancer. The scientific method, like using technology to expand our brains, will help us to achieve our goals more effectively; faster and more precise.

AI is an approach to how our brains work; it's an amplifier in its very beginning. It uses its advantages over the human brain, like the available amount of information processed and speed. It copies the brain when it comes to our signal system. We speed up when something is important

and we slow down when we don't weight that information much. When we mean something is wrong, we reject it, and when something is right we store and process it. It's like a transistor. Basically. This is copied to AI. It's an automatic process inside the AI-brain that is meant to work as (an amplifier of) the human brain when it comes to scientific methods; converging towards better solutions, more truths, by weighting information and results, and do this iteratively continuously towards a goal.

We are constantly improving our brain's capacity, using scientific methods. We use technology to enhance our thinking and data processing. We will succeed in reaching our goals.

Jacobsen: What are the most prominent and accepted findings in the sciences now?

Rosner: Physics. Physics is the most deeply mathematical and deeply verified of the sciences. Then you can look at areas of physics that just without question are true: Newtonian dynamics for instance as long as you're not dealing with stuff not travelling more than 1% of the speed of light, which almost nothing does in the everyday world except for subatomic particles or photons. The Newtonian framework is super-duper verified, so is Special Relativity. Physical dynamics is super verified. Even shit like thermodynamics is super verified, even though, people argue about the philosophical underpinnings of things like entropy and information. But really, there are so many areas of physics that we dead solid know. That footprint probably extends a little farther to stuff that's known ridiculously absolutely, probably keeps creeping outward. Just because Einstein overturned Newtonian Mechanics, when a gravitational field or at high velocities, that didn't invalidate Newtonian Mechanics. It meant that at normal velocities, and at normal gravitational fields. You might have to correct a term 14 places beyond the decimal point, which means you don't have to correct it at all. Because it doesn't matter for what you're doing.

Haereid: Mathematics is the most basic of all sciences. When something is mathematical coherent, and empirically experienced repeatedly over a long time, we accept it. Like Newton's gravitational laws, which Rick mentioned. It's very difficult not to accept it. Physics, yes. Natural sciences in general. It's a lot inside natural sciences that we accept, in chemistry and biology, in astronomy. It's difficult to pick.

Jacobsen: Overall, what does this view of the world give us? These different findings from fields of science brought into a reasonably knit together, though incomplete, blanket.

Rosner: It lets us manipulate the world. To some extent, lagging that, it is understanding our place in the world. The lagging behind the certainty of science are the philosophies that may arise from science. Because we jettisoned; there's the internet meme of the guy walking with one girl and looking at another girl. The girl that he is looking at is science; the girl that he blowing off is philosophy. We blew off philosophy because science gives results. Science is incomplete as we've talked about before. Science is nowhere near complete enough. It hasn't given enough of a picture of the universe to give us any deep philosophizing that may have any of the nice certainty, even empirical underpinnings, that science does. What was the fucking question you got?

Jacobsen: [Laughing].

Rosner: Right now, it gives us a bunch of cool shit. Some time in the future, it may give us philosophical understandings of the world. The cheap and shitty and inaccurate scientific/philosophical understanding of the world is that everything is random and nothing matters. I think a more sophisticated view might permit more. We have no idea. We still live at the bottom of a deep well of ignorance about the rest of the universe. We haven't found life on any other planet. Even

though, life on other planets must exist in profusion. We don't know what a civilization that has been around for a million years might be like. We don't know what role such civilizations might play in how the universe works, whether they play zero role or play a role in the universe's information structure. That deep civilizations might be part of the way the universe understands itself. Who fucking knows? We have no idea. You and I talk about IC [Ed. ***Ask A Genius: Set I***.]. These seem to have some offerings of a more philosophical set of implications if what we talk about is true. It is *a true* that has some nice resonances that seem like they should be true, but we just don't know anything. But we do learn more stuff; we should be able to do more philosophy to some extent.

Haereid: We are more perfectionists. Many think as scientists; the culture is driven by scientific approaches and mindset. You can see this especially with young people, young adults. This is my experience; that they are more interested in details, discussing the logic behind phenomena, cause and effect, and that life is about finding the flaws and mistakes and remove it; their goal is to improve themselves; and on that road, they use scientific methods.

One of the (temporary) effects and downsides with this way of thinking is that it creates impossible expectations; demands that people can't fulfill; we live in a world where no one is as good as they should be. This is because of a scientific way of thinking improvement. Then our brains create psychopathological issues; mental problems concerning self-images and -worth. Science doesn't deal with this problem, at least yet, in a good way. The consequence is that (especially young) people try to change themselves to fit the impossible expectations; distinctiveness is banned. I think we will solve this with science; it's some obstacles along the road. I said something about this a couple of questions ago.

I think we think we can do everything; it's so many inventions and products created by science the last few hundred years, that we get narcissistic. It's easy to believe that we are godlike since we can affect our surroundings into such a degree. One of our advantages and obstacles is that we are capable of mentally enlarging everything. Science is a way of getting down to earth, in the end. It's also a way of using our imagination, and it's easy to mix up fantasies and reality.

Most of the sciences have a positive impact on us, like the evolution in medicine. We do all agree in that fighting against diseases is a common goal; it's nothing controversial in that. It helps us feel better and live longer. Evolving effectiveness concerning food supplies and other primary needs is only good. If we automatize everything, we can do something else. I am not one of those who worry about unemployment in the future because of evolution in technology. On the contrary; the main issue is to provide food and necessary needs, to everyone. This is primarily a distributional problem; we will create all those needs more effectively. People will always act, find something to do, together, paid or not. A job is only some activities. You can get paid, get your necessary supplies, from any source.

Appendix I: Footnotes

[1] **Erik Haereid** has been a member of **Mensa** since 2013, and is among the top scorers on several of the most credible IQ-tests in the unstandardized HRT-environment. He is listed in the **World Genius Directory**. He is also a member of several other high IQ Societies.

Erik, born in 1963, grew up in **Oslo**, **Norway**, in a middle class home at Grefsen nearby the forest, and started early running and **cross country skiing**. After finishing schools he studied mathematics, statistics and actuarial science at the **University of Oslo**. One of his first glimpses of

math-skills appeared after he got a perfect score as the only student on a five hour math exam in high school.

He did his military duty in His Majesty The King's Guard (**Drilltroppen**)).

Impatient as he is, he couldn't sit still and only studying, so among many things he worked as a freelance journalist in a small news agency. In that period, 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 also wrote some crime short stories in **A-Magasinet** (**Aftenposten** (one of the main newspapers in Norway), the same paper where he earned his runner up (second place) in a nationwide writing contest in 1985. He also wrote several articles in different newspapers, magazines and so on in the 1980s and early 1990s.

He earned an M.Sc. degree in Statistics and Actuarial Sciences in 1991, and worked as an actuary novice/actuary from 1987 to 1995 in several Norwegian Insurance companies. He was the Academic Director (1998-2000) of insurance at the **BI Norwegian Business School** (1998-2000), 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**.

In 1989 he worked in a project in Dallas with a Texas computer company for a month incorporating a Norwegian pension product into a data system. Erik is specialized in life insurance and **pensions**, both private and business insurances. From 1991 to 1995 he was a main part of developing new life insurance saving products adapted to bank business (**Sparebanken NOR**), and he developed the mathematics behind the premiums and premium reserves.

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 among other things in history, philosophy and social psychology.

In 1995, he moved to **Aalborg** in **Denmark** because of a Danish girl he met. He worked as an insurance broker for one year, and took advantage of this experience later when he developed his own consultant company.

In Aalborg, he taught himself some programming (Visual Basic), and developed an insurance calculation software program which he sold to a Norwegian Insurance Company. After moving to Oslo with his girlfriend, he was hired as consultant by the same company to a project that lasted one year.

After this, he became the Manager of business insurance in the insurance company **Norske Liv**. At that time he had developed and nurtured his idea of establishing an actuarial consulting company, and he did this after some years on a full-time basis with his actuarial colleague. In the beginning, the company was small. He had to gain money, and worked for almost two years as an Academic Director of insurance at the **BI Norwegian Business School**.

Then the consultant company started to grow, and he quitted BI and used his full time in NIA (**Nordic Insurance Administration**). This was in 1998/99, and he has been there since.

NIA provides actuarial consulting services within the pension and life insurance area, especially

towards the business market. They was one of the leading actuarial consulting companies in Norway through many years when Defined Benefit Pension Plans were on its peak and companies needed evaluations and calculations concerning their pension schemes and accountings. With the less complex, and cheaper, Defined Contribution Pension Plans entering Norway the last 10-15 years, the need of actuaries is less concerning business pension schemes.

Erik's book from 2011, ***Benektelse og Verdighet***, contains some thoughts about our superficial, often discriminating societies, where the virtue seems to be egocentrism without thoughts about the whole. Empathy is lacking, and existential division into "us" and "them" is a mental challenge with major consequences. One of the obstacles is when people with power – mind, scientific, money, political, popularity – defend this kind of mind as "necessary" and "survival of the fittest" without understanding that such thoughts make the democracies much more volatile and threatened. When people do not understand the genesis of extreme violence like school killings, suicide or sociopathy, asking "how can this happen?" repeatedly, one can wonder how smart man really is. The responsibility is not limited to let's say the parents. The responsibility is everyone's. The day we can survive, mentally, being honest about our lives and existence, we will take huge leaps into the future of mankind.

Rick G. Rosner, according to some **semi-reputable sources gathered in a listing here**, 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: April 15, 2020: **http://www.in-sightjournal.com/haereid-rosner-nine**; 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 Björn Liljeqvist on Background, Mensa International, Social and Political Aspects of Intelligence, and Camilla (Part One)

2020-04-15

Björn Liljeqvist *was born in Stockholm, Sweden in 1975. He joined Mensa in 1991 and is currently the international chairman of that organisation. Privately, Björn lectures on advanced learning strategies to university students. A topic he's written two books on in his native country. He has a background in embedded systems engineering with a Master's degree from Chalmers University of Technology. He is married to Camilla, with whom he has one daughter. He discusses: family background; other background contexts; the trends for the last couple of decades of societies and identifying and nurturing giftedness; logic in the discourse on social and political aspects of intelligence; national and international Mensa responses; selective reading and interpretations; collective intelligence use and special interest groups; and family.*

Interview conducted on March 4, 2020.

Note from Liljeqvist, as to avoid confusion between individual statements and the stances of Mensa International: "Opinions are my own and not those of Mensa, except if otherwise stated."

Scott Douglas Jacobsen: What is family background for you?

Björn Liljeqvist: I am basically Swedish all the way back [Laughing].

Jacobsen: [Laughing] When you're looking at the experience in the little enclosed part of Sweden for part of the family background, and when you didn't have a long history of professors or academic types in background, what were some other contexts?

Liljeqvist: I still had people. My maternal grandfather, for example, who was very intelligent, but grew up in a time when Sweden was a very poor country. He was a police officer, but with a big interest in science and literature and everything like that. He did give me a lot of stimulation growing up. That was something that meant a lot to me. We did have interesting conversations. When I eventually was 15 years old joining Mensa, it is a story, which I have told a lot in interviews [Laughing]. We had a substitute teacher in school who turned out to be a Board Member of Mensa, at the time, when Mensa was a very small organization in Sweden with just like 200 members. We talked after school one day. We had one of those amazing conversations, where you can feel something unusual is happening. I like to call this "Intellectual Resonance." In acoustics or music, resonance is when you get feedback at the same rhythm that you're producing your own sounds. So, intellectually, it means that you don't have to stop and explain things. You don't have to wait for someone to get the punchline or to get the point. It was an amazing experience to talk with someone who had been where I was, who had thought similar thoughts and then some.

My feeling over that was an exhilarating experience of engaging in thoughts and in ideas of a type that felt natural to me. I felt, "I need more of this. I need to meet more people like this. This is too valuable to be discarded. That is why I joined the society in the first place." Of course, you can have amazing encounters even out of the intellectual or the IQ field, but, even so, that was an important experience for me. Sweden, in particular, it should be known. I think unlike many other comparative/comparable countries like Canada, the United Kingdom, and Germany. Sweden is extremely egalitarian. In that, you can see this in a lot of ways in how society works.

[Laughing] There is a very strong taboo against bragging. Bragging is very much frowned up in Sweden. If you have to tell people how great you are, then there is something is wrong with you. If you are that great, people should notice already, just shut up and carry on.

Jacobsen: It sounds like Canada!

Liljeqvist: Yes, but probably even more so, growing up, that idea spilled over into education. Smart kids don't need any kind of special interventions. They will always do fine. Who do you think you are being so smart anyway? So, the problem then, of course: if you cannot have special classes in advanced math, then the people, the gifted kids, who otherwise in other countries would excel and would get special education, and would be able to nurture their talents while they are ripe for it; they don't get it. School can be very, very boring or very pointless. Then, by the time that you get the chance to go into math or science, or engineering, it is a bit late. I am not saying that the potential is lost – absolutely not. We do have talented engineers in Sweden too. But I see it as almost like a human right. Every person, every child, to foster or to excel, to explore things that they are interested in, in society. But that is a common theme in Scandinavia and in Sweden, in particular in growing up in school. I know there are similar things in other countries too. However, Scandinavia would probably be on the extreme end of that.

Jacobsen: What has been the trend over the last 20 or 30 years towards societies or organizations devoted to identifying and nurturing giftedness?

Liljeqvist: I think the trend is a lot more organizations and people in society, including government, acknowledge that it's a real thing. It is something. Talent is unevenly distributed. That is a fact. It was always like that. But if you go back to the 1940s and the 1950s in some countries, like Scandinavia, the people used to talk about the talent reserve. They knew there was a lot of untapped talent or talented children. For economic or class-based reasons, they did not get the education at the level that they could have benefited from. However, I think that was mostly thought of in terms of class-based differences. Now, if you take the developed countries, like in the West or in the developed countries in general, everyone does get a chance to go to school and to foster that talent. So, if differences still persist, that makes it a lot more sensitive. It makes the whole topic a little difficult to handle. We don't like the idea that not everyone could reach the same heights if they really put their mind to it and if they all got the same kind of education. I think it is important to not get stuck in that trap. I see, for example, when I look at the debate in the United States. That, to some people, and to some parts of society, the whole concept of intelligence and of measuring intelligence might get a bit politically charged in a way that it shouldn't have to be.

Because this isn't a right-wing or a left-wing issue. It never really was. It shouldn't have to be. So, the trend, I would say, went from gradually people starting to accept, "Yes, intelligence is a real thing. Everyone has a right to education at their own level." Then I worry that there would be a trend, which I haven't seen in Sweden so far – but maybe in other places; that we shouldn't talk about intelligence at all, which, I think, would be a mistake. I don't think it is wrong to say, "Everyone has talent." I know that some people think that is a cliché. I don't think so. Everyone does, indeed, have something. It is not that everyone is better than everyone else in one capacity or another. That is obviously false. However, everyone has some things that they do better than they do other things. That is what I mean by talent. Appreciating the talented, discovering what is it what you do better than others things, your *comparative talent* – so to speak – or comparative advantage, finding that one and do everything that you can to develop that is an important

thing. I am not sure if this really answers your question. You could ask again if you don't think I did [Laughing].

Jacobsen: [Laughing] This is important. I think within the issues of intelligence are the political and social aspects of it. On the one hand, the political aspects of denial or defensiveness around affirmation of the concept from which one can then identify and nurture it. On the other hand, the social aspects of people, some people, seeing this as socially destructive in some ways because it puts some people above others and others below them, by natural discourse. And this, they would see as somehow inegalitarian to the society and against social benefit.

Liljeqvist: Yes, and I think the logic of that is completely wrong and upside-down, we should keep in mind the endeavour of testing intelligence came from the opposite end. People knew more than 100 years ago. Yes, there are people who have the intelligence and cannot nurture it simply because they are born into the wrong families or the wrong circumstances. That is fundamentally unfair. I would say that that argument still holds. If we try to pretend that intelligence doesn't exist or everyone is completely equal, if everyone was completely equal in capacity, then it would be down to the environment. But the more you try to level out the influence of environment with giving everyone the same kinds of schools, and so on. Then all the differences that you would see would be from innate talent. However, we can't really get around that some things are sensitive. We can't really shy away from that. But we need to learn how to deal with it, and address that. One of the good things about Mensa and Mensa membership is that you very quickly lose all the prejudice you have about intelligence.

It becomes very, very obvious when you're active in Mensa that intelligence is one factor *among many*. It doesn't really say all that much about who you are. It is quite possible to be intelligent, have a high IQ, and still have a lot of trouble in life. We know that. We know that there is a correlation between IQ and income, and other things. [Laughing] But it is just a correlation, which means we know other factors play into this. So, knowing IQ is fine and not everything, it is important, so you can start addressing all those other things. But if you start to pretend that it doesn't exist, for one, you would be wrong. One thing is clear from 100 years of intelligence research. There is, indeed, one thing that we can call talent or giftedness. So, I think going too far in either direction is dangerous. But I think, let's move forward, I think I made the point.

Jacobsen: When we are looking at internal-to-Mensa (International), and when we are looking at one of the (national) branches, when we are looking at the organizational response to these political and social aspects, what is done within the culture of Mensa, even policy, to, within reasonable limits, deal with or manage some of these political and social facets, or concerns?

Liljeqvist: Different things are done in different countries. The Czech Republic Mensa, they have their own school. They have a school for gifted children run by Mensa. That wouldn't work here, Sweden. We have a program where they dispatch instructors or specifically trained member volunteers to go to schools and, sometimes, politicians or people in some kind of position of responsibility, but mostly schools, to give free lectures. To inform, "We'd like to tell you a little bit about intelligence. These are the signs of giftedness that you should look out for. If you have children showing these issues or signs, or who appear to be bored, this is what you could give them, and so on." Basically, it is trying to raise general awareness of giftedness in as matter-of-factly a way as possible. That is, without drawing too far fetched conclusions from it, simply telling people, teachers, about the factors, then letting this speak for itself, most people, most teachers, want children growing up to be happy, to be able to do the things that they like and enjoy.

We understand that. We acknowledge it, when it comes to other things, e.g., having a talent for football or music. That has always been included in my country very much, fostered and cultivated. We have had schools for the musically gifted, sports for the athletically gifted, for a very long time.

But when it comes to mathematically gifted, it has been sensitive. Trying to change that is well within what we as a non-political society can do, the American Mensa Foundation, they give out scholarships, and so on, to students and also to researchers. But I would say Mensa still has a long way to go. The original idea in Mensa: let's have a society not just for people who share views or share a certain idealism for these issues, but to limit membership only to people who score above a certain point. It is an interesting idea. But there are certain challenges to running a society where you don't have diversity of talent in the same way that you would have in a normal society. Not everyone is highly educated, most are, we have great diversity in many ways.

We have diversity in opinion, perhaps greater than in society in general, which makes perfect sense from a statistical point of view. But we don't have diversity when it comes to intellectual ability. It means that most members are people of the kind who enjoy ideas. I think it is good, an organization, if you have some people in there who like to think of ideas, like to philosophize, and everything, and then people who like to do simple manual labour like folding papers, putting them in envelopes, and then sending them away.

That might be better for the society in itself. Mensa has an abundance of people with opinions and a lot of practice in finding arguments, and rationalizations for their opinions. It is not necessarily a bad thing, but it comes with particular challenges. Even for Mensa to find its place, it has been difficult. So, the social aspect of it, what we discovered, what Mensa discovered, very early on, almost as soon as it was founded. When you get these people together, they experience something. They experience this resonance. You get this kind of resonance in conversation. So, many times, many Mensa members, when they meet, have a lot of fun. That has been a very big part of the society, the social platform. It is written into the Mensa Constitution. That it should provide a place for people to meet. It is not the main thing. It is not the reason why we are here. Like I said, a lot of people who come wanting something more, something deeper. But a lot of things have happened in the last ten years. In many countries, we are looking at ways of putting this to use. The one thing that has not really been done successfully is the idea of this global thinktank that can solve problems.

Not because it is a bad thing to want, but, I think, people underestimated the amount of coordination that is needed to get from 100,000 intelligent individuals into a collective intelligence made up of 100,000 people. One of my own private, personal strong interests is how do you achieve collective intelligence. How do a collection of intelligent individuals coalesce into superintelligent collective high hive, hive mind it is way different difficult than we normally assume. But it is still something that is worth exploring because we know that sometimes groups can really accomplish great things. Companies, NGOs, thinktanks, under certain circumstances, a group of intelligent people can still be collectively stupid. The idea, when Mensa was founded, that this society could work or serve as some kind of a thinktank to come up with recommendations for policymakers, and so on. We haven't reached that. What we do, members find other members what they want to do together, that's something. We have these programs like schools and raising awareness. All that is fine. But it is still way in the future before some company or a country could say, "We are having troubles with inundations or earthquakes. Quick! Let's call the Mensa collective hive mind and ask for their advice." That is not who we are today. I wonder if that will

ever be the case. Personally, I have given a lot of thought, particularly in the days of social media when people naturally come together forming groups to discuss.

Sometimes, it works well. Sometimes, it doesn't work at all. What are the conditions that have to be there for intelligence to emerge from a collective? That is something that, I think, should be looked into at the academic level more. To take an example, if you look at the brain itself, what is it? You have a distribution of nodes, of brain cells. For this to work, it has to contain the noise, don't propagate the noise, but identify quality, propagate quality. That seems to work even on a greater scale. If you have social media that propagates the noise, then you get all sorts of weird artifacts, e.g., gossip, fake news, hate campaigns, whatever. When the nodes make an effort to identify interesting, useful information, and elaborate on that, and forward that, then you get interesting things emerging from networks. I think this is a tangent. We are living through a very interesting mega-experiment with social media and vastly distributed communication channels. We haven't seen the end of it. We are learning as a civilization how to deal with it. What networks are helpful and conducive to a better society? What kind of networks are not? That is very, very fascinating to see, to live in that age. I guess, 10 or 20 years from now, we will have a lot more knowledge compared to what we have today.

Jacobsen: Some of the research into the social media networks appear to show, at least in Twitter, people stick to their bubbles. No matter the political suasion. It is a very small group of people who will read the different side of things, and pick from different sources, and cross-pollinate networks.

Liljeqvist: Yes, I am aware of that. Although, I know some studies have been made. These bubbles are not quite as thick as they are often made out to be. But yes, fair enough, it's not all the same. Researchers & scientists also use these. I follow interesting thinkers on Twitter. To me, that has been a great thing. I have grown accustomed to a daily diet of interesting, novel thoughts. That's not at all what life was like 20 years ago. Now, I can get a steady supply of really, really interesting ideas and research. 10 or 100 times denser than 20 years ago or before the internet. Yes, there are bubbles. For sure, there are bubbles. But it is not all bubble. If you look at this from an evolutionary point of view, there are always changes to the environment. One can never really know in advance what kind of organism is going to emerge victorious. I think it is the same with social media. Some types of behaviour and usages will turn out to be more conducive to intelligence and stable, healthy societies than others. We're currently seeing a lot of such attempts at how to use, or how should you use, social media. How should you avoid disinformation? How should you find quality? What is a healthy way of engaging? For example, just doing something that would be a good thing to do if it was only you, it could, when 100,000 people do it, become something else. Even such a thing as taking a stance against someone who is saying something stupid, yes, it could be good to counter that. If a 1,000,000, qualitatively, it might be a bit too strong and might lead to people becoming afraid of expressing themselves online, etc. That is the other side of it. The people who we would all benefit the most from listening to might drop out of the conversation altogether if it is not seen as safe to engage in it – so to speak. Of course, this is a topic that could go on forever. It is something that even I am finding for Mensa the best kind of online community, which the members would enjoy and allow for intelligent exchange of ideas. It is a big personal interest of mine.

Jacobsen: Do you think, speaking of a collective intelligence use, the special interest groups perform something like that service?

Liljeqvist: That could be one way of doing it, for example, absolutely. When that happens, that members join together to do something in a way that has been facilitated by Mensa because they found each other through Mensa, through a special interest group. Then they are something good in general, but then without really crediting Mensa for it. Similar example, a lot of people find partners and get married, and have children, meeting through Mensa. Absolutely, that's a wonderful thing if we can do that. But it is not something that you can attribute to the society. It is that Mensa becomes one more area in the world, where people can find each other and join forces, whether that is for some socially beneficial cause or for personal interests. That's fine, either way. It is one of the goals of Mensa: to make it possible, easier for intelligent people to find other intelligent people to join forces.

Jacobsen: Did this happen with Camilla and you, in terms of finding someone likeminded in that community?

Liljeqvist: Sure, absolutely, [Laughing] we met through Mensa 5 years ago or something. It's something that happens. Yes.

Outliers, and so on, what else can I help you with? What else do you want to talk about?

Appendix I: Footnotes

[1] Chairman, Mensa International.

[2] Individual Publication Date: April 15, 2020: **http://www.in-sightjournal.com/liljeqvist-one**; Full Issue Publication Date: May 1, 2020: **https://in-sightjournal.com/insight-issues/**.

Group Discussion on the Near, Middle, Far, and Indefinite Future, Second Comments (Near and Middle Focused Comments) Session: Christian Sorenson, Claus Volko, James Gordon, Rick Farrar, and Tor Jørgensen (Part Three)

2020-04-22

Christian Sorenson, Claus Volko, James Gordon, Rick Farrar, 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] with brief biographies. They discuss: the previous responses with more focused commentary on the near and middle future.*

Scott Douglas Jacobsen: To start, the first comments can be found here: https://in-sightjournal.com/2020/03/15/hrt-one/. The second comments/responses can be found here: https://in-sightjournal.com/2020/04/01/hrt-two/. With some of the general comments about politics, the environment, the abstract delineation of the meaning of the framework given in the questions, the future of science and technology, the future of longevity, and so on, this provides a good background for the ideas presented for the short, medium, far, and indefinite futures. Obviously, as things move forward in time, the predictability of specifics become foggier because of the widening horizon of the unknown. For those who wish to close up some comments to posed questions from before, please feel free to do it, the focus for April will be the specifics of the short-term and the medium-term future. Then to close, for May, we can continue on the far future and the indefinite future with some more specifics, perhaps playing off the ideas of one another in some more depth.

Matthew provided some important contextualization and critical commentary on social and political dynamics. This is important, as many of the long-term problems seem to succumb more to the steady and ever-present advance of science and technology. In the immediate moments, we continue to see various trends. A continuation of theocracies, of authoritarianism, of a substantial number of democracies. Politics is an important force as a human institution with more fluid changes in the global system than seen in recent history, especially with, according to the World Health Organization, a global pandemic. In the medium future, it seems hard to determine who will be in power. If some of the promises, or the perils, of AGI come to fruition, then the frame may be "what will be in power" rather than "who will be in power." Our technological advancements pose the possibility to make life far more enjoyable, positively varied, and fruitful than any prior generation. Our science could give further enriching and more accurate views on the nature of the universe and our place in it.

Even further, and to the nature of the gathering of this particular, temporary grouping, we can note the importance of human intelligence and one formal proxy in IQ tests with strong indications within 4-sigma (plus or minus from the mean). Over time, in general, it lost importance in the general public consciousness. Most of the other responses, apart from the abstract deconstruction of Christian and the political commentary of Matthew, focused, also rightly, on science and technology and the impacts of them. Perhaps, playing off some of the ideas or reflections of others, what might be some of the advances in science and technology of importance for political and social life around the world? What might be some of the implications for science and tech-

nology based on the political dynamics seen in the relatively short-term, at present, and, potentially, expected social changes in the medium-term? Also, in terms of abstract considerations of the frame of reference, what are the biases and insufficiencies in the framing of the questions and the theme? What might the framing leave out as a crucial consideration of a set of them?

Thank you all for the continued thoughtful responses or participation as observers, I remain curious as to the formalized internal mentation placed into the typed text from each of you. It's not simply words. I read them as a feeling, a sensibility, and a series of, likely, written and re-written thoughtful reflection.

Christian Sorenson: With the aim of defining the future, in the near future and in the medium term, from one side, I'll complete the abstractions with content; from the other, I will suggest a future with a purposeful character. It is difficult to ask about the operationally defined future, without first wondering if at this precise moment of "here and now", exists or not in some sense a turning or breaking point. That is to say something that we could define as a "paradigmatic change" because it is both radical and unprecedented. Once I have responded to this, I will propose what to expect in relation to the future in the short and medium term.

A constant that has persisted in human history with recurrence are wars that have involved us all. From this perspective, it seems that for some reason "conflicts" as such, have been part of the world and perhaps part of the human being as an individual. This has been the case until the last "Two World Wars". Likewise including what happened till the "Cold War", not only were the parties to the conflict identifiable and visible, but also the threats that were involved. As a counterpart if we examine what is going on and now occluding after a prolonged period of gestation, what appears is a new and unprecedented age, and way of making wars, where threats are no longer visible, as happened with the "Cold War". But instead what exists are invisible attacks, from an unknown enemy, and therefore the parties, and the causes involved are definitely undefinable. The set of factors involved in the scene, form a "drawing" that has no history, and that produces a radical change in the world order of things, since nothing will be as it was before this incident. In addition, the theoretical constructs that we had, have been insufficient now to explain the phenomenon that we are experiencing.

Let's see now what to expect, from the future, until the medium term, and starting from this underlying problem. Due to the phenomenon of the "World Globalization", nations and continents, actually face at the same time problems of economic, demographic, sociocultural and climatic natures. Together, these brings up to play political power struggles at different levels of scale. For its part, technology, which represents both: the best and the worst in the world, is the key for understanding it, as long as it crosses everything transversely. The substrate that has acted as a means to catalyze this globalizing process, have been communications. The latter has flanked geographical, demographic, sociocultural and political distances, and boundaries as well. In the past, they rest on the "classic monolithic" dilemmas, that existed until well into the 20th century, in relation to overpopulation and world famine, and usually circumscribed in "the black continent" or some other latitudes of the planet. For at least a decade, instead, what we have observed is a deep humanitarian crisis, which is multidimensional and which affects all nations and all sectors of society. In turn, it is possible to verify globally that all political ideologies are utopias since they have succumbed, even hand in hand with their failed attempts to integrate less extreme collisions with them. Humanitarian crisis derived from poverty, wars and political or religious persecutions unleashed in their countries of origin, have produced large masses of migration towards the "old continent" of Europe and North America, provoking real "bottlenecks" in these

duty stations. Without exception, they have saturated all social assistance systems, and depending on the governments in office, have also caused oppositions or internal political divisions between their detractors and those who support them. Simultaneously, social conflicts have been triggered, because citizens feel that foreigners do not intend to cross language and cultural barriers, by making an effort to truly integrate. As well, they see raptured their labor, retirement and healthcare rights to benefit immigrants. In brief if it could be summed up with a sentence, and in a dialectical form, according to the last we could have questioned ourselves with the following question mark. Which is the fundamental repercussion, that globalization has brought to every corner of the world? For responding, it would be necessary to say that first of all, has brought the alternation in the power, after the strengthening of independence and finally the upsurge of nationalism. And further, it has increased with great acceleration the climate damage, which has been creeping up significantly since at least the 1980s decade.

I would like to propose hypothetically, what would have been the underlying budget behind the "humanitarian facade", at least for the European Union, for welcoming migrants in the last decade, and that has ended up in something out of control in recent years. For understanding this, it is requested to bear in mind the coexistence of three axes. These are: a negative birth rate or of almost zero, a population "genetic pool" with little variability, and cheap labor to perform repetitive tasks requiring low levels of technical skills. The aforementioned, implicitly carries a premise, as these countries consider that they do not have "brain leaks". Then for this reason, they estimate that their citizens have the right to prefer living on the aid of state, before carrying out this type of work. Unluckily, this kind of rights, carries a huge cost for governments, and the risk of interrupting the production chain. The direct consequences of the two first axes, would be respectively: an elderly, and physically weaker population. Therefore, more prone to suffer diseases, due to a higher degree of inbreeding, and an increasing probability of finding "double recessives genotypes" with mutations. I believe European states, reached these conclusions about ten years ago. Based on it, they developed a strategy projected for the next two or three generations to come. Indeed, they found the solution by receiving immigrants of certain ethnicities that basically came from countries in the Middle East. According to their research, these type of groups, although they had intelligence quotients that didn't exceeded on average ninety points on the Wechsler Intelligence Scale, they had however certain characteristics of physical resistance, and maximum variability from the point of view of their "generic pool". Which ultimately, made them ideal for making a "genetic cross" with the European population, and thus obtain a "genetic hybrid" with the physical resistances of the former and the intelligence of the latter.

In my opinion after having empirically tested this strategy for about ten years, they realized that the problems of the past had not only not disappeared, but also had become more serious, and other unexpected ones had arisen on horizon. In this way, the population has not only aged in these countries, but also was becoming longer-lived, which means an increasing burden for the states, due to the concepts of pension payments to retirees and the high cost of health benefits. Likewise, and directly related to migrations, even more complex problems have appeared, among which are serious difficulties of internal security, as a result of constant threats and terrorists' attacks, and from the other hand, the resurgence of nationalist and independence movements.

Now, let's integrate the following into the construction of the scenario outlined above, in order to make it even more complex. There are two geopolitical blocks vying for power and world hegemony, and two who entities who play mediating roles. One of them is the North Atlantic

Treaty Organization (NATO) which is made up of the United States, Canada, Europe, and its allies, and is led by the first of them. While the second one is made up of China, Russia, Iran and North Korea. The ones in charge of mediating between both blocks, are the United Nations Organization (NATO), which in turn acts by generating conferences on climate change such as COP-25, and in this way intervene in the crisis caused by global warming. And currently the World Health Organization (WHO), who pretends lead the global health crisis caused by the COVID-19/SARS-CoV-2.

From this point, I will alternate making descriptions of reality and proposing explanatory hypotheses about these. Until the beginning of this year the United States was facing a "commercial war" with China, that have not given a truce until now. At the same time appears Iran, which is a fundamental geopolitical position, not only in the Middle East, but also for the whole world. Its empowerment is double, considering their technological and weapons capabilities. And from an economic point of view, the controls they held regarding oil, and the fact of being the only country in the world with zero external debt. Thirdly, we find the last Conference for Climate Change (COP-25) of the United Nations effected at the end of last year, and that was a complete failure, as the countries did not reach any agreement on fundamental issues related to global warming. In forth place, European countries, and to a lesser extent, Latin American countries, need to significantly reduce their populations, either to minimize the burden on the states or for promoting liberal economy policies, hidden this time under the excuse or "scapegoat" of the fight against poverty and hungry. An illustrative example of this, is Brazil who tries to reduce its indigenous population, with the intention of exploiting the Amazon economically. In correlation to all this "scenario", we find out that the main strategic commercial and military link between Iran and China, is the Iranian commander Hassan Suleiman that was suddenly "selectively killed" by the United States. And "eureka", a month after this event or impasse, "a posteriori" of a veiled threat of the Iranians was "made heard" against the United States, coincidently emerges an epidemic in China, due to a new Coronavirus. And here comes the most paradoxical of all, since who appears in the scene is nothing less than the World Health Organization, who in unison supports explanatory theories loaded with "magic realism". Such, was the remarkable causal explanation of the epidemic. They claimed without any shame and remorse, the "implausible fallacy" that the cause of the epidemic was a cross contamination between the bat, that acted as a vector of the virus and humans, after this last had consumed them at fairs of Wuhan. When what really happened at that time during the month of December, was that these animals were wintering in China, and therefore this causal explanation "was a tease". As if this were not enough, to this day when a little over a month has passed after the pandemic was declared, this same Organization continues on the same line with identical type of interventions. The most serious one is related to their lack of neutrality and honesty. Recently they excused, justifying their negligence by blaming China, since they did not allow them to enter in their territory to assess the situation from the beginning. With this kind of "outbursts", they want to make us believe they were overwhelmed by causes beyond their reach.

Even worse, until now they haven't responded to what's really at the bottom. In place of doing so, they lay hold on the fallacy above. What do I intend to mean by this? That the World Health Organization, for a long has seen the risk of losing United States funding, since China bought its loyalty by guaranteeing much more financing in exchange for its silence on certain issues.

It seems to me that what we are experiencing marks a "milestone" in the history of humanity, since what we are recently living, is unprecedented, not only because it marks a before and after.

But also, regarding this marks a path "that has no return", not so much due to the fact that it is unknown, when we can return to our normality, but basically because our lives will never be the same as before. There are some certainties though, such as the fact that virologists and other scientists, know next to nothing about this virus. That mathematical models, are out of step with epidemiological realities, even though they're more than sixty laboratories around the world seeking some kind of treatment or vaccine. Is unfortunate so far, because there is no chance of finding any solution. And therefore, at least until the next four years, any attempt to control this pandemic will be an absolute failure. In short, everything that exists until now, is purely empirical, and doesn't have any scientific basis. In consequence it is nothing more than to "play a Russian roulette" by trial and error, for trying to avoid mortality. Continuing with the certainties budge, it is an indisputable fact at this point, that this virus came out of some laboratory. Specifically, it is an RNA-type and the third variety of coronavirus family, that actually was manipulated at four points in its polynucleotide chain. Despite sharing with the latter 80% of their genetic material, the first one in the year 2002 (SARS) had a mortality rate close to 10%, meanwhile the second in 2012 (MERS) had one near to 40%, though both had low contagibility.

Therefore, what can be expected from the latter (SARS-CoV-2) is that, in addition to having a much higher level of contagion, it also will have a mortality rate significantly over the 40%. What this statement shows, is that mortality rates given by the authorities in strict sense, aren't real. And beside the aforementioned, in relation to its specific scope, it is still unknown. As time passes the lethality rate is going to increase more and more. The more this occurs, then the further the lethality rate will move away from the mortality one. Similarly, as I already noted, we will increasingly see how linear and exponential mathematical models, cannot be fully applied to epidemiological realities. Empirically speaking, the contagion and death curves will "not peak" and then flatten and flatten to a baseline, how is usually believed. On the contrary, after reaching a peak, they will remain on a "plateau" for an indefinite quantity of time, and only later, they will begin to flatten until the next waves of infections and deaths comes behind successively, rising the numbers again by a "jagged curve". It is likely that at least with this new Coronavirus, infections and deaths will continue to exist indefinitely over time, since this kind of virus for sure will keep mutating permanently. This ultimate, is without considering that mutations can make it even more aggressive. Definitely, will be inevitable the continuous search of new forms of treatment, since community immunity is going to be insufficient.

As I already pointed out, a "new age" is beginning, also because global warming after a few future decades will completely reverse, once about 30% of the world's population remains alive. This is the first bacteriological attack that affects the entire planet. Apart this, it is the debut not only of a new form of war, but also of a "Third World War". The hegemony of the United States for more than a century, has ended after "the blow" they received. This nation ceased from now on to be the first economic and military power in the world. Through what happened, we have been able to verify that the most dangerous enemy is "the small and invisible enemy", created by ourselves. I believe technology will make a significant leap in the field of artificial intelligence and in the aerospace career, because in the not too distant future, due to bacteriological threats that will become more frequents, it will be imperative to colonize other planets holding characteristics similar to ours. in order to allow human survival. In this way, it is going to be essential to find water and carbon molecules in these places, as these are fundamental for the survival of living beings. Moving forward, artificial intelligence will be even primordial in the near future as direct interactions with the environment and physical relations with others will become increasingly limited and restricted. Once, countries as the United States and European countries manage

to recover to some extent from this "blow", they will look around to find the culprits of these evils. And it is very likely that coalitions such as the European Union, are going to be dissolved, or that a Third World War, "de factum" already started, will passed to be formally declared for lasting much longer than those that preceded it. The "Third one", will be waged on two different technological fronts, the biological and the communications respectively. From now on, "Chaos Theory" will come fully into play because of a paradigm shift in the way of conceiving conflicts. For this reason, these ones won't be sought anymore focusing on immediately eliminate the enemy. Instead, the goal is going to aim the psychological weakness of the enemy, in the sense of letting him agonize to death. What in other words I would prefer to denominate the "deadly disease of despair, without remedy".

Claus Volko: I was asked in round 2 whether I think mankind will succeed in solving the problem of climate change. As an answer to this question I will quote Maya Angelou: "Hope for the best, be prepared for the worst, and everything in between won't come as a surprise."

James Gordon: During my last contribution, I discussed various ways that technology could very well develop in the future. I'd like to take this opportunity to argue with myself (something I will often do, sometimes it's fun, sometimes it's tiresome), thus I will go over the opposite, and discuss what hasn't happened according to plan, what seems to not be developing on schedule, and what may very well not happen, ever (despite promising hopes and suggestions of its potential). I think it's quite possible that we could experience a lot of stagnation in the future, in our societies, our technology, government, and so forth. We could experience more of a "post-apocalyptic"/barren-looking sci-fi world as well (I mentioned sci-fi can come true). I'll use some examples from the modern world.

Think about self-driving cars. Sometimes I'm not totally up to date on the newest technology, but I think that's because I don't easily fall for what seems like the newest, flashiest product in tech, or the latest development in whatever. I don't always follow the absolute newest thing, because I don't like to get ahead of myself. I was highly skeptical of this supposed self-driving car revolution. I just couldn't picture these things actually working, let alone becoming the norm. Several years later, people are still driving their cars around, manually. Self-driving cars are now an option, but doing things the old fashioned way is still highly preferable. And why? For one, because of machine error. We just don't have the technology to let machines take over for us yet. So when will that happen? I'm going to argue that it may never happen. We will get ever closer, but this singularity you've heard about, may just be a fantasy.

When I was in college (about 12 years ago), I remember hearing an acquaintance talking at a party of sorts, about this Ray Kurzweil guy (whose last name I had only associated with digital pianos), who was so sure about the coming of "the singularity" and making all these audacious predictions about the trajectory of technological progress. The kid explaining this to us seemed really convinced of it, and this was a case where I once again came to realize that just because someone believes it themselves, has a lot of info and support for their ideas, and tells you about it, doesn't mean it is necessarily so. AI and automation have come a very long way. But we have experienced scarcely few cases of "technological singularity" (where technology truly and fully takes over on its own). Sure, a talking robot here, a persistent malfunction there, or a seemingly self-developing AI consciousness somewhere, or whatever…but I think some of this theorizing about tech is merely indulgent castles in the sky. For the most part, machines do what we tell them to do, and it's quite possible that it's going to stay that way, at least for a long while. It's

definitely fun and cool to think about how science fiction could become truth in the future, but just become something is possible, does not mean it's going to happen. There is such an incredibly massive possibility for bugs in any computer system, that I can't see AI really doing a whole lot without our help. The level of programming required means we need to know things that we just don't know yet. If we want to make a robot behave like a human, we have to first understand the brain…and my experience is that we still know surprisingly little about that. So on some level, I think the long-term I projections could be reasonably taken off the table until we see better progress in that domain.

Another example is "VR" (virtual reality). Very little progress has truly been made with VR (if you think of "true VR" as nearly indistinguishable from reality). Basically what we have are video games, which feel like games. They are more realistic, but there is no sensory experience there, beyond audio and visual. We have the same games we had in 1972. Almost 50 years later, we are still playing pong (essentially), though now it's called "Beat Saber" and we play it in 3D while moving to a soundtrack (which I find to be very enjoyable). Granted there are a huge number of games and the experiences run quite a range, but we don't yet have anything close to a "holosuite" from *Star Trek*. We have more advanced graphics, but they are still very much external to us. You would never truly mistake this experience for reality. Currently, virtual reality is almost nothing like reality, and you are always aware you're playing a game. There is a massive leap between something truly virtual, and something merely simulated. Video games are still only video games, and there has been no movement towards something truly "Matrix-esque"; that is to say, a plug-in directly to our brains that stimulates the brain as if it were reality. Is it even possible to do this? Maybe, maybe not. I say we're a far cry from it now, and if we make any progress towards that, it may be glacially slow.

The next example is along the same lines. A few years ago I was told about the development of the 2045 Initiative, which has its own website. If you look at the site, you'll see that the last update was something like two years ago…and according to their proposed schedule, they're already at least 5 years behind, and that's even if this thing is still underway. This is part of the "transhumanist movement", which is an effort to extend human life through AI.; "2045" was started by a Russian billionaire. It just seems very out there to me and ambitious, to say the least. That is a massive rabbit hole to be jumping into, to propose that we can somehow transfer consciousness into a computer. Although it makes some logical sense, given what we know of AI and how we understand the brain, I personally don't believe the evidence we have right now is sufficient to expect that this will become a reality. By this, I mean that just because we can create something virtual does not mean that it is real. Ergo if you create a functional "AI" version of yourself that's not flesh in blood, it is still not human, even if it seems like it, and therefore it is still not you. I think this will be the age of virtual/versus real. There may be a point where people actually pay for things that are being marketed as real, which are merely virtual. Think about all the scams out there, all the false advertising, negligence, and even mere honest mistakes, and imagine this happening in more desperate circumstances, where people are obsessively trying to de-age themselves or increase their lifespans or move to another body. A really good movie I saw lately along these lines is *Advantageous* (which you can watch on Netflix).

There must be many other rather empty projects and projections like this on the market currently (by this I refer to 2045 and its transhumanist agenda; creating "Avatars" which are AI clones of individual human brains). I think that we make progress through trial and error. People get excited about an idea and their eyes get bigger than their stomachs, or their reach extends their

grasp, so to speak. They make a lot of progress and then they jump to even broader and more groundless conclusions. Their imaginations run away with them, and suddenly they're way off in the stratosphere with their estimations about what's likely to happen. Quantum computing is another area. It is being developed and it is definitely showing increased application, but ultimately this may just mean better computations. We may not see anything truly new, only acceleration of what we could already do before. One cool thing I can definitely buy into, and have heard about quantum computing is that it could be used to actually predict the future (in some cases). So, natural disasters, the weather, the economy, ecology, and other fairly broad patterns, I think will become more predictable through quantum computing due to greater power to process data. Will we ever live in a world like Philip K. Dick's "Minority Report", where every crime is foreseeable before it happens? Probably not.

Another example is space travel. We have not made very good progress in this area, mainly because it's expensive, and people are applying to fund problems on earth. The leap just hasn't been made yet. It was a thing for a while, it took off, people got excited, some things went wrong, and then it kind of stopped. We have been grounded for a long time. I watched a documentary called "The Mars Underground" which was very interesting. It's all about a plan to visit Mars, terraform it, etc. And the film is about how this is definitely something feasible. Yet, will it really happen? I don't know if we'll be able to get our shit together to really make this happen in any short time. I personally think it is likely to happen, but (again), it may be very slow progress. If the scientists estimate we will be inhabiting mars in 100-200 years, it might, in reality, be more like 500.

In fact, I think it's actually safe to estimate that if you take any person claiming to make a specific projection about future events, they're like to be wrong. This is just based on our limited ability to accurately make predictions. Generally, the will be too optimistic, or too pessimistic, or to something, often this will be influenced by their underlying agenda. If they're very worried about the planet ending soon, they'll be overly pessimistic in their estimations. If they're really excited about space travel, they're likely to be too optimistic in their projections. We can't ever be completely unbiased, and people will, consciously or unconsciously, distort their thinking to fit whatever framework they're being influenced by. Anyway, my comments this time were mostly just to play devil's advocate and point out some snags in our progress, and some caveats to predicting the future, and also to what technology promises but may not be able to genuinely offer.

Rick Farrar: Interesting thoughts from all. I particularly enjoyed reading some of the comments that made me think, "I never considered that".

In this response, I'd like to mainly answer a question or two that was asked and add some thoughts in relation to what a few others have mentioned.

Note to Tor Jorgensen: I agree with your views on current and past educational systems failing us. At least in my corner of the world, schools seem to be geared toward carving away most of the potential in a child with the goal of creating conformity in both thought and purpose. I have perhaps an idealistic view that learning systems should somehow be a joy to the young. A journey that encourages them with a drive into adulthood to question and explore. Something that does not take away the curiosity that all children seem to have and replace it with the stress of denying who they are in order to be who they are made to believe they should be. I don't know if what you had in mind in your statements was anything similar to what I've said here. These

things are only my own thoughts. But I certainly do agree that educational systems are failing. Very badly.

Answer to comments from Matthew Scillitani:

Matthew said:

Comments to Rick Farrar: In your middle future predictions, you predicted that there would be significant increases in average human lifespans. You went on to say that there are some potential benefits and dangers that could arise from this development. What do you think some of these potential benefits and dangers could be? In the very distant future, do you think these medical advances might lead to some form of biological immortality? As an aside, I agree with you on your comment that lab-grown meat will become very popular. My mother, who's a vegetarian, cooked me one of those "fake" burgers and I could hardly notice any difference in flavour or texture.

Response to Matthew: Thank you for the questions. It strikes me that an effect of lifespans today is that the opportunities, challenges, and management of the world are continuously being handed over to younger people. It becomes theirs to understand, mould, and conquer. I have to wonder how this handing off of everything would change if people lived much longer lives. Would power and/or riches be retained/concentrated in the hands of elders and stay there? What if your ancestors lived decades longer? Or never died? Or tyrants had years longer to strangle a country? Just things that occurred to me that could potentially affect a current civilizational dynamic in a negative way. On the other hand, it's interesting to imagine how the world would be if some great thinkers and people of talent were around longer. I suppose, like almost all things in life, there are pluses and minuses.

Regarding whether medical advances may eventually lead to biological immortality…I think it possible the science could be there eventually, but I think that is far out there in the future.

When I mentioned a growing role for lab-grown meat, I was also thinking that it makes practical sense in a large number of ways already in the world. And if/when space exploration or potential off-world colonies begin to happen, then I could see it becoming immensely important. It would be a source of protein in those situations where farming is not even a consideration. So you grow your protein in a reactor. Thanks again for the questions, Matthew.

Note to Rick Rosner: Rick, you had some thoughts, looking ahead, about expanding roles for non-government entities and people turning to them rather than to governments to get their needs fulfilled. To my way of thinking, at least, one of the roles of governments should be to see to the welfare and well being of their citizens, but obviously, that isn't happening as it should. Thus the NGO's. Wouldn't it create an interesting situation someday in this changing world, if an organization of NGO's could, through being more efficient and preferred on a worldwide scale, essentially replace the functions of a large part of existing government structures on a practical basis and render them irrelevant? Just replace all this bickering that goes back and forth between governments and do what needs to be done. Just thinking out loud.

Reading comments and predictions from the group, there's mention by some of the world is becoming more peaceful and enlightened and there is also concern from some about possible wars. My crystal ball is very murky on this subject. I can say that, as somebody who is 57 years old, I have seen changes in the world in my lifetime that I would never have imagined or predicted in my youth. And this makes me a little timid about taking a firm stance on questions like this. As

an individual, I am a peaceful person in general and would like to envision a world without strife, particularly over stupid things. And the present is unlike my past, so maybe things like the abundance of knowledge and communications, and people talking and discussing…anything and everything, will create possibilities for change in the world in peaceful ways that could not have happened before. But, on the other hand, if the past is an indication of the future, then there will be times in the future when things will be settled once again by spilling blood.

Tor Arne Jørgensen: In the first section, I will address the topic surrounding the COVID-19 virus regards to past, present and future events, further talk about the collaboration of governments and possible political shifts as regards the near to the middle future.

In the second section of this issue, I will lightly speculate around the possible economic effects that this pandemic will cause in a global spectrum as regards to near to middle future.

After each section, I will then ask follow-up questions to the whole group in the hope of enlightenment regards to mention issues.

1st section

As to the direction of topic related to the COVID-19 pandemic and the impact effect that this has had on us all, it is in my mind now all-important as a direct effect on all levels within government relations. This COVID-19 is indeed a game-changer within world politics, economics, the medical community and more. Feel that a group debate about some of the various implications we see today, and the way forward warrants this group's attention. Thoughts around how this pandemic will this affect the world and for how long it is just some of the questions I hope that we together can shed some light on. The world today is now going through one of it's biggest structural changes since WWII.

As the way forward goes, now is the time to build even closer alliances with our neighbouring countries and not to cut each other off. What we see today in the media with regards to news about mass fatalities, closing of borders, the shutdown of cities around the world and economic disaster is indeed alarming. The collaboration between the global power organizations like the: EU, WHO, WTO, OPEC and the work that now lay so presently ahead. Furthermore, the conflict of interest regards the balancing Act between the financial interests and the health interests, by which side will tip the scale in their favour if one can permit oneself to be so blunt. The need to look into the past for knowledge to bring with into the future, by the intent of implementing countermeasures for further events like the once we see today. The political agenda forward will indeed transform future events on a global scale of that I am certain, but in what form or manner now that is an uncertainty.

Questions 1-3 in link to the first section:

1. Do you think the world will see an increase in global pandemics in the near to middle future like the one we have today?
2. What can the global medical community do to if possible, as prevention measurements against further worldwide pandemic spread in the near to middle future?
3. What do you think the WHO will take away from the COVID-19 outbreak when it is all over, will we see a major procedure shift within prevention measures, resulted by the COVID-19 outbreak in the near to middle future?

2nd section

The economic implementations that are now upon us all, will be even more evident as time passes. If we look back at past events like the time of the great depression when the stock crash at the end of the 1920s and the effect it had on the global economy is still vividly remembered.

The international trade crash back then is not comparable in the relation of today's situation, but the percentage of unemployment in the aftermath of the now COVID-19 pandemic may show some similar effects. As to the international trade policy, I hope for an even more open and interactive trade policy whereby the nation's political leaders are on board with an again even more active collaboration with the nations alike by reasons alone, so as to strengthen the international bonds. United we stand stronger against the coming events, whereby reasons of economic disasters, or global political instability or by other means.

Questions 1-3 link to the second section:

1. In what manner do you feel the international trade should go after this pandemic?
2. In what degree will the effect of this pandemic influence the world trade forum forward into the near to middle future?
3. Is a closer political collaboration the answer as a prevention measure to counteract future events like the one we see today?

Appendix I: Footnotes

[1] Contributors for April 22, 2020 session: Claus Volko, James Gordon, Rick Farrar, and Tor Jørgensen. Total participants (Contributors and Observers for April 22, 2020 session):

Christian Sorenson is a Philosopher that lives in Belgium. What identifies him the most and above all is simplicity, for everything its better with "vanilla flavour." Nevertheless, his wife disagrees and doesn't say exactly the same, for her he is "simply complex." Perhaps his intellectual passion is for criticism and irony, in the sense of revealing what the error hides "under the disguised of truth", and precisely for this reason maybe detests arrogance and the mixture of ignorance with knowledge. Generally never has felt confortable in traditional academic settings since he gets impatient and demotivated with slowness, and what he considers as limits or barriers to thought. In addition, especially in the field of Philosophy, and despite counting, besides a master degree in another study area, with a doctorate in Metaphysics and Epistemology in Italy, done in twenty-four months, while talking care at that time of her small daughter, starting from bachelor's degree, learning self-taught Italian from scratch, and obtaining as final grade "summa cum laude" (9.8)… Feels that academic degrees and post-degrees are somewhat cartoonish labels because they usually feed vanity but impoverish the love for questioning and intellectual curiosity. For him "ignorance is always infinite and eternal" while "knowledge is finite and limited". What he likes the most in his leisure time, is to go for a walk, to travel with his wife and "sybaritically enjoy" her marvellous cooking. IQ on the WAIS-R (Weschler Intelligence Scale), 185+ (S.D. 15); Test date: November, 2017. High IQ Societies: Triple Nine Society, World Genius Directory, and several others.

Claus Volko is an Austrian computer and medical scientist who has conducted research on the treatment of cancer and severe mental disorders by conversion of stress hormones into immunity hormones. This research gave birth to a new scientific paradigm which he called "symbiont conversion theory": methods to convert cells exhibiting parasitic behavior to cells that act as symbionts. In 2013 Volko, obtained an IQ score of 172 on the Equally Normed Numerical Derivation Test. He is also the founder and president of Prudentia High IQ Society, a society for people with

an IQ of 140 or higher, preferably academics.

Dionysios Maroudas was born in 1986. He lives in Athens. He has a passion for mathematics, photography, reading, and human behaviour. He is a member of the ISI-Society, Mensa, Grand IQ Society (Grand Member), and THIS (Distinguished Member)

Erik Haereid has been a member of **Mensa** since 2013, and is among the top scorers on several of the most credible IQ-tests in the unstandardized HRT-environment. He is listed in the **World Genius Directory**. He is also a member of several other high IQ Societies. Erik, born in 1963, grew up in **Oslo**, **Norway**, in a middle-class home at Grefsen nearby the forest, and started early running and **cross country skiing**. After finishing schools he studied mathematics, statistics and actuarial science at the **University of Oslo**. One of his first glimpses of math-skills appeared after he got a perfect score as the only student on a five hour math exam in high school.

HanKyung Lee is a Medical Doctor and the Founder of the United Sigma Intelligence Association, formerly United Sigma Korea. He lives and works in South Korea. He earned an M.D. at Eulji University. He won the Culture Fair Numerical and Spatial Examination-CFNSE international competition conducted by Etienne Forsstrom. Also, he scored highly on the C-09 of Experimental Psychologist. He did achieve a 5-sigma score on a spatial intelligence test created by Dr. Jonathan Wai. He is a member of OLYMPIQ Society.

Kirk Kirkpatrick earned a score at 185, near the top of the World Genius Directory, on a mainstream IQ test, the Stanford-Binet.

James Gordon is an independent/freelancer from the USA. He first entered into OATH Society, while completing his MFA in Creative Writing at Adelphi University, New York in 2010. Since then, he has taken over 100 high range tests, and is among the top scorers on numerous tests. He has also co-authored two exams (with Michael Lunardini and Enrico Pretini); he and Lunardini have another in production. He has worked in education and mental health. His struggle, through and beyond his own mental illness and substance use disorder, has led to a unique and earnest outlook on life. He strives to bring the wisdom gained from his experiences into the picture to enrich others' lives. His hobbies include skiing, lifting weights, video games, and films. He is also a skilled amateur writer, and virtuoso pianist/guitarist. He lives in Seattle, WA with his wife, and plans to soon start a family.

Laurent Dubois is an Independent IQ test creator. On his website, he, about the *916*test, states the potential submission qualification for a large number of high-IQ societies, "WAHIP, the High IQ Society for the disabled, the Altacapacidadhispana, the SIGMA, the SMARTS, the The Mind Society, the Top One Percent Society, the Elateneos, the EXISTENTIA, the Artifex Mens Congregatio, the Neurocubo, the GLIA, the Milenija, the ISI-S, the Introspective High IQ Society, the Camp Archimedes, the PLATINUM and the PARS Societies, and potentially for several other societies (Cerebrals, Glia, Poetic Genius, Pi, Mega…)." That is, he constructs tests respected by many.

Marco Ripà is an extremely skilled problem solver working as a freelance content creator and a personal branding consultant in Rome; his homonym YouTube channel (160k subscribers) is focused on logics, mathematics and creative thinking. He initially studied physics but he gained a first class degree in economics. Author of books plus several peer-reviewed papers in mathematics (graph theory, congruences, combinatorics, primality problems) and experimental psychology (articles published in Notes on Number Theory and Discrete Mathematics, International Journal

of Mathematical Archive, Rudi Mathematici, Matematicamente.it Magazine, Educational Research, IQNexus Magazine and the WIN ONE), he is the father of 70+ integer sequences listed in the OEIS.

Matthew Scillitani, member of the **Glia Society**, **Giga Society**, **ESOTERIQ Society**, **The Core**, and the **Hall of Sophia**, 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**.

Mislav Predavec is a Mathematics Professor in Croatia. Since 2009, he has taught at the Schola Medica Zagrabiensis in Zagreb, Croatia. He is listed on the World Genius Director with an IQ of 192 (S.D. 15). Also, he runs the trading company Preminis. He considers profoundly high-IQ tests a favourite hobby.

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.

Rick Farrar holds a Bachelor's degree in chemical engineering from the University of Arkansas with additional work performed toward a Master's degree in environmental engineering. He currently works with environmental compliance and reporting for a small oil refinery in Alaska. Rick's outside interests include language learning (currently immersed in Greek) , traveling, music/singing, and traditional do-it-yourself type skills. His most recent IQ test activity was with the PatNum test, 18/18, 172 S.D. 15, by James Dorsey.

Rick G. Rosner, according to some **semi-reputable sources gathered in a listing here**, 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**.

Sandra Schlick has the expertise and interest in Managing Mathematics, Statistics, and Methodology for Business Engineers while having a focus on online training. She supervises M.Sc. the-

ses in Business Information and D.B.A. theses in Business Management. Managing Mathematics, Statistics, Methodology for Business Engineers with a focus on online training. Her areas of competence can be seen in the "**Competency Map**." That is to say, her areas of expertise and experience mapped in a visualization presentation. Schlick's affiliations are the Fernfachhochschule Schweiz: University of Applied Sciences, the University of Applied Sciences and Arts Northwestern Switzerland, the Kalaidos University of Applied Sciences, and AKAD.

Tiberiu Sammak is a 24-year-old guy who currently lives in Bucharest. He spent most of his childhood and teenage years surfing the Internet (mostly searching things of interest) and playing video games. One of his hobbies used to be the construction of paper airplanes, spending a couple of years designing and trying to perfect different types of paper aircrafts. Academically, he never really excelled at anything. In fact, his high school record was rather poor. Some of his current interests include cosmology, medicine and cryonics. His highest score on an experimental high-range I.Q. test is 187 S.D. 15, achieved on Paul Cooijmans' **Reason – Revision 2008**.

Tim Roberts is the Founder/Administrator of **Unsolved Problems**. He scored 45/48 on the legendary Titan Test.

Tom Chittenden is an Omega Society Fellow. Also, he is the Chief Data Science Officer/Founding Director at Advanced Artificial Intelligence Research Laboratory and WuXi NextCODE Genomics.

Tonny Sellén scored 172 (S.D. 15) of the GENE Verbal III. He is a Member of the World Genius Directory.

Tor Arne Jørgensen is a member of 50+ high IQ societies, including World Genius Directory, NOUS High IQ Society, 6N High IQ Society just to name a few. He has several IQ scores above 160+ sd15 among high range tests like Gift/Gene Verbal, Gift/Gene Numerical of Iakovos Koukas and Lexiq of Soulios. His further interests are related to intelligence, creativity, education developing regarding gifted students, and his love for history in general, mainly around the time period of the 19th century to the 20th century. Tor Arne works as a teacher at high school level with subjects as; History, Religion, and Social Studies.

[2] Individual Publication Date: April 22, 2020: **http://www.in-sightjournal.com/hrt-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 Tim Roberts on Artificial Intelligence, Religion, and Logic, Rationality, and Evidence (Part Three)

2020-04-22

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 overriding 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: artificial intelligence, and strange parts of science; conformity; a detour into Quantum Mechanics via ignoring the question; a known unknown; religion; more religion; mistaken truths; local peer group influence on human beings; logic, rationality, and evidence; and wishful thinking.*

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: Looking at some of the core research and teaching interests for you – artificial intelligence, operating systems, and programming, what seem like some of the more exciting developments in those fields?

Tim Roberts: Let me be clear. The fields of programming, and operating systems, where I did most of my teaching, are of little or no interest to me. But the field of AI (Artificial Intelligence) is and was intensely fascinating, because it speaks directly to the human condition. Are we uniquely intelligent, in some way, or can machines do what we do? They are only made of metal and silicon. But, at the same time, and perhaps even more extraordinarily, we are only made of meat.

If our brains were expanded to the size of mills or factories, or if our synapses were replaced by silicon, would we suddenly cease to find conscious thought? If so, why

And it is such questions that have always fascinated me. The universal questions, which are now largely clichés. Why are we here? Why is there something, rather than nothing? Are humans special in any way? What is the relationship between the brain and the mind? What role if any do Quantum Mechanics and General Relativity play in our understanding of reality?

Such questions have been debated for millennia, and I have devoted my life to their consideration.

AI is therefore a fascinating topic to me. Long ago, it was thought that machines could only do physical, and not mental, work. And then it was discovered they could do arithmetic, and the definition of AI changed. And then they could play games, and the definition changed again. And then they could recognize faces, and it changed again. And so on and so on. And though no computer has yet passed the Turing test under reasonable conditions, this is clearly not far away.

When we have robots that look like us, and talk like us, and act like us, who are we to say, sure, but they're really not like us? And it was while studying such matters that I read the works of many eminent people in the field, such as Ed Feigenbaum, Marvin Minsky, John McCarthy, and so on, and commentators and critics such as John Searle.

And I also read a book by Hubert Dreyfus, entitled "What Computers Still Can't Do". Which was seminal in my thinking, because, although he was not the first, he was perhaps the most pivotal in convincing me that really intelligent people (Dreyfus was a high-profile Professor at UC Berkeley) can be really very stupid in individual matters where the evidence is contrary to their preconceived notions.

And we find this all the time in people across the whole spectrum of IQ levels. To take the classic example of religious belief, for those of a religious bent, if they were born in South Carolina, they will almost certainly be Baptists; in Dublin, Catholics; in Tehran, Shia; in Tel Aviv, Jews; in Islamabad, Sunni; in Peshawar, Sikh; in Mumbai, Hindu; to name just a few. But to take just these seven, at least six must be misguided.

And so religion is not a matter of logic and evidence. But further, it is not even a matter of faith. Rather, it is an accident of birth. The vast majority of those of faith have not made a rational choice, but instead followed their local peer group.

I do not want to suggest that religion is unique in this respect. It infects almost all aspects of our lives, including political beliefs, belief in ESP, etc. I find the literature in the field of social psychology extremely fascinating. We are all desperate to appeal to, and conform with, our neighbors, it seems.

Jacobsen: Does intelligence protect against this conforming with one's neighbours to some degree – for good or ill – or simply provide the ability to give more elaborate justifications?

Roberts: I regret, probably the latter.

Jacobsen: To those aforementioned "cliché" questions, in the order presented, any answers to them, in part or whole?

Roberts: Gosh. I could tell you the answers, but I'd have to kill you. But seriously…it would be arrogant of me in the extreme to claim that I had even partial answers to any of these questions. And even if I did, this would not be an appropriate forum in which to air them. In any event, there is no way that they could be adequately expressed in a few paragraphs.

So let me instead ignore the question, and instead make a general point, which will already be obvious to many.

The two theories underlying our current understanding of the natural world are Quantum Mechanics, as espoused by Bohr and Heisenberg and others, and General Relativity, as espoused

uniquely by Einstein.

To take just the first, QM, the basic conclusions are so absurd that Blind Freddie can see they must be wrong. Anyone with half a brain can say in general terms why they are wrong. And anyone with a whole brain can explain in detail why they are wrong.

So, all good. Except for the inconvenient truth that they are not wrong. They are underpinned by relatively simple mathematics, and by millions (yes, literally millions) of practical experiments.

To the extent that the results (of both QM and GR) are incorporated into millions of technological devices. And have to be, or they would be inaccurate and unusable.

Now, the next time your GPS leads you into the middle of a corn field, you may disagree, but still…

And there are many different types of experiment that can be, and have been, performed, but just the basic double-split experiment, which can be performed easily by students in a high school physics class, can serve as the basis for many of the mysteries.

These mysteries have been interpreted in numerous different ways. These have all been written about at length many, many times, in various forms ranging from popular science books aimed at the lay reader to highly technical scientific papers aimed at specialists. But they all boil down to this point: the real world does not exist in any rational manner between observations.

An electron can be in one position at observation A, and at another position at observation B, but is only a fictional entity between these two. It cannot be said to travel between the two positions in any realistic sense.

Now, many with only a passing knowledge of this topic will say, ah, you just mean, you don't know the path it took. No, I do not mean that at all. I mean that it really does not exist between the two measurements.

Now, if called upon to explain this, I would stumble over my words, but make the point that it is perhaps most easily explicable by some form of backward causation. What we choose to do later, influences what it did earlier.

This is not a phenomenon that we experience at all in the macroscopic world that we inhabit. But, it appears, it is commonplace in the QM world, which underlies our own reality.

Jacobsen: Good golly, I'm still alive. Lucky me, what does this imply for the "real world" and something like a "virtual world"? Are these reasonable terms in this context of the tested-millions-of-times theoretical structure of QM?

Roberts: Even today the reality underlying the quantum world, and the everyday world we all experience, have not been able to be reconciled in any realistic way.

Jacobsen: If religion is not a matter of logic, evidence, or faith, but an accident of birth, what are matters of faith within reasonable limits, where human mentation appears to hit hard limits and faith can be reasonably held?

Roberts: I can't think of any.

Jacobsen: What is religion?

Roberts: Largely, reliance on mistaken truths as perceived by ignorant old white men.

Jacobsen: What religions are the most egregious in the "mistaken truths" category? If a differentiation, even a ranking, why that one?

Roberts: I'd hesitate on any ranking, since all are equally mis-guided. The only exception I might make amongst the world's major religions would be Buddhism, which is perhaps more a set of guidelines for leading a good life, rather than a religion as such. There are no all-powerful supernatural beings capable of performing miracles, for example.

Jacobsen: Why are human beings following the local peer group more often than not?

Roberts: I don't know, but I'm fairly sure that most biologists would argue that it provides an advantage to survival and reproduction.

Jacobsen: If you were to construct the most scientifically supported and rationally justifiable, and logically consistent, worldview as a religion, what would it be? You can call this religion whatever you like.

Roberts: I don't think I understand the question. My own world views depend upon logic and rationality, and evidence as supplied by scientific experiment. But I wouldn't call this a religion in any sense, since it does not have an old book as a foundation.

Jacobsen: What do you make of supernatural beliefs – previously mentioned ESP, or prayer? Of those massive amounts on offer, do any make sense to you, as empirical matters? Do these make sense to you, as simple wishful thinking and fulfillment of psychological needs matters rather than empirical matters?

Roberts: The last-mentioned. There is no evidence that stands up to even minimal scrutiny in support of any fundamental religious beliefs, or ESP.

Appendix I: Footnotes

[1] Founder/Administrator, Unsolved Problems.

[2] Individual Publication Date: April 22, 2020: **http://www.in-sightjournal.com/roberts-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 Justin Duplantis on Family Background, Editorial Position for Vidya, and the Triple Nine Society (Part One)

2020-04-22

Justin Duplantis *is a Member of the Triple Nine Society and the current Editor of its journal entitled Vidya. He discusses: family background; larger self; influences prescient to formation; influential guardians, mentors, or adults; authors and books of significance in youth; pivotal educational moments; editor position at Vidya; provisions of the Triple Nine Society; and the main area of writing and 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?

Justin Duplantis: I was born and raised in Cajun country, south Louisiana, into a stereotypical Catholic family. My great-great-grandmother, Hildred Scales, lived until 98 and primarily spoke Cajun French, growing up. Like every good southern family, they are politically conservative. Professionally, the men gravitated toward engineering and the women toward the medical fields. I, the black sheep, am currently pursuing my Ph.D. in Gifted Education.

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?

Duplantis: Interestingly enough, I always marched to the beat of my own drum. I never really fit in socially or within my family. Although, I am sure my family shaped me. It seems as though the majority of their intended influences went unnoticed. The only significant one would be that of traditional southern values and customs (i.e., opening car doors for ladies, pulling out their chairs, no elbows on the dinner table, etc.).

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

Duplantis: The traditional manners that I was taught certainly impacted my dating life. I always seemed to be attracted to women of various cultures. In fact, my first, of two wives, is South American. The cultural differences were evident quite early. What I considered polite was not always, my insults to her traditional upbringing were unintentional.

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

Duplantis: Being an only child of two young parents, they were often my friends first. My father and I were bonded. He was athletic in his youth and always wanted me to be just as enthusiastic about soccer and basketball. He was disappointed when that was far from the case. When I took up martial arts and hockey, he was thrilled and followed suit. He was the most influential person in my youth.

I have had a few mentors throughout my professional life, in both work and leisure activities. The one that has impacted me the most has been my wife. She has enabled me to become a better person, as we could not be any further from similar. I have learned to let things go and not take things too seriously. My overbearing and anal personality is a bit much at times. She has to lead me to be a "diet version" of myself. I have not lost my self-identity, but have learned to tone down the extremities of it.

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

Duplantis: In this way, I was certainly far from the stereotypical gifted youth. In fact, I was not

aware of my giftedness until I was an adult. Assigned reading in school left me disinterested in books and TV was where I spent the majority of my time. It was not until the latter part of high school, that I found reading enjoyable. I found books on quantum physics and mechanics fascinating and read all that I could locate.

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

Duplantis: Through secondary school, I found things simple and unchallenging. I was disinterested and completed with decent grades. It was a rude awakening entering into the university setting. The effort was not suggested, rather required. I was ill-prepared and had a rough start. I didn't enjoy the experience. It left me tainted and not wanting to proceed with higher education. This was amplified by the fact that I was unsure what I wanted to be "when I grew up." A decade afterwards, I have a new view on the educational system and the journey has been much more enjoyable and fulfilling.

Jacobsen: As the Editor of *Vidya*, what tasks and responsibilities come with the position?

Duplantis: Serving as a member of the Executive Committee, I am responsible for voting on proposed initiatives, etc. The role of the Editor consists of putting together *Vidya* on a bimonthly basis. I write an editorial and respond to any "Letters to the Editor." I thoroughly enjoy the role and have been doing it for nearly three years.

Jacobsen: What does the Triple Nine Society provide for you?

Duplantis: A sense of belonging. I always felt different, but never knew why. I had little, to no, experience with other gifted individuals. As stated before, I was unaware of my own giftedness until adulthood. After joining TNS and meeting other members, I realized there were many similarities. Attending the global gathering in 2018 was life-changing. One of the speakers presented characteristics of the gifted and as she proceeded, I checked off each box. I instantly realized I was among my cohort, for the first time.

Jacobsen: What are the main area of writing and intellectual interest now?

Duplantis: Currently, I am most interested in the prevalence of incarceration among the gifted. I am hopeful that in the coming years I will be able to conduct firsthand research at both juvenile and adult facilities. The goal is to provide resources to underprivileged gifted youth, that will diminish this, in the future.

Appendix I: Footnotes

[1] Editor, *Vidya*, Triple Nine Society; Member, Executive Committee, Triple Nine Society.

[2] Individual Publication Date: April 22, 2020: **http://www.in-sightjournal.com/duplantis-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 Cognitive Generalists (Part Ten)

2020-04-22

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. He is an expert in Actuarial Sciences. Both scores on a standard deviation of 15. A sigma of 6.00+ (or ~6.13 or 6.20) for Rick – a general intelligence rarity of 1 in 1,009,976,678+ (with some at rarities of 1 in 2,314,980,850 or 1 in 3,527,693,270) – and ~5.67 for Erik – a general intelligence rarity of 1 in 136,975,305. 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: Something that I want to dive into more. The idea of something discussed by Rick and me for a long time. We've talked about something dealing with an assumption coming from digital physics with the universe as an information system. Digital physics deals, probably, with the general idea of a computational universe. I do not want to lay an undeserved claim or stake in something developed for 35 or more years by you. However, I made contributions in the efforts in some developments in this area with you, how ever loose and recent. You have respected this or noted this in statements of "we" and "our," and so on. Nonetheless, Informational Cosmology deals with large-scale dynamic implications of this computational view on things, more as a philosophy of physics than a formal physics with the minimal mathematics infused at present. One school of thought in psychology comes from computation, as in the nervous system as an integrated computer-like system. The same general ideas seem to permeate different fields. The human nervous system, as a material and organic object, processes data, in a broad sense of "data."

Now, when we look at the ways in which human beings process information – both in a general capacity and in faulty/crummy ways too, this comes to another idea reflected in some of the thoughts expressed by Rick and me over time. In that, we have the general capacity of human beings as computational entities. We think about stuff. We crunch information produced internally and derived from sensory input from the outside world. We're naturally empiricists with sensory information and rationalists with the ability to think; an endowment from evolution to the human species barring catastrophic cognitive deficits or injuries. The human organism is a naturalistic, integrated system of sensory input and thinking. We're evolved, though. (I like the phrase, "There is no governor anywhere.") We're embodied. We poop. We pee. We drink and eat. We dance, maybe, and love, for most. We have sex. We follow the passions of life, of the moment, and of whimsical thoughts or emotions. I like the example of one of the longest-running iPhone developments ever over 3,500,000,000 years, or more.

Rick, you've been developing these ideas and working on them far longer than me. However, half of a decade or more, we have been working together, writing together, talking, and so on, in the development of a variety of projects. One of those comes in the form of Cognitive Thrift or a loose series of premises about the economy of thought, i.e., the economics of thought in an embodied, evolved computational system while living in an active and dynamic world in which choices, actionable computations, need implementation. Mental resources are finite, non-infinite.

You made the argument, earlier, about geniuses, potentially, having more cognitive resources. This seems to build on the notion of Cognitive Thrift. If one has a still-finite while larger-than-others set of mental resources, then an individual can change their internal and external environments more than others and probably with a wider range of possibilities and, thus, more idiosyncrasies as well. Intelligence seems as if another consideration for Cognitive Thrift.

In that, an individual can develop the requisite mental resources for the instantiation of a better survivable environment, a cozy place – mentally (cognitive and emotional) and physically, then the selection quality comes into play too. One's resources within a Cognitive Thrift framework implies, in some ways, a better ability to select, make intelligent decisions based on the quality of thought. Some scattered research indicates more intelligent people process information more rapidly, more efficiently in terms of energy use. A Cognitive Thrift perspective on this would imply intelligence as a factor here on two levels. One, the better choices made, by definition the more intelligent choices made, on average, compared to some norm or range with permission for failings or bad choices at times or in particular individuals. Two, the efficient processing of information in choices. Cognitive Thrift becomes two-part, on this particular consider though wider in application, with better choices and efficient processing. Both reflected or correlated with intelligence. In the efficiency of energy consumption, I mean physiologically, neurologically in terms of the energy consumed by the brain.

Rick, you've used, I think, some of these considerations for the view of human beings as generalists. Somehow, we are cognitive generalists and then this becomes reflected in the dominance of physical space on the surface of the Earth. What is a generalist in an ecosystem, in an evolved environment and organism?

Rick Rosner: A generalist is an organism that can exploit a variety of conditions and has the ability to exploit new conditions, which involves the ability to analyze situations using some kind of set of tools that are generally applicable. It is circular. But you can imagine a very niche-adapted lobster who has this one technique for cracking open mussel shells. But put that lobster in any other set of conditions and then the lobster is frickin' lost. You can imagine a more generally adapted lobster who understands the mechanism of shells. So, if presented with a variety of different shells, the lobster can vary its shell-cracking technique because it understands the shell is made of two parts and that it needs to get in between them to parse them, or smash them into something. To take this farther, think about octopuses who have a very good mental toolset, it allows them to understand jars. There are octopuses. If you put them in a jar, and if they figure out how to get their suckers up against the lid of the jar, and then rotate the lid, then they get out of the jar.

There was a story of an octopus annoyed by a light on all night. It was able to project a shot of water at the light to bust the lightbulb. It was a lucky strategy. But the octopus had no idea of how the light worked. It was just trying to do whatever it could. I don't know Octopuses have general toolsets. Some octopuses are good at assuming the general shape and colouring of a bunch of different marine animals for camouflage. All this implies many animals have a mental picture of what they're doing. Along with the mental picture are a set of tools, of concepts, that they can mix and match to go after or address new stuff in their environments. Paul Cooijmans talks about one of the dimensions as the width of the associative horizon or associative width. It is how many different analogies that you can apply to a situation. So, the octopus sees the annoying lightbulb and, at the very least, assigns the light bulb to the category of things that might pos-

sibly be addressed with a jet of water. Certainly, the octopus doesn't understand thermal expansion.

Jacobsen: [Laughing].

Rosner: Differential thermal expansion in which part of the lightbulb is hot and hit with cold water, and will contract, cracking the lightbulb, wrecking the vacuum, allowing air in, and oxidize the filament and burn the lightbulb out. The octopus only knew a little bit of that. That's being a generalist. One more thing, jokes are, often, applications of generalist-type reasoning. When you come up with a new thing that Donald Trump is like, which is tough, because we've been coming up with jokes, he's been the thing to joke about for almost 4 years now. If you can come up with a new analogy about Trump, then you are halfway to a decent joke.

Erik Haereid: It's about abilities to draw maps and use it to get what you need and want. You could say that consciousness is a result from evolution and expansion, and entities with a certain degree of evolved consciousness are generalists whether we talk about humans, organisms in general, AI or the Universe itself.

This is a perspective: Consciousness is something someone, an entity, owns. Through that it has some kind of value; to someone. Value has to do with motivation and preservation; it's a reason to exist. With no intrinsic meaning, it's the end as a conscious entity. So, every entity that owns a consciousness has a reason to live, organisms or not. If something doesn't have a consciousness and still exist, like a stone, it is a part of a consciousness, e.g., the Universe or human. The stone has no motivation to survive other than as a part of, an information in, a consciousness. Humans could be entities that in addition to be conscious are within a bigger consciousness (e.g. the Universe).

If you exist as unconscious, nothing has meaning to you; then you mean something to others or not. If this is true, then every organism has some kind of consciousness, since organisms seem to have a drive and motivation for life. Conscious entities have a kind of motor or energy that make them act (drive, motivation), and unconscious entities move or change because of forces outside them. Then consciousness becomes an engine with a goal that motivates it, e.g., bacteria then have a small amount of consciousness, and are specialized, driven towards some simple but clear goals.

If you look at consciousness as an information processor, where one goal is constantly to improve and getting closer to some other goals, using new and old information and innate, internal methods (like human logic) to steer the right way, then bacteria have some simple kind of senses (ability to get information), storing-mechanisms and processors. Ants are obviously more complex, dogs quite complex and humans most complex among organisms. You could say that the degree of "generalism" an entity has is proportional with its amount of consciousness. So, humans are quite good generalists. Ants are more like experts or specialists.

Generalists, as I interpret the word, have more opportunities to achieve the best solution, and through that control the environment. Simpler organisms are "specialists", experts; they are extremely good at some few inborn and learned patterns. But when their habitat is threatened, they don't have many choices; they are less adaptable to novel situations than generalists are. They have fewer opportunities changing the environment into what they want than humans have (humans have a larger degree of free will or ability to make things and create situations that fits us).

It's about understanding causes and effects, and about conceptualization. A generalist can draw

conclusions from abstractions and transform it into the physical world. One can make logical thoughts about how things could and probably would work, and try it out; make mental images of possible situations and outcomes. This kind of mental abilities increases the probability for success; achieving what you need and want. If you just practice trial and error arbitrarily, until you hit the target, you'll need more trials, energy and time to succeed. The degree of "generalism" is a function of how much and effective one can use that continuously unreliable environment to gain success; getting food, procreation or rest or whatever one's aim is.

Humans are adaptable but not very fast when some "specialists" threaten us, like a dangerous virus. Our brain is a quite slow tool, after all, and our intuition is not that helpful in some critical situations. When we have to react fast, we often use simpler methods to achieve what we want, e.g. escaping. We need time to adapt, and when we get that time it seems that we are the most adaptable species. We have used our brain to develop methods to postpone whatever we need more time to solve; we are good at making temporary solutions.

Simpler organisms have more specialized features, like changing skin-/fur colour after the colour of nature, like white in winter and green in summer to avoid being seen. They can have quite complex strategies for catching their victims, like the spider and the net. But these methods are basically inherited. You can't say that viruses are stupid when they manage to control humanity within days. They are simple but effective. Even though they don't manage to procreate without another organism as helper, they are sort of smart since they overwhelm that organism. Our immune system is not very fast and adaptable, after all. We are big creatures, complex organisms and therefore vulnerable compared to smaller ones.

Humans are kind of not wiser than nature itself. But we seem to be a species that is born to go for that. In many ways, we try to overcome nature, understand it to control it, but maybe that's where we become dummies because we, into some degree, don't respect ourselves as part of that nature. I rather think that our aggression, hunger and drive towards the impossible is our way of gaining the generalist label; increasing our ability to survive.

All organisms have a need for safety; avoid getting damaged, ill or eaten; to establish a fundament to live from. Humans make this more complicated than "specialists". We have bigger demands to stay healthy, safe and motivated. Primary needs like food, shelter and physical protection against enemies are just a few things. You have this Maslow's hierarchy of needs, that suggests which needs we have and how we prioritize them. It's a whole package, and a part of it is to achieve and preserve a feeling of being home. It's like when you see a painting or a movie that makes you feel "right", or when you travel and find a single spot somewhere and get that inner unexplainable peace of being in the right place at the right time. To live optimal lives we need an inner feeling of being at home when we explore.

Jacobsen: What might relate the ideas of intelligence described before for the notion of human beings as generalists, i.e., as cognitive generalists more than physical generalists?

Rosner: I don't even know what a physical generalist would be. You cannot be a physical generalist without being a cognitive generalist. You could argue that we have the bodies of generalists because we're wimpy. We lack a lot of the protections that organisms that couldn't make their own stuff would have. We have very little fur. So, we need clothing. We can't go or run as fast as a cheetah. We stand on two legs. We have our arms free to fiddle around with shit. We have the bodies of organisms who are able to make stuff at the expense of physical prowess. We've traded expensive means of moving and protecting our bodies for an expensive brain, which lets

us make protection. Because we can make body armour more effective than any animals' body armour. We can make vehicles that can move faster than any animal. So, the wimpy body plus the overdeveloped brain is a generalist body structure. I think that answers the question.

Haereid: Humans become superior in a lot of ways, not because of our physical body but what the physics in our brains can create of mental images and solutions. We are good at transforming these images into the physical world.

It's obvious that we are vulnerable concerning our physics. We are complex, and are victims of attacks from other organisms and threats, and vulnerable concerning damage. We can't fall from more than a few meters before we die. Cats and bacteria can. We have after all a quite vulnerable immune system. We have some nice traits like grip abilities with our fingers, and we can walk and run quite well compared to many organisms (that's maybe an exaggeration). Our senses are quite bad compared to many animals. With a minor brain, we would be extinct or just another species with our local habitat. One of our strengths is our ability to make things that amplify ourselves in sensibility and strength; this makes us better physical than we are. Like with the gun and the combine harvester. So, the combination of body and mind is a natural compromise, and maybe this is one of the natures best solutions. Maybe there are some better natural solutions, theoretically; a more generalized body and brain. I don't know. But it seems like a good compromise and combination; amplifying our physics using our mental abilities. If you control the physical world you could use it to your own benefit.

Jacobsen: Is "generalist" the right term?

Rosner: I think it is a decent term because it prompts a lot of questions about what it means. You have to think about what is required to have an ability to address the world or anything that can happen to you, as opposed to a grasshopper. I don't see grasshoppers as being great generalists. They're good at hopping or flying through the air, landing on plants, and eating the plants. They might have a small mental library about what plants are good to eat and what isn't, and how to react to threats. I think a lot of bugs just have this tool kit that says, "All of sudden, if you are not in shadow and you were, fucking move!" They don't understand motion. If they see moving, then they just move. It is not general. It is a specific tactic: if A, then B. You see bugs in the house, flies and spiders. You feel sorry for them. Because there is nothing in the house for them. If you move them in a cup and trap them outside, then you're screwed. They have no idea what a house is and that they have to get out of the house because there are, likely, no good food sources for them in the house. Maybe, that is not true for the spiders. There may be enough food sources in the houses for spiders. But yes, I think generalist implies a mental model of the world and a toolkit of angles on the world. An integrated toolkit as opposed to a bug toolkit, which involves. Degrees of understanding.

There might be an alternate term for a generalist like world modeller, or something that encompasses the multiple nodes model of consciousness, where you've got a chorus of specialists. All working together to model the world. You could call it choral consciousness, which sounds good but probably doesn't add any clarity.

Jacobsen: [Laughing].

Haereid: I guess so. It's about understanding the conceptual umbrella and its associated concrete phenomena. Generalizing is about evolving general categories that logically and with meaning make us navigate mentally and physically. It's like the (phylogenetic) tree, with the trunk,

branches and leaves, that always expands with a larger trunk and more branches and leaves, and categorized into something that we understand and can benefit from.

Simpler organisms can't see the tree because they, let's say lives on the leaves or inside the trunk. They don't understand what a tree is even though they live on and in it. So, talking about something, in general, is putting something in perspective, as much as possible or thinkable, into different views, and settle that map as a navigating tool, always improving it with more information, more experiences, better rules and conclusions.

Jacobsen: Are "generalists," as claimed about humans, truly generalists or merely dominant cognitive pluralists, which may be reflected in lists of cognitive biases and various irrationalities empirically found in the psychological sciences even uniquely found disproportionately among the highly intelligent?

Rosner: Who is in charge, I think it is a better framework than free will. Free will, I think, is a logical fallacy. In that, free will fans want the ability to make decisions free from constraints. But the constraints are often consisting of the information that you need to make decisions. So, a better framing of free will is what you're talking about, "Are we true generalists making the best possible decisions after collecting as much applicable information as we can to the best of our cognitive and perceptual abilities as opposed to beings who think that we are making informed decisions but really the game is rigged and biology-and-evolution are making the decisions? We think we're making the decisions, but our decisions are hardwired and predetermined by our evolutionary nature, our evolved nature. You see this most with regard to sex. We make a lot of dumb decisions. We make decisions that are destructive to other aspects of or lives for sexual gratification, e.g., Anthony Weiner scuttles his life, his party's chances. He fucks up America because he needs to jack off to talking to young girls on the internet. He scuttles his marriage, his career, his reputation, and pretty sure that he fucks his financial situation, goes to prison, only so he can jizz.

That is not an, obviously, very informed decision, not a free decision. It is something about his biology hat got in the way of any kind of other reasoning. The answer to your question is, "In some ways, we are pretty good generalists. In other ways, we are determinists. We are the victims of fairly strongly wired biases in our reasoning and motivations."

Jacobsen: I would call this form of cognitive evolution "rounding the circle." The idea of the more generally applicable cognitive apparatuses or architectures an organism or entity has, then the more closely this organism comes to approximating a perfect circle in terms of approximating perfect or complete generalism.

Rosner: There is an implied question with what you're talking about. It is, "Are we missing a whole lot of tools?" Because we are still in the early days of generalism on our planet. We are the king shit generalists, but we haven't been around that long compared to everything. We are not that great compared to what is to come. What you're asking if there are generalist tools, ideas about the world, that would allow us to address and dominate the world, which we're missing. That is a question that has to be asked on various levels. Certainly, our philosophical understanding of what the universe is about is super-duper incomplete. Beings of the future will have more tools for cosmological philosophy. But does our incomplete deep philosophical understanding of the mean that we don't know what to do with two sticks? There's a sarcastic Twitter term called "Galaxy Brain."

Jacobsen: [Laughing].

Rosner: Would a true galaxy brain be more able to come up with more uses for two sticks than we would? Or are two sticks just materially limited in what you can do with them, conceptually? I would say that there are a lot of things that have limitations because of the basic materialness. The things as things: a rock, an apple. Some advanced creatures may be able to come up with advanced tools for manipulating matter and be able to turn the apple into something else. But in terms of the rock as rock or apple as apple, I am not sure if there is more to be gained than basic feeling situations by having the equivalent of an 800,000 IQ. Could be wrong, though, there's plenty of science of fiction. I watched the last half-hour of a movie called *Midnight Special*. It is a kid who has these abilities to decipher and manipulate the world. This has been a staple of science fiction for – I don't know – 80 years or more, where some being is so smart that they can manipulate stuff with their mind. They can make stuff rise off the ground; they can make heads explode. They can start fires. I am not sure that that's really a thing. The deeper conceptual understanding means that you can do superhero shit with matter. But I don't know.

Haereid: Constraints are expandable. I like to see us as organisms with a free will restricted to our current constraints. And that we, with increased consciousness, will expand our constraints. Then the free will is a part of the evolution as our limitations are, but in ongoing development. You could argue against this by our obvious restrictions, like our physical limited brain and body, our libido and other apparently dominating and determined drives. But this is who we are now. What or who were we some millions of years ago? Then we had other constraints. Maybe our destiny is predefined. Maybe evolution is wired. It's impossible to tell. What gives meaning to me, as one who doesn't know this is the experience of having a free will inside some constraints. I do a lot all the time that feels like it's not predetermined. You can argue logically that it has to be, but also the other way around.

I think one of our predetermined constraints that is independent of time is that we have drives; that we as organisms are motivated for some goals and for being active alive. The particular goals change over time, but not the concept. An idea is that humans as generalists and conscious entities will evolve beyond what we today can imagine. This implies more general tools, more power, more control, more consciousness, fewer constraints, more free will, converging towards higher consciousness. But I think it's crucial to respect who we are currently; you can't move towards a goal if you don't know where you are. It's one of the constraints of the map.

Control is an appropriate word, yes. We will not manage to see the world as messy even if it is, because that will not suit us. Then we will always find connections, even new ones, that fit into our system of survival. We reject or transform the information that doesn't fit. Our perception of reality tends to become what fits us, what gives meaning to us. This is also a constraint that we operate within, and that is a foundation of how we evolve and what we become in the future.

We have some internal structures that we can't negotiate with, that defines us. One of those is the ability to make a variety of new creations in more complex ways than simpler organisms. But we live in a framework, even though the framework as we see it today could and probably will change in the future, for instance our bodies with technological help and AI.

Are we at some point getting total control, total wisdom? It seems that knowing everything is meaningless to us, and in that view we will always have more information to reveal and inventions to make. The idea that there is always something that we don't know is part of our drive and survival.

Appendix I: Footnotes

[1] **Erik Haereid** has been a member of **Mensa** since 2013, and is among the top scorers on several of the most credible IQ-tests in the unstandardized HRT-environment. He is listed in the **World Genius Directory**. He is also a member of several other high IQ Societies.

Erik, born in 1963, grew up in **Oslo**, **Norway**, in a middle class home at Grefsen nearby the forest, and started early running and **cross country skiing**. After finishing schools he studied mathematics, statistics and actuarial science at the **University of Oslo**. One of his first glimpses of math-skills appeared after he got a perfect score as the only student on a five hour math exam in high school.

He did his military duty in His Majesty The King's Guard (**Drilltroppen**)).

Impatient as he is, he couldn't sit still and only studying, so among many things he worked as a freelance journalist in a small news agency. In that period, 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 also wrote some crime short stories in **A-Magasinet** (**Aftenposten** (one of the main newspapers in Norway), the same paper where he earned his runner up (second place) in a nationwide writing contest in 1985. He also wrote several articles in different newspapers, magazines and so on in the 1980s and early 1990s.

He earned an M.Sc. degree in Statistics and Actuarial Sciences in 1991, and worked as an actuary novice/actuary from 1987 to 1995 in several Norwegian Insurance companies. He was the Academic Director (1998-2000) of insurance at the **BI Norwegian Business School** (1998-2000), 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**.

In 1989 he worked in a project in Dallas with a Texas computer company for a month incorporating a Norwegian pension product into a data system. Erik is specialized in life insurance and **pensions**, both private and business insurances. From 1991 to 1995 he was a main part of developing new life insurance saving products adapted to bank business (**Sparebanken NOR**), and he developed the mathematics behind the premiums and premium reserves.

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 among other things in history, philosophy and social psychology.

In 1995, he moved to **Aalborg** in **Denmark** because of a Danish girl he met. He worked as an insurance broker for one year, and took advantage of this experience later when he developed his own consultant company.

In Aalborg, he taught himself some programming (Visual Basic), and developed an insurance calculation software program which he sold to a Norwegian Insurance Company. After moving to Oslo with his girlfriend, he was hired as consultant by the same company to a project that lasted one year.

After this, he became the Manager of business insurance in the insurance company **Norske Liv**.

At that time he had developed and nurtured his idea of establishing an actuarial consulting company, and he did this after some years on a full-time basis with his actuarial colleague. In the beginning, the company was small. He had to gain money, and worked for almost two years as an Academic Director of insurance at the **BI Norwegian Business School**.

Then the consultant company started to grow, and he quitted BI and used his full time in NIA (**Nordic Insurance Administration**). This was in 1998/99, and he has been there since.

NIA provides actuarial consulting services within the pension and life insurance area, especially towards the business market. They was one of the leading actuarial consulting companies in Norway through many years when Defined Benefit Pension Plans were on its peak and companies needed evaluations and calculations concerning their pension schemes and accountings. With the less complex, and cheaper, Defined Contribution Pension Plans entering Norway the last 10-15 years, the need of actuaries is less concerning business pension schemes.

Erik's book from 2011, ***Benektelse og Verdighet***, contains some thoughts about our superficial, often discriminating societies, where the virtue seems to be egocentrism without thoughts about the whole. Empathy is lacking, and existential division into "us" and "them" is a mental challenge with major consequences. One of the obstacles is when people with power – mind, scientific, money, political, popularity – defend this kind of mind as "necessary" and "survival of the fittest" without understanding that such thoughts make the democracies much more volatile and threatened. When people do not understand the genesis of extreme violence like school killings, suicide or sociopathy, asking "how can this happen?" repeatedly, one can wonder how smart man really is. The responsibility is not limited to let's say the parents. The responsibility is everyone's. The day we can survive, mentally, being honest about our lives and existence, we will take huge leaps into the future of mankind.

Rick G. Rosner, according to some **semi-reputable sources gathered in a listing here**, 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: April 15, 2020: **http://www.in-sightjournal.com/haereid-rosner-nine**; 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 Björn Liljeqvist on the Next Generations, Reliable Highest Ranges, and the Uses of Intelligence and Other Human Characteristics for the Benefit of Humanity (Part Two)

2020-04-22

Björn Liljeqvist *was born in Stockholm, Sweden in 1975. He joined Mensa in 1991 and is currently the international chairman of that organisation. Privately, Björn lectures on advanced learning strategies to university students. A topic he's written two books on in his native country. He has a background in embedded systems engineering with a Master's degree from Chalmers University of Technology. He is married to Camilla, with whom he has one daughter. He discusses: finance and support of the gifted through Mensa International and the Mensa Foundation; the size of Mensa; specialized initiatives for the most gifted; being aware of the ground while flying; and the refinement of material for channelling positively.*

Interview conducted on March 4, 2020.

Note from Liljeqvist, as to avoid confusion between individual statements and the stances of Mensa International: "Opinions are my own and not those of Mensa, except if otherwise stated."

Scott Douglas Jacobsen: Sure, when you are looking at some of the funding of various initiatives for next generations of academics or just younger students, there are the awards. There are scholarships, and so on, through the Mensa Foundation. What do you consider some of the more effective ways in which to finance and support those talented next generations with some of these programs that Mensa International and the Mensa Foundation have ongoing?

Björn Liljeqvist: Off the top of my head, India is one example. I have a leaflet on my desk, which I am reading off. There is Mensa India. They have projects. One is called Tribal Mensa Nurturing Program. Another is called Dhruv. They conduct intelligence testing in poor villages in India and find children that are highly gifted, and who would benefit from getting an education. Then they try to help those kids get an education. I would say that in terms of – I don't want to call it return on investment, but why not – return on a limited amount of money based on finding people with really limited money and having talent. I know people doing things in similar conditions like African countries. That is probably the most laudable thing that I can think of, because, if you look at the so-called developed world, what is needed in these countries, in my country and your country and the United States, Europe, Japan, and so on, is not more money. Money is not the issue. There is education. There is access to information. What is needed here is the right kind of knowledge and inspiration, we need role models. We need people to not stand in the way of gifted young people doing the best they can. We need to acknowledge the value of that. But if you look at many other countries, Africa, the African continent, will soon have 2,000,000,000 inhabitants.

India, already, has more than that. There are still many places in China that are less privileged – so to speak. There is plenty of talent that won't be developed, not for lack of knowledge, but simply from lack of resources. So if you are talking about the funding aspect of it, my personal opinion is that funding or money can do a lot more if it went to helping kids where money is the thing stopping them from even getting a basic education, which would be the stepping stone to higher education, and so on. Whereas, in the rich countries, you need quite a lot of money to [Laughing] really make an impact there. What is needed is rather non-monetary ways of intervening and supporting people, that is something else. Of course, you could say, "To change culture, to change the way we talk about intelligence, you would need, imagine, $5,000,000,000 spent on raising intelligence." I am not sure that is the thing that money can buy. Some things need dedicated work over a long time by people who believe in certain ideas. When the time is right for a certain idea, and people buy into it, **…** that's an interesting way of expressing it.

They *buy into it*. They spend the money and money then is not an issue. In India, in Africa, in South America, and so on, there is so much talent that does not even get the first chance to develop. That is, I think, where we should spend more direct financial resources. Does that answer the question? Or is **it** completely off-topic?

Jacobsen: I think it works within the confines of it. When we are looking at the size of Mensa (International) as well, it is an enormous organization, larger than most universities.

Liljeqvist: In terms of sheer membership numbers, yes, that is true. Some groups are fairly large. I was the Chair of Mensa Sweden from 2007 to 2011 and had seen Mensa Sweden grow from 200 to more than 7,000. We have more members than any other on a per capita basis in Sweden. But the international organization is more like this umbrella, which is still putting the organization in order. So that, it can actually accomplish things. Organization and communication, and knowledge management, and getting things to happen is a very, very tricky problem in any kind of group. My personal goal for my term as Chairman is: I want Mensa International to become more focused, to be able to take some goal and work towards achieving it [Laughing]. So that, we are able to bring resources on a global scale to these goals. Also, as an organization, agree, we have had a lot of fun and are more than a social club. That it is more than just a slogan. That there is, in fact, tangible result in several countries, which we would spread to more countries. That's what I am working towards. I am very optimistic about it, frankly. Because, I feel, there is a resonance for these ideas.

It is something that people, when you put it like that, tend to agree. That yes, we don't need to pick and choose between other valid policy goals like 'Save the Whales," "fighting climate change," or this or that. We have something important. That the world should know intelligence is important and should not be wasted, but we are wasting it because we do not even know what it looks like sometimes. Sometimes, we also try to force gifted children to fit into a mold. Many times, regular education is something that holds gifted kids back. The thing about education for the intellectually challenged at the other end of the curve. Normal, regular teachers with special educational training for that can be helpful to them. But to teach or train highly gifted kids, it is a very, very different thing. I remember growing up. That having the occasional extraordinary teacher. You could feel, "Yes, this person is not just the average Joe. They really understand what they are talking about. I understand them. They understand me. It means so much." A good education system for gifted young people should allow them to find equally intelligent teachers who could give the inspiration that they need.

Jacobsen: Are there any special initiatives for the most gifted based on the most reliable ranges or at the highest ranges? So, 4-sigma or 4 standard deviations above the norm young people who join Mensa. Are there any specialized initiatives for that particular group?

Liljeqvist: Now, we come into an issue with logistics [Laughing]. The kind of test that Mensa uses. First of all, Mensa does not test people below the age of 10. In some countries, they don't test people below the age of 15 or even 18. We do accept people of any age if they provide prior evidence. For example, there are 5-year-olds or, sometimes, even 3-year-olds who have shown extraordinary capacity in some way. The parents of the children take them through a battery of tests. They say, "Oh my God, you are 3-sigma." We don't have the resources to test at that level on a large scale, unfortunately. The tests that do work for the kind of mass testing that we can perform. Most of the time, if you can get accurate results at the top percentile, then that is a fairly normal thing. There are tests that you can test accurately at 3 standard deviations. A good test

that can accurately test above that is very, very rare. Because, first of all, there has to be money in it. The companies who produce intelligence tests. In order to reliably test at 4 standard deviations, you need a control group, which is *huge*. You need to be very, very careful when designing questions like that. I know there are people who like to – I know some, myself – as a hobby design high-range IQ tests. Then they try to norm them by asking people on the internet to take them, and so on. By all means, they can give a pretty good hint. But Mensa only uses tests that have passed some scrutiny. Some scientific scrutiny and have been approved by the community of psychologists, which is why we have supervisory psychologists in all countries and an international supervisory psychologist (who is, by the way, an intelligence researcher). This is to validate the tests that we use.

The result is that it rarely shows up in our tests when someone is at that level. When people join Mensa, most of the time, we don't even talk about their IQ. That is, we don't usually compare IQs. I know it is something people think happens when you join Mensa:

1: My IQ is bigger than your IQ.

2: No, it's not.

1: Oh yes, it is.

Jacobsen: [Laughing].

Liljeqvist: But that's not really how it is done. Mensa is a nice place where you don't have to talk about IQ. You don't have to think about yourself as smart. You are normal.

Jacobsen: You don't have to explain the joke.

Liljeqvist: You don't have to explain the joke. People, often, are quite funny. It is a special [Laughing] kind of humour.

Jacobsen: [Laughing].

Liljeqvist: What can we do to people who are really, really out there? It is a good question. It is an area where a lot of work remains to be done. I would say, "Simply connecting young people with grown-ups of similar capacity, that they can be inspired by, will go a very, very long way." You need somebody to look up to. You need to know, "Yes." If you grow up, I'm sure, probably, many readers who grow up and realize the adults around you are not that bright. That is not all that healthy, I think, because, in reality, you, yourself, as a child, a young person, or as a teenager. You aren't that clever, either. It is just that it *feels* that way because you happen to be intellectually ahead of your age. But there is still so much that you don't know. There are so many intelligent arguments and so many things that you need to get from culture; that you still haven't acquired. That, even if you have potential, you're still just a kid, who thinks that you're smarter than you actually are. Emotionally, you're no different. Growing up and feeling superior is a very, very bad start, I think having some good role models could be beneficial in that sense. We [Laughing] want young people to soar and fly high, but we still want them grounded. Because, otherwise, you can fly too close to the Sun and that's not healthy.

Jacobsen: Ha! It is also, and this is an old phrase I think in the American South, 'Birds fly high, but they got to go down to the ground to get something eat.' [Ed. Heard something like this from the comedian Paul Mooney.] It is different than the wax wings example that you just gave.

Liljeqvist: I agree with that. Also, you need to value other qualities. That is something that is

very good with the Mensa membership because, once IQ and high-IQ stops being mystified, once it is no longer that rare thing that puts you above other people, meeting a lot of intelligent people and finding that, "Oh my God, these are just people too." Sure, they are often very quick. But some people, you learn there are other qualities that IQ actually does not measure. There are other values. IQ in itself is great as a potential. But what about empathy? What about conscientiousness? What about a sense of fairness, for example, or things like that? Those are things. You can be an intelligent, nice person; or, you can be an intelligent, bad or rude person. Understanding that, "Yes, you have your talent. Now, what are you going to do with it? What? Do something." This is implicit in what Mensa stands for. It is even in our Constitution. Intelligence should be used for the benefit of mankind. Fine, finding intelligence is one thing, the fostering of it is another thing. That needs more than just the raw power, the raw natural resource.

Jacobsen: How do you do that? How do you refine the material once you've mined it?

Liljeqvist: You refine the material partly by education. But it needs the right education. It needs the right culture in a society. That brings me back to what we talked about earlier about an hour ago. A culture that frowns upon the very existence of talent is not going to be able to foster it. You need a culture that recognizes the value but does not exaggerate it. When people begin to deny that there is such a thing as talent, then it becomes very difficult to identify it and foster it, a lot of it will be lost. Then those who would recognize it and cultivate it would get an advantage. They would get a leg up on those who wouldn't. So, I don't think that we can afford to not acknowledge talent of different kinds. I am not saying that we know the end of the story. In fact, an interesting thing that I heard from an intelligence researcher, "After 100 years of research, we know very, very well how to measure IQ. The downside is it might not exist" [Laughing].

Jacobsen: [Laughing].

Liljeqvist: Which is to say, it probably isn't one thing. That is, IQ in a person. It could be that you have a collection, a very good number, a big number of specialized problem-solving circuits in your brain. That, taken together, allow you to solve problem, on an IQ test, and so on. It might not be one thing. But it could rather be many, many things taken together. To me, personally, my personal opinion here rather than fact: that would explain so much. Because it would explain why someone can be gifted with a very high IQ while, at the same time, sometimes make very, very stupid mistakes or, sometimes, be oblivious to things that other people notice who have a lower IQ. We don't know exactly what IQ is, or what intelligence is. There is more research that can be done, should be done. There is some research by Keith Stanovich in a book called *What Intelligence Tests Miss*. He has proposed the concept of being a cognitive miser, cognitive misery. To be a cognitive miser, you have a high IQ, but you are lazy. You don't want to expend mental energy unnecessarily.

Jacobsen: [Laughing].

Liljeqvist: To a certain class of problems, even those with a high IQ, they trend to get the problems wrong. One problem he gave is like this, "You have 3 people at a Tim Horton's…"

Jacobsen: [Laughing] thank you.

Liljeqvist: "…You have John, Sue, and David. John is unmarried. David is married. We don't know what Sue is. John is looking at Sue. Sue is looking at David. Do we have an unmarried person looking at a married person? Yes, no, or insufficient data." Most of the time, people will say, "Insufficient data," because they are cognitive misers. They don't want to think through the

steps, step-by-step, which would lead them to the inevitable conclusion that the answer is, "Yes," which means Sue is either married or she is not. In either case, somebody unmarried is looking at a married person. Research into things like that. Different types of ways of using intelligence. A lot more research should be done in that field, I think.

Appendix I: Footnotes

[1] Chairman, Mensa International.

[2] Individual Publication Date: April 22, 2020: **http://www.in-sightjournal.com/liljeqvist-two**; Full Issue Publication Date: May 1, 2020: **https://in-sightjournal.com/insight-issues/**.

An Interview with Claus Volko, M.D. on Growing Up Gifted (Part One)

2020-05-01

Claus Volko *is an Austrian computer and medical scientist who has conducted research on the treatment of cancer and severe mental disorders by conversion of stress hormones into immunity*

hormones. This research gave birth to a new scientific paradigm which he called "symbiont conversion theory": methods to convert cells exhibiting parasitic behaviour to cells that act as symbionts. In 2013 Volko, obtained an IQ score of 172 on the Equally Normed Numerical Derivation Test. He is also the founder and president of Prudentia High IQ Society, a society for people with an IQ of 140 or higher, preferably academics. He discusses: family history; ethnic and cultural background; proxies of high intelligence and test scores; respect and nurturance of high intelligence; socialization; on the idea of genius, being called one; intelligence and genius; influence of ideals on society; high IQ communities as niche communities; and professional qualifications.

Scott Douglas Jacobsen: We've done a series before looking at some of the more intellectual topics of mutual interest between Rick Rosner and you. Rosner and I are long-time friends and colleagues publishing hundreds of thousands of words together. That was fun. So, I appreciate taking the time to take part in one of the small series with Rosner and one of the larger thematic interests of human cognitive excellence, latent or actualized, for me, which, in and of itself, becomes part and parcel of another series of larger integrated thematically integrative interests. No need to delve into that subject matter or orientation at this time; however, our work together with Rosner was on the nature of intelligence in several extensive parts. When we looked at the nature of intelligence, we examined some of the ideas in direct relation and in peripheral relation to it. Now, let's get to know the Doctor in a more intimate manner starting from the beginning, aptly, you have an interesting set of academic qualifications and intellectual interests around computer science and medical science. All of this can be contextualized within a personal narrative or story. How about some family heritage first for you? What was its character and depth of history? How far back does it go, for you, based on the known historical record, even some speculation? Some know their own histories centuries and centuries back into the timeline. Others only know theirs some partial manner because of some unfortunate erasure of deep family time or departure of the family from one another without an appropriate record of said incidents.

Claus Volko, M.D.: I know my family history until the generation of my great-grandparents. My parents were the first in their families to complete the equivalents of a Bachelor's degree: my mother qualified for elementary school teaching, and my father completed a first degree in electrical engineering. They also studied pedagogics and psychology together. The father of my mother came from a family of artisans, his own father was a painter; he himself ran a store selling printers. My mother's mother came from a wealthy family, her father having been a military officer and her mother having been married to a banker in her first marriage, so they enjoyed a pretty high living standard till the Second World War broke out. My father's ancestors were simple beings, working at farms and doing menial jobs.

Jacobsen: How is this ethnic and cultural background fed into the family life for you? Those qualities and values important for the family that had you, raised you, fed you, and provided an environment for some modicum of intellectual flourishing.

Volko: I read Grimm's fairytales as a child, which are considered the classics of German children's literature. But I also watched TV and followed the series "Masters of the Universe" and "The Transformers". So I also got influenced by foreign youth culture. When I entered primary school computers became my main interest. I read a lot of magazines related to computer gaming. In addition, I enjoyed Thomas Brezina's "Knickerbockerbande". In my days at high school I liked reading fantasy novels written by Wolfgang Hohlbein very much. Since my father was

born in Slovakia I also have some cultural links to that country; I spent most of my school vacation there and learned a couple of phrases in the language.

Jacobsen: When you reflect on some of the earlier moments in life, what were some proxies of higher-level cognitive function beyond peers? Were there any formal tests taken at that time? If so, what some of the tests and the scores?

Volko: My interests did not differ much from the other children's interests, but they were more intense. At primary school I made the observation that most of the other children just stared at the drawings in the comic books we read during the breaks, while I also read the texts and tried to grasp the story. While it was common that young boys enjoyed playing computer games, I was the only one who also sketched drafts of his own games using pencil and paper. Eventually, this resulted in me learning computer programming at age eight, teaching it to myself using magazines and books. I was the only child I knew who was already a proficient computer programmer at age eight. Most others started at age twelve. So this might be an indicator of an IQ of about 150 or higher. However, I did not take a formal IQ test as a child. I was an excellent student both at primary school and at high school, and I was satisfied with this situation; besides, there were no gifted education programmes at that time for which I would have had to qualify with an IQ score. When I took part in a mathematics competition at age 13 and placed second out of 149 contestants, this was clear evidence for some of my teachers that I was gifted, but it had no further consequences.

Jacobsen: Was high intelligence a respected and nurtured part of the national and cultural environs of the time growing up?

Volko: At the schools I attended, intelligent students were respected and treated well by others. However, I often read that this was not always the case in other schools and that highly intelligent students were labelled "freaks." I do not know what the situation is like today.

Jacobsen: Indeed, if we take some of the earlier moments of life, how were these gifts and talents exhibited in elementary and high school? Were there limitations or benefits for emotional and social, and romantic life, for high school and early adulthood with intellectual interests and the general abilities? It can be hit-or-miss depending on the person. It depends.

Volko: Not at all. I was an ordinary teenager who mainly stood out from the mass because of my performance at school and my computer skills. I am sure that if I had been less intelligent, I would have had a harder time to acquire programming skills.

Jacobsen: Did you happen to find a community of similarly cognitively able youth in high school or young adulthood? If so, what were its manifestations? If not, why not?

Volko: Yes. I started writing for a German computer magazine when I was eleven years old, and subsequently I got into contact with some of the other authors of this magazine. We exchanged letters and programs (including programs written by ourselves) via snailmail. One of my penpals introduced me to a community known as the demoscene which was composed of very good programmers, musicians and graphic artists. So I was embedded in a community of highly talented people, although I mostly communicated with them not face to face but via snailmail and later via e-mail and Internet Relay Chat.

Jacobsen: In American society in the past, one of the more appreciated and encouraged facets of (mostly) manly identity was the pursuit of earning the title of a genius. It was everywhere and infused into the pursuit of men with the capacity who wanted such an exalted status, even,

strangely, claiming this for themselves *with or without* warrant. In Western Europe, was this part of the culture growing up for you, too? Or was this more something quintessentially seen as another one of the many extremes in a free society as seen in American society with the extremes of excellence and mediocrity *at the same time*?

Volko: Some fellow teenagers called me a "genius." But I did not notice that they strived for becoming geniuses, too. In this aspect there might be a difference between Europe and America. Maybe it is because Europe is influenced by Marxist philosophy more than America and many people in Europe value equality more than excellence.

Jacobsen: What makes for earlier fascination in the 20th century with high intelligence as approximated by metrics including I.Q. and genius as a qualitative evaluation of the highest excellence in a discovery or creation delivered for appreciation by specialists and laypersons alike?

Volko: I am not sure if it is primarily high IQ that characterizes inventors such as Thomas Alva Edison or scientists such as Albert Einstein. I have met many people in high IQ societies who are not known for having invented anything. My opinion is that IQ is a measure of cognitive abilities but to become an inventor or a scientist you also need a particular personality structure and interests.

Jacobsen: In terms of the utility of intelligence testing and the continued reduction in the prominence of ideas of intelligence and genius in many societies, why is there a reduction in an emphasis on explicit considerations of intelligence and the pursuit of the highest excellence as found in cases of genius at various levels of high intelligence and creative output quality and quantity?

Volko: If that is happening in America now, then maybe America is becoming influenced by Marxist ideals too. I recall Bernie Sanders and Alexandria Ocasio-Cortez calling themselves Democratic Socialists. I read that these two politicians have gained a lot of support especially from the younger generation within the electorate.

Jacobsen: As this appears to be the trendline, does this mean communities constructed around high intelligence and the like will become more niche topics and individualized matters rather than *en masse* features of societies?

Volko: At least here in Austria high IQ communities are definitely niche societies. Mensa Austria has less than a thousand members, while more than 160 times as many would qualify for membership.

Jacobsen: What were some of the professional qualifications earned? Why pursue those? How are these important for the development of a sense of formal awareness of the range and depth of particular human pursuits of knowledge?

Volko: I completed university degrees in computer science and medicine, including a Bachelor of Science degree in medical informatics, a Master of Science degree in computational intelligence and a Doctor of Medicine degree. I think that for an intelligent being qualifications are mainly formal requirements to get a job in the field, while intelligent beings constantly learn and acquire education informally in various areas of human knowledge.

Appendix I: Footnotes

[1] Austrian Computer and Medical Scientist.

[2] Individual Publication Date: May 1, 2020: **http://www.in-sightjournal.com/volko-one**; Full Issue Publication Date: September 1, 2020: **https://in-sightjournal.com/insight-issues/**.

Ask A Genius (or Two): Conversation with Erik Haereid and Rick Rosner on Reproductive Rights (Part Eleven)

2020-05-01

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. He is an expert in Actuarial Sciences. Both scores on a standard deviation of 15. A sigma of 6.00+ (or ~6.13 or 6.20) for Rick – a general intelligence rarity of 1 in 1,009,976,678+ (with some at rarities of 1 in 2,314,980,850 or 1 in 3,527,693,270) – and ~5.67 for Erik – a general intelligence rarity of 1 in 136,975,305. 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: Let's talk about a long-standing social and rights issue in the queue before closing up in Part Twelve. Women's rights and abortion, what are women's rights in the 21st century?

Rick Rosner: I don't have much interesting to say about it. It is equality. Where equality has historically been denied, perhaps, a little bit of weighting in women's favour to compensate, to get women up to an equal position. 30 years after the big push to get the Equal Rights Amendment ratified, the 38th state has ratified it, which should allow it to be made an amendment to the Constitution. But it has been so long since the other states ratified it; so, it doesn't get automatically ratified. Now, that whole thing – any attention being paid to that – has been lost in the coronavirus avalanche of other stuff happening. Women's rights also implies rights for people who are differently gendered. People with different sexualities. That's it.

Erik Haereid: I come from a pioneer country as to women's rights; at least that have been my impression since the 1970's. My generation of men have been told all our lives that women are historically suppressed and have to be favorized to be equalized; in politics, business and traditionally male areas. Some of my answers are biased because of that upbringing and culture.

It's improving worldwide. In secular democratic countries I think it's close to equality. In some countries, you have these old religious and/or rigid cultural structures that still treat women as slaves or with reduced power and opportunities. I think this will change rapidly because of a global culture that makes it increasingly difficult to treat women in any other way than men. It's the same with any discrimination; when the discrimination becomes visible or transparent to the people, it's hard to maintain it. Open societies are the solution to equality.

Jacobsen: Any personal stance on abortion?

Rosner: Yes, abortion is a basic human right within reason. That is has been wildly politicized, especially lately. It wasn't that big of a political issue for much of history. Any laws in the early 19th century against abortion were strict to protect women's health to prevent people from doing abortions who were not trained to do it, e.g., poisoning women to abort the fetus. It is only when conservatives realized abortion could be politicized to activate, to motivate, their base that is becoming a political issue. Now, it is a ridiculously political issue in the U.S. Because the Right is saying the Left is pushing to abort babies after they are born via late-term abortion. The deal is, liberals want to maintain medical professionals' rights to make decisions about fetuses and babies that are born with catastrophic birth defects, which they won't survive for more than a few days. The main example being anencephalic babies; babies born without brains or babies who

die in the womb. It is not really an abortion if somebody is 8-months pregnant and the fetus dies. Then you have to perform an abortion procedure to remove the dead fetus. Democrats don't want to lose the legal right for doctors to make decisions about dead or catastrophically defective late-term fetuses.

Republicans are saying, "No, when liberals insist on maintaining the right to keep from prosecuting the doctors who remove an 8-month-old dead fetus, liberals really want to give women the right to kill a baby, even a newborn, just because having a baby makes women sad." It is a lie; and, it is bullshit. Certainly, there are reasonable limits to put on abortion. A woman shouldn't be able, in my view, to abort a healthy 8-month-old fetus just because she suddenly decided that she doesn't want the baby. But up through 3, 4, or 5 months, it is reasonable to have the right to abort the fetus. Even the Catholic Church didn't have a problem with abortion until the quickening, which is the perceptible movement of the fetus in like – I don't know – the 4th month of something, that's what I think.

Haereid: I am in favour of abortion within 12 weeks. It's biased, though. It contains many questions and few answers, like when is life, what is a person and when, when does consciousness occur, what is a life worth and to who…

We kill people all the time, without major consequences when the power's rules accept it like in wars or within the legal system. We kill animals for food, yes, for fun, and we seem to have a divided view of what a life is worth. That's one reason it's difficult to establish objective rules concerning such as abortion.

One thing is avoiding hurting the individual, like when we kill animals for food. Another thing is removing another soul's and consciousness' opportunity to live a life, even though the victim doesn't feel pain when it's killed. A few weeks after conception, you don't have thoughts or feelings, but you have the potential for life as a person; it's a matter of weeks and a few months.

When does the embryo/fetus become separated from the mother's body, mind, soul? I am pro-euthanasia, because I think we should, as much as possible, decide over our own body. I also think that women should decide whether they want to keep the embryo or not, until we have decided objectively, through common sense, when the unborn life is a distinct human life; it is separated from the mother.

I leave to others to say if that's within 6, 12 or 24 weeks, even though I have my biased opinion. What about the guy? Is it after the conception just a part of the woman's body? You could argue that from conception it's human life or a life-potential. That makes it even more difficult, more uncertain, and more as an object for common sense and compromises; you have equal strong logical opinions in each camp.

Jacobsen: Is this stance altered by personal upbringing or social milieu, in America or in Norway?

Rosner: A lot of things that conservatives currently believe are largely the product of a push from conservative media via deceptive reporting and deceptive conservative beliefs. Conservative beliefs are increasingly extreme and increasingly garbagy because of a continuous push from biased, garbagy conservative news sources. The main one being *Fox News*. The more extreme ones including *Breitbart*, *One America News Network*. No one is effectively policing conservative news sources to root out garbage reporting, masquerading as news. There's a smaller problem with liberal reporting. It is nowhere near as deceptive. It is more a problem of profit-driven

news media with 24-hour news stations like *CNN* and *MSNBC*. *CNN* has a number of terrible news habits. But it is less a matter of liberal bias and more a matter of what gets them good ratings.

Haereid: From 1978 Norwegian women have had the right to abortion the first 12 weeks. So, I guess so. Of course, I have done some thoughts about the issue, as I have mentioned here, but it's difficult to establish a logical and reasonable foundation about abortion and rights, and then one becomes a function of one's cultural view, gut feeling, your parent's virtues and so on. I find profound pros and cons concerning abortion. There are no influential, significant political anti-abortion environments in Norway. It's minor milieus.

Women's rights have been a keystone in Norway since I was a child. Now it's more discussions about men's rights than women's rights.

Jacobsen: What is the concept of a person in the context of abortion?

Rosner: The idea of abortion and when it is acceptable is that you do not want to abort a fetus that has full human consciousness. That, at 4 months, at 3 months, and before, the fetus is not thinking and feeling to the degree that the baby or a full-grown human being feels and thinks. That's the deal. A more developed consciousness is, I believe, the demarcation between a fetus that can be aborted and a baby that can't be. We kill highly conscious beings for meat and sport. We have all sorts of justifications and rationalizations, or ignore the issue. There's no way that a 10-week or a 2-week fetus is as conscious as a dog, a cat, a chicken, or a horse.

Haereid: That's difficult to say, because it's a continuous process. I don't know enough about when and how the different organs and parts of the embryo/fetus develop. What do we define as a person? When do we become conscious lives? Maybe it's better to look at it as a life-potential; the prenatal life-process that we undergo during the first nine months after the conception.

At some time during prenatal development, the fetus becomes kind of a human, with increasing cognitive abilities. But simpler animals, like cats do also have consciousness. But they don't have the same potential; we know what the human fetus will become after some weeks and months, even though it's less conscious than a cat at that moment. If we look at it this way the embryo is also a human or a person because the potential is the same; it's only a matter of time. This makes it tricky; it's not any obvious answer, I guess.

Jacobsen: Will there ever be a sufficient bridge between the conceptual gulf of pro-choice/pro-women's rights versus pro-life/pro-fetus rights? How does the situation compare between America and Norway from relative perspectives for the two of you?

Rosner: No, because – no, pro-life is a politically loaded, particularly so – even though pro-choice is political too, it is couched in religion and religious feeling. That you are ending or destroying a soul. As I said, in the Catholic Church, I think they didn't think a soul entered the fetuses body until there was the quickening. The current religious view being pushed, which is a highly politicized view: upon conception, that thing has a soul; and you kill a baby. So, no, that can never be reconciled with any kind of view that allows for abortion.

Haereid: It's no clear logical or reasonable solution, no way to a general truth, so I can't see any path to such a bridge because of the highly emotional and cultural fundaments the decisions are based on.

A woman can have motives to remove the fetus despite of the objective value of the fetus. A

common sense of a fetus's value is not necessarily in coherence with the mother's.

If you remove a fetus you kill a 50 percent female potential. If you give women the right to remove their fetuses you can't at the same time say that they have rights, because they remove a (defenceless) future woman too.

Jacobsen: How does the situation compare between America and Norway from relative perspectives for the two of you?

Rosner: In America, we've got 250,000,000 adults. It's a big country. We don't have a handle on conservative propaganda, where other countries, like in Australia *Fox News*is not allowed to call itself "news," which has smaller populations. We have a huge exploitable population. We have 100,000,000 American adults who are believers in and consumers of conservative propaganda. It is a huge base. It is a powerful political base. There is a whole political media, rich person, complex to continue to exploit these people for political gain. Much of our politics for the past 40 years has been based on exploiting conservatives.

Haereid: In Norway, equality is more important than a single life. Women's right to have an abortion as part of an overall equalizing process between men and women, is prioritized before saving the unborn life-potential.

From my angle, it seems that it's the opposite in America. The single life-potential is more important than equalizing. This is a part of the American culture that has made it dominant worldwide, I think. It's the winning concept that everyone has opportunities; it's up to you what you want to do with your life. If you fail, it's your fault, not the society's fault. If you win, it's your profit, nobody else's. Every single youth buys such propaganda. It's extremely motivating. To share is less motivating. At least until the reward is bigger by sharing than improving individually.

I think that most Norwegians (5.5 million) mean that the protection of a life-potential or a right to life starts after 12 weeks.

Appendix I: Footnotes

[1] **Erik Haereid** has been a member of **Mensa** since 2013, and is among the top scorers on several of the most credible IQ-tests in the unstandardized HRT-environment. He is listed in the **World Genius Directory**. He is also a member of several other high IQ Societies.

Erik, born in 1963, grew up in **Oslo**, **Norway**, in a middle class home at Grefsen nearby the forest, and started early running and **cross country skiing**. After finishing schools he studied mathematics, statistics and actuarial science at the **University of Oslo**. One of his first glimpses of math-skills appeared after he got a perfect score as the only student on a five hour math exam in high school.

He did his military duty in His Majesty The King's Guard (**Drilltroppen**)).

Impatient as he is, he couldn't sit still and only studying, so among many things he worked as a freelance journalist in a small news agency. In that period, 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 also wrote some crime short stories in **A-Magasinet** (**Aftenposten** (one of the main newspapers in Norway), the same paper where he earned his runner up (second place) in a nationwide writing contest in 1985. He also wrote

several articles in different newspapers, magazines and so on in the 1980s and early 1990s.

He earned an M.Sc. degree in Statistics and Actuarial Sciences in 1991, and worked as an actuary novice/actuary from 1987 to 1995 in several Norwegian Insurance companies. He was the Academic Director (1998-2000) of insurance at the **BI Norwegian Business School** (1998-2000), 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**.

In 1989 he worked in a project in Dallas with a Texas computer company for a month incorporating a Norwegian pension product into a data system. Erik is specialized in life insurance and **pensions**, both private and business insurances. From 1991 to 1995 he was a main part of developing new life insurance saving products adapted to bank business (**Sparebanken NOR**), and he developed the mathematics behind the premiums and premium reserves.

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 among other things in history, philosophy and social psychology.

In 1995, he moved to **Aalborg** in **Denmark** because of a Danish girl he met. He worked as an insurance broker for one year, and took advantage of this experience later when he developed his own consultant company.

In Aalborg, he taught himself some programming (Visual Basic), and developed an insurance calculation software program which he sold to a Norwegian Insurance Company. After moving to Oslo with his girlfriend, he was hired as consultant by the same company to a project that lasted one year.

After this, he became the Manager of business insurance in the insurance company **Norske Liv**. At that time he had developed and nurtured his idea of establishing an actuarial consulting company, and he did this after some years on a full-time basis with his actuarial colleague. In the beginning, the company was small. He had to gain money, and worked for almost two years as an Academic Director of insurance at the **BI Norwegian Business School**.

Then the consultant company started to grow, and he quitted BI and used his full time in NIA (**Nordic Insurance Administration**). This was in 1998/99, and he has been there since.

NIA provides actuarial consulting services within the pension and life insurance area, especially towards the business market. They was one of the leading actuarial consulting companies in Norway through many years when Defined Benefit Pension Plans were on its peak and companies needed evaluations and calculations concerning their pension schemes and accountings. With the less complex, and cheaper, Defined Contribution Pension Plans entering Norway the last 10-15 years, the need of actuaries is less concerning business pension schemes.

Erik's book from 2011, ***Benektelse og Verdighet***, contains some thoughts about our superficial, often discriminating societies, where the virtue seems to be egocentrism without thoughts about the whole. Empathy is lacking, and existential division into "us" and "them" is a mental challenge with major consequences. One of the obstacles is when people with power – mind, scientific, money, political, popularity – defend this kind of mind as "necessary" and "survival of the fittest" without understanding that such thoughts make the democracies much more volatile and threatened. When people do not understand the genesis of extreme violence like school killings,

suicide or sociopathy, asking "how can this happen?" repeatedly, one can wonder how smart man really is. The responsibility is not limited to let's say the parents. The responsibility is everyone's. The day we can survive, mentally, being honest about our lives and existence, we will take huge leaps into the future of mankind.

Rick G. Rosner, according to some **semi-reputable sources gathered in a listing here**, 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: May 1, 2020: **http://www.in-sightjournal.com/haereid-rosner-eleven**; Full Issue Publication Date: September 1, 2020: **https://in-sightjournal.com/in-sight-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 Critical Thinking (Part Four)

2020-05-01

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 overriding 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: critical thinking; supernatural beliefs; artificial intelligence; computers adjusting algorithms; general intelligence; myths about computers and robots; artificial intelligence; lack of positive developments in the high-IQ societies; boosting the egos of their founders" in regards to high-IQ societies; the future of IQ testing and high-IQ societies; main negative development of IQ testing and high-IQ societies; decline in the importance of IQ; the Unsolved Problems website; contributions to the website; and being a realist.

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: What is a good way to teach critical thinking in the young? What is a good way to prevent oneself and others being taken to the cleaners by charlatans?

Tim Roberts: Oh, a topic dear to my heart. We should be teaching critical thinking, and science, which is almost the same thing, from the earliest days of primary school. If George is a crow, and all crows are black, what can we deduce? If only some crows are black, what can we deduce? What if George is not a crow? If someone claims that all elephants have trunks, how might we find out if this is true? Would we adopt the same methods to find out if all giraffes had trunks? How certain could we be in each case?

Jacobsen: **W**hy are human beings enamored with supernatural beliefs?

Roberts: I don't know, but it could be related to the lack of critical thinking skills mentioned above!

Jacobsen: Following the previous question, what hopes for the main dreams of artificial intelligence research will turn out as duds, fakes, and frauds – 'dreams' as simply fantasies? What dreams may be realized in the 21st century with, what is termed, artificial intelligence?

Roberts: I see no evidence of duds and fakes and frauds. There are many who think that we

were created in God's image, and therefore can claim superior status. I am not one of them.

There is also a widespread, but completely false, belief that computers and robots are only as good as their programmers. This is demonstrably a myth, since computers can now learn, and adjust their own algorithms. In much the same way as a baby or infant or toddler does, and as we all continue to do to greater or lesser extents throughout our lives.

Jacobsen: Does this ability of computers to learn and adjust their algorithms constitute the next step towards true artificial intelligence and artificial general intelligence?

Roberts: It is an essential ingredient, I think.

Jacobsen: What defines human intelligence? What defines artificial intelligence? What relates human intelligence and artificial intelligence in a larger definition of intelligence? That which encapsulates both.

Roberts: General intelligence is I think an ability to understand the world sufficiently to be able to make successful predictions, and optimise reward over effort.

Jacobsen: What are other myths about computers and robots? What truths dispel them?

Roberts: Well, people are very scared of computers controlling airplanes, and will be so of cars too, of course. And maybe rightly so. But at the same time one should appreciate that the vast majority of accidents, and fatalities, are caused by human error.

Jacobsen: How has artificial intelligence in its current development changed human life? How will developments over the course of the 21st century continue to impact human life and societies, even systems of governance, more and more?

Roberts: The answer to this depends on how one defines AI, but it could be argued that just about all technological advances of the last 50 years have been due either directly or indirectly to AI. As to the future, my predictions are no more likely to be correct those of anyone else. They would include the almost exclusive use of autonomous vehicles, not just on the road, but also on the water and in the air. The universal acceptance of body implants, to aid sight and hearing and taste and smell and mobility. And to communicate with others across the world without the need to carry 'phones. I suspect it will be routine to have numerous microchips implanted around the skull area in particular.

Jacobsen: Observing the developments of the alternative intelligence tests above 4-sigma and the proliferation of the societies for different levels of high scorers since personal involvement, what seems like the main positive developments?

Roberts: None that I can see. Many high-IQ societies primarily serve little purpose except to boost the egos of their founders. Some publish magazines or journals that are read by perhaps a few dozen people at most. Of far more productive use have been societies and organizations that bring together people with enthusiasm for, and expertise in, particular academic and scientific fields of study, regardless of their individual members' IQs.

Jacobsen: How did so many devolve to "boosting the egos of their founders"?

Roberts: I think having a high IQ is not enough to create interest or bind people together, so societies and groups based on IQ alone tend to founder. As opposed to other groups based on a love of bee-keeping, or cross-stitch, or whatever.

Jacobsen: What seems like the future of IQ testing and high-IQ societies in the 21st century?

Roberts: It is a fad appealing to a small minority, much like collecting stamps or teaspoons or beer mats, or trainspotting. Whether it will develop into something useful in the future we can wait and see, but I am not unduly optimistic.

Jacobsen: What seems like the main negative development?

Roberts: The fostering of the largely-false idea that IQ is important in any significant way.

Jacobsen: IQ was considered much more important in the past. What is its current stature, given the previous response? Of the small ways IQ is significant, how is it significant?

Roberts: It is another way people can be differentiated, not unlike gender or skin colour or ethnicity.

Jacobsen: You host the website Unsolved Problems. It states an interest in Number Theory, Logic, and Cryptography. What have been some of the positive feedback on the website?

Roberts: The Unsolved Problems site originated partly because of my feelings towards the Clay Millennium prizes, which were supposed at least in part to encourage an interest in mathematics. But they ended up doing nothing of the sort, since the problems were all of such a complexity that they could only be understood by professional mathematicians.

My own very modest site was aimed from the very beginning squarely at amateurs and those who might enjoy thinking about numbers and puzzles. Rather like me, really.

In this, the site has succeeded, but only for a very few. But maybe unbeknownst to me it has inspired some youngsters to ponder such things, who may in later years take up careers in mathematics, and maybe make real breakthroughs. Though I suspect my optimism in this regard may be wildly exaggerated.

Jacobsen: What do you consider some of your more important contributions to the areas of research listed on the website?

Roberts: Easy. None.

Jacobsen: Do you consider yourself an optimistic or a pessimistic person?

Roberts: Neither. I hope that I am a realist.

Appendix I: Footnotes

[1] Founder/Administrator, Unsolved Problems.

[2] Individual Publication Date: May 1, 2020: **http://www.in-sightjournal.com/roberts-four**; Full Issue Publication Date: September 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 Justin Duplantis on Gifted Education Research, Myths About the Gifted, Positivity About Academia, and Deep Feeling (Part Two)

2020-05-01

Justin Duplantis *is a Member of the Triple Nine Society and the current Editor of its journal entitled Vidya. He discusses: research question for the doctorate in gifted education; myths about the gifted; wife lifting him up; late-blooming; a renewed sense of the academic system; entitlement in some individuals in the gifted community; the end goal of the executive committee; the speculative extent of the research on the gifted likely to enter into juvenile and adult facilities; and emotional sensitivity among the gifted.*

Scott Douglas Jacobsen: What will be the main research question for the doctorate in gifted education?

Justin Duplantis: Does the lack of resources in underprivileged areas lead to an increase in incarceration among the gifted population?

Jacobsen: What are the myths, positive and negative, about the gifted? What truths dispel those myths? Also, why is intelligence merely one trait among many, important but one among numerous others?

Duplantis: The most common myth is that giftedness is a physical trait. By looking at someone, you are able to tell their intelligence. They are nerdy and not athletic. I, for instance, am a national champion martial artist, high-level ice hockey goalie, and am sponsored by McDermott, a pool cue manufacturer. Although the highly gifted have many traits in common, other than IQ (i.e., emotional sensitivity, heightened sexuality, etc.), they are all different people with a variety of interests, goals, and characteristics, just as the rest of the bell curve.

Jacobsen: How does your wife lift you up, keep you improving yourself within the context of life and the vows made to one another?

Duplantis: My wife, April, and I are incredibly different. The activities, music, etc, that we enjoy are dissimilar. Although she has never been formally tested, I would imagine she would be approximately 1SD, to my nearly 6SD. Most individuals marry within 15 IQ points. This is obviously not the case for us. Her sense of inquiry is what attracts me to her. She wants to learn. If I use a word she does not know, she asks. I love her genuine interest. Additionally, April has an astronomically high EI (Emotional Intelligence). I have social integration issues and she never meets a stranger. I don't think it is always about similarities that make a strong relationship, rather the ability to complement each other and try and understand the other's viewpoint. Of course, it is difficult because of the differences, but it is also much more rewarding. April is able to provide such a divergent view on things, from me. It was frustrating at first, as I felt like we didn't understand each other. I now see it as a huge advantage. I have the ability to see into the mind of the layman. When I have to present something to a diverse audience, she is able to give me the general public's perspective. She has helped me grow emotionally, spiritually, and professionally.

Jacobsen: Is late-blooming or later discovery of giftedness more common or less common than its opposite?

Duplantis: I am unable to comment in totality, but from the individuals I have spoken with in TNS, it does seem that a fair amount discovered their giftedness, or at least the extent of it, later in life.

Jacobsen: What is this new view on the academic system? How can individuals, even with profound giftedness, become bitter, hostile, and resentful towards the university system as a whole? Why is this more destructive, chaotic, and counterproductive than the alternative?

Duplantis: Part of my issue was giftedness and part was due to being a millennial. Our generation differs greatly from others in that a vast majority do not know what career they want to pursue early on, as the older generations did. We are raised thinking we can be whatever we want, not just what our parents were or want us to be. This has its drawbacks. Too many options are not always a good thing. I flipped between multiple ideas on professions, but never really settled on one. My zest for academia has only come, as of recent. This is due to a purpose. With a defined purpose, I have interest and excitement.

Jacobsen: What seems like the source among some in the gifted and talented formal communities feeling entitled to certain things in life? This is not a norm, but a phenomenon, and should be tackled head-on here, I feel.

Duplantis: Although I do believe these individuals are few and far between as well, this is actually a relatively simple answer. When you are of average intelligence, you are raised to believe you can be anything you want to be through hard work and dedication. When you are known to be gifted, you are told you are "smart" and will be a doctor, attorney, etc. There is no stipulation assigned to these professions. You are simply told that is what you will be, due to your intelligence. No work necessary. This harbours entitlement.

Jacobsen: What is the end goal of the Executive Committee?

Duplantis: My goal is and always has been to pave the way for my three and four-year-old boys. I want them to be able to lol at what their "Papa" created and be proud. They are both members of Mensa and will, hopefully, some day be TNS members as well.

Jacobsen: What is the known research, the facts and pathways and symptomatology, of the gifted who are likely to enter into and are in juvenile and adult facilities?

Duplantis: There has not been a significant amount of research done, thus far. It has been more of speculation. Since I am fresh into my program, I have only communicated with some local facilities, but have yet to begin the research process.

Jacobsen: Why are deep emotions concomitant with deep intellectual life? Why is a balance in these domains important for a fulfilling, rich, and meaningful life for the gifted and talented? Any advice for men on the emotional level, as I am referencing known stereotypes and images of men in our societies?

Duplantis: This is a tough one. Truly. One of the most difficult things I deal with is emotional sensitivity and high moral conviction. These are known traits of the highly gifted. I have struggled with these my entire life and especially in relationships. My wife's enjoyment of recreational marijuana has always been a topic of contention between us. What I have learned over these nearly six years is what truly matters. When I feel myself becoming anxious about something, that I am usually aware of being quite ridiculous, I ask myself if it will matter in five years. When I realize that it probably will not in five hours, I take a step back and try to resolve

the issue internally, prior to it being shown externally. I have come a long way, but have longer to go. Personal development is not a destination, rather a journey.

Appendix I: Footnotes

[1] Editor, *Vidya*, Triple Nine Society; Member, Executive Committee, Triple Nine Society.

[2] Individual Publication Date: May 1, 2020: **http://www.in-sightjournal.com/duplantis-two**; Full Issue Publication Date: September 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 James Gordon on Family, the Young and Gifted, Community, Cautionary Notes, and Recovery (Part One)

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James Gordon *was born in 1987 in Denver, CO. He holds a Master of Fine Arts degree in Creative Writing from Adelphi University (NY), and a BA in English from Western Washington University (WA). He has worked a handful of different jobs, including in education and mental health. His hobbies include music, writing, fitness, video games, movies, skiing, and reading. He is also an experimental musician who improvises on the piano and guitar. You can visit his YouTube channel here, where he has an online video journal of some of his music. He lives with his wife in Washington State, where he plans to soon start a family. He discusses: family life; adolescence; camaraderie and community; childhood heroes; great teachers; feeling ahead of peers; introversion; early testing; young gifted going wrong; reliable societies for the high-IQ in Mensa International, Intertel, Triple Nine Society, Prometheus Society, and the Mega Society; social skills' guidance to health instincts and behaviours; identification, isolation, and reduction of the negative impacts of individuals with delusions of grandeur; dealing with individuals harbouring said delusions in the past and into the future; the importance of recovery and getting help; and life outside of rehabilitation.*

Scott Douglas Jacobsen: When you reflect on family life and being a young child, what were some important sensibilities and points of life experience in those moments for you? I am thinking between the ages of 4 and 10.

James Gordon: I remember being very imaginative as a kid, and fascinated by reading, writing, and numbers from a young age. I loved fantasy, science fiction, video games, music, magic cards, drawing, anime…I tended to obsess a bit. I looked forward to growing up and being able to live in the adult world, but the mental world I had going was also pretty cool to me. I didn't like being made to feel I was just a kid, I had a fairly mature mind from early on and would fantasize a lot about alternate lives and realities. That was my go-to activity when I was alone or wanted to get away. I kept that secret and it was my private world to enjoy. My parents would notice me kind of gesturing and mouthing to myself, my mom said I was "conducting" but it was more than just that, I was playing out various roles in some mixture of movie, book, game, alternate life, I think for me it was some escapism. Eventually it went away, but I can remember myself even fantasizing this way in college; but the weird thing is that sometimes the fantasies did become reality, so I think it was also a form of planning. I think in some ways I have always been a visionary. It was sometimes a challenge for me to be treated like a kid, to have to follow rules and do as I was told in the real world. I used to ask "why" about many things, I was a questioner, and I was curious about everything. I wanted to do all of the things kids couldn't do and I was impatient about having to wait. I could also be pretty rebellious during certain times and identified with counterculture.

Jacobsen: Moving into adolescence, how was the educational experience? Was there support for giftedness? Was this identified at that time or much later in life?

Gordon: I think that giftedness was recognized pre-adolescence but less so during adolescence. I feel that I hit a rough patch during my adolescence. My performance in school was sometimes very poor. In fact, I was close to failing the seventh grade. If you fail two classes, you can't move onto the next grade, and I had two Fs pretty close to the end of the year. My dad had to talk

to my teacher about it – she wasn't going to let me pass at first, but he negotiated with her. The deal was for me to come in early for a while and make up unfinished work. I don't remember the work being that hard, but I had missed a bunch of assignments. I was really addicted to the internet, TV, and video games, to the exclusion of school work. I wasn't very excited by school at all. I had three big moves in succession (across the country and then the world) during adolescence, and it was hard to adapt to each new place. I feel there was more support for my giftedness later on and in specific environments.

Jacobsen: We've been doing a group discussion for a bit. I have been praised, in private, for the efforts in bringing everyone together in the high-IQ communities at the highest levels with IQs upwards of 168 to 192 on a standard deviation of 15. People who can test well, where the tests appear to measure something generalized in mentation. The psychological evidence appears clear on this up to 4-sigma with much wider margins of error above 4-sigma and on alternative tests with smaller sample sizes produced by independent test creators. Have you, or when have you, felt a sense of camaraderie and community with individuals within the high-IQ communities?

Gordon: I have formed quite a few online friendships in these communities. I have never taken part in any in-person IQ societies. There can certainly be a sense of camaraderie, even online. There have also been some bad seeds here and there. You get the bad with the good; people who don't belong there, e.g. have cheated or conned others, sometimes due to mental illness or whatever, and sometimes individuals who are there legitimately, but are arrogant due to their intelligence, and don't respect others, or who are very close-minded due to their beliefs about their and others' intelligence. For the most part, you do find nice and brilliant people who you can connect with on some level.

Jacobsen: Who were childhood heroes for you or inspiration, at least? Were there any books or movies that really intrigued you? Why those, do you think?

Gordon: I tended to idolize famous musical stars, so whatever music I was into at the time, that was who I wanted to be like. The first favorite I had was actually Michael Jackson; my stepmom had a Thriller cassette that she would let me listen to on our "Brick Boy", which was basically a handheld Tetris game hat allowed you to listen to music while playing. My first CD was Soundgarden – Superunknown. I was guided by my older brothers' musical tastes, and for a while it was grunge, then hip-hop, electronic, I collected a lot of CDs; then I moved away from my brothers and became more independent in my tastes. I got very into downloading music through online file sharing, and explored many genres; metal, punk rock, indie, classical, it went on and on. There is now almost no genre of music I haven't given at least some attention to.

I always loved movies from a young age. I've now seen more than like anyone I've met, really. I think I would've made a great director, screenwriter, or actor in another life. Even from when I was about 4, the first R-rated movie we owned (and I watched quite often) was Total Recall, also The Terminator. We all thought Arnold Schwarzenegger was cool. I was interested in almost any movie if it was rated R. I wasn't your average innocent kid, I think that having older brothers led to me growing up a bit fast. The same was true with books; I was really into Stephen King because the swearing, sex, violence, etc was attractive to me probably due to it being seen as forbidden or mature or whatever. Before I could read one of his books cover to cover, I would collect them anyway and kind of browse through them. You could say I was the biggest Stephen

King fan who never read one of his books (I owned several). My brothers accused me of collecting books, because again I acquired them but didn't read them. I wanted to but never could get through them, until about third grade when I started to devour them.

Jacobsen: How can a great teacher really change the course of a young gifted person's life?

Gordon: A great teacher can really inspire and motivate a student, but the student has to want to do the work as well. A teacher/student relationship is almost like a partnership. So it has to be a good fit in both cases; teacher has to fit student, student has to fit teacher. I'm sure there are teachers who I worked horribly with but who other students worked fantastically with. The personalities have to come together harmoniously for the relationship to be a good one. Otherwise, it can be a kind of educational disaster. That being said, some teachers are good with everyone. I remember a high school psychology class teacher I had, who everyone liked. He was a really nice guy, and the class was fun. In fact, I can remember several teachers like that. Yet in college, my favourite professor was not liked by everyone, he was very polarizing in his approach. So it isn't always fair. There may only be a few students who are really getting the most out of a potentially excellent teacher, and others are unfortunately not getting optimal education, because their personalities conflict…but that's life.

Jacobsen: Can you recall any moments in adolescence or young adulthood where you *clearly* felt far ahead of same-age peers?

Gordon: I remember that during adolescence, I became kind of legendary in some online chat rooms and virtual spaces, as being a very clever and likeable kid. In school, I was pretty checked out, and my teachers at school didn't think all that much of me, but people over the internet were really impressed with me. I remember one online friend saying I was "a mountain of knowledge". So I think this helped my self-esteem, it did feel good, but it didn't exactly correspond with how I was doing in my daily life. According to the school system, I was not an exceptional intellect. Even by the time high school came around, I was in "easy" classes – I was a year behind the norm in math (based on a placement test), I wasn't in any honours classes, and I wasn't doing especially well in terms of grades. I think on the one hand I knew I was smart, but the system just didn't seem to be working for me, and I was a slacker. I think I was distracted by other things and was having a hard time getting motivated. I didn't want to put in the time, I wanted to play video games, watch TV, and go online and hang out with mainly one or two friends. Starting a little before adolescence, I was not into school at all until the second half of high school. So I actually felt that I was behind my peers. That went for physical development as well, since I didn't seem to hit puberty until at least a year or two after my peers. I wasn't athletic and I was on the short side (now I'm about 5'11). Also, I was overweight until I was 15. So I felt pretty down about that.

Jacobsen: Something struck me in the midst of conducting interviews, even forming friendships and working relationships (e.g., Rick Rosner for over half of a decade), with members of the strange, in a good way, world of the high range: the solitude, the isolationism. Many, if they go out, exist behind a screen. Why, why is this the case? Is there an inherent fear of being seen for one's true self, making a recorded mistake on camera, or some other sensitivity coming with the territory?

Gordon: I've definitely always been more or less an introvert, but I tend to be pretty sociable if I'm in a place I feel comfortable and like I fit in. As a little kid I was extremely shy and then gradually got more and more close with other people. I tend to have a few very close friendships

rather than a wide circle of peripheral friends. I don't talk about IQ tests with people in daily life, generally speaking. Unless it were to come up, I wouldn't mention it. I'm a little embarrassed about it, I think. It just doesn't seem to have much relevance, I see it as a niche hobby. I think everyone would like to have some fame and recognition, part of me wishes I'd be known widely for my intellect or creativity, but I accept it's not likely to happen, and I'm not one to push my agenda on others.

Jacobsen: Can you recall any moments of early testing in life to see if you had any really, really high cognitive abilities? Or was this a later-life discovery? Somewhat of a departure from one of the previous questions focusing on the high-range.

Gordon: I seem to remember I always did well on standardized tests and so on. I also remember that I was picked out by a teacher as being the strongest reader in the class, when I was reading an adult novel in third grade. Also, I vaguely remember being ahead of the other kids in math when I was really young. Up until adolescence, my report cards were always great, but because I never saw the other kids' report cards, I didn't really know if I was different or not. I think that I did not fully realize I was on the very gifted side for many years, it might have been a kind of denial due to low self-esteem. I remember hearing about kids who had skipped a grade or two, and to me that just seemed above and beyond anything I could ever do. It seemed I was in the appropriate age group, and therefore I really couldn't be all that smart in the grand scheme.

Jacobsen: How do young gifted people go wrong? How do young gifted people go right? What can help societies turn the ledger more towards positive outcomes in intellectual and moral development rather than negative ones indicated in criminality, mental health disorders, anti-sociality, etc.?

Gordon: I think it's worth going into my life a bit for reference. I can see how I struggled for some years, basically from pre-adolescence until late high school. I was under-achieving in school, and didn't have much social confidence; I was quite overweight and wasn't able to successfully lose it until I was 15 (which felt amazing and marked a huge transition for me). I also got into some issues in college later on, mainly due to abusing substances (which started late in my first year and accelerated quickly), which I didn't resolve until my late 20s. Also late in college, I developed anorexia, and several years later gained more weight, and then lost it, and gained it, etc; I yo-yo'd quite a bit over the years. To this day I'm still trying to get myself into my best shape. I was diagnosed with schizoaffective disorder in my mid-20s and suffered bipolar depression and psychosis for a few years. By my late 20s, I was ready to put it all behind me, and begin to quit using substances, and seemingly got over my mental illness.

It's hard to generalize my issues as being particular to gifted people, though. I think with me it was a confluence of factors that led to my difficulties. My parents divorced when I was three, and there was thus some instability and inconsistency in my life from the start. Also, I was out of shape right during that period when kids start to look for girlfriends/boyfriends, and I didn't get one until after high school. I really longed for that kind of connection but couldn't seem to find it. I didn't attend prom or any of the school dances. I did go to a lot of rock, punk rock, metal, etc concerts, I was "straight edge" and didn't use any substances, but this was mainly because I and a handful of friends were into that kind of music, and we were in the vast minority. So I was always kind of a rebel and lone wolf, even when I did have friends.

Granted, I think that there were always things I was doing right, despite these issues. Not having many friends or girlfriends led to emotional independence, I got used to doing things on my own

and enjoyed my own company. Struggling academically and then redeeming myself made me realize that I had the ability to do it all along, I just wasn't making the best of it. Also, I was very into reading, games, movies, and the like – generally solitary activities; I was self-sufficient. This led to a great deal of self-discipline as well, once I got my act together. Missing out on some social joy in life during those years led me to appreciate it a lot more later on.

In college, I got out of my shell somewhat and made a lot of friends. I also started to do better and better academically, and became a standout student all the way through graduate school. I received a lot of respect from my peers and teachers with regard to my abilities, especially in English and music. I won a short story contest my junior year in high school, and was getting As in a lot of classes. I also tied for first in a local piano competition in high school. In college I remember I worked hard on an in-class essay on Paradise Lost (for a Renaissance Literature class) and received a 97; the teacher told me it was the highest score he had given out on the in-class essay. I think once I came back around academically, I basically stayed on the good side.

I think that with me, my gifts tend to allow me to focus on something to an intense degree. Sometimes that can become a problem. For example, when I wanted to lose weight and be thin, I became anorexic. When I wanted to muscle up and gain weight to combat the anorexia, I actually became very overweight in the process of also getting stronger. But once I got my mental health, substance use and physical health under control, and was able to really strike a balance, I was mostly able to stay on top of my game.

I think some common issues I have with other gifted are probably feelings of being different, some problems fitting in, maybe social confidence issues as result, being under-appreciated or unrecognized for their talents, and also maybe boredom and discontent with the norm, and broader social environment. However, I think it's also possible for gifted to not suffer from these problems and to generally be more like I was at my best (higher-achieving, creative, original, socially competent). I feel I've had to carve out my own path due to being unusual, and this can be both a blessing and a curse for someone who is highly intelligent.

Jacobsen: Who really stands out as a highly balanced great intellect to you? Why them?

Gordon: Among people I know, my wife springs to mind. She is an extremely bright individual, with a Ph.D. in Electrical Engineering; she works for a major tech company and is outstanding in her field. She is fluent in Mandarin and English, and came all the way from China to eventually start a life with me (though we hadn't met yet). If you were to interview her, you would hear very little about any imbalances or problems in her life. She has always done well academically and professionally. She has had very few emotional problems. Furthermore, she is an exceptionally kind and compassionate person. To me, she is the complete package, as they say.

Among people I know in IQ world, Dr. Kenneth Ferrell has been a long-time email friend of mine, and we have stayed lightly in touch over the years. In addition to being a high scorer and medical doctor, he always has a wise and humble outlook. I just get the sense he understands a great deal more than most others, but is not an overly complex or difficult person as result, as some brilliant minds are.

Among famous people (past and present), many of my personal heroes have not necessarily been of the balanced variety. I'd say the majority of them have had their quirks, e.g. Marcel Proust, Frederic Chopin, Franz Liszt, James Joyce, Arthur Schopenhauer, Sergei Rachmaninov. I think

this is because I'm more on the artistic/creative side, and such individuals often are very eccentric and sometimes erratic. One intellect who to me seems great and balanced is Leonardo Da Vinci, known for a brilliant mind as well as rational and equanimous temperament. Also, Vladimir Nabokov, I've read was a kind and admirable personality alongside his gifts. Furthermore, I'd mention Carl Jung who was able to understand and help people of all different kinds due to his genius.

Jacobsen: After extensive vetting via the Wikipedia editorial staff, the main high-IQ groups considered the most legitimate appear to be Mensa International, Intertel, the Triple Nine Society, the Prometheus Society, and the Mega Society. Thus, for those with an interest in becoming part of a community with healthy records, more democratic standards, less likelihood of personality cults, and the like, please look into those, what are other good resources for the highly gifted and the profoundly gifted based on the personal story and views expressed today?

Gordon: I have lately shied away from using Facebook as a platform for IQ Societies. I think with email-based groups, you may find people behaving in less unhinged ways. These days I feel that Facebook, in general, is not a good place for me, too chaotic. I personally found the OATHS (Ron Hoeflin's) and Tetra (Mislav Predavec's) societies to be really good when I first signed up several years ago. I no longer participate in those groups, so I am not totally sure what they're like now, but there were quite a few really good people on there in those days. In Tetra (which is a 160+ group), regardless of whether the group was well-vetted enough or not, the people who came forward to engage with me and others in the discussion were clearly qualified to be in the group. It was just obvious in corresponding with them that they were extremely bright individuals, regardless of the tests they may have used for admission. Otherwise, I'm not really that interested in IQ societies per se, today. I think I just don't take IQ seriously enough as an actual, measurable thing, and find people who do take it too seriously difficult to tolerate. As Groucho Marx said, "I don't want to belong to any group that would have me as a member".

What I recommend for high IQ individuals is to find a common interest group that has no admissions criteria, but is self-selected based on something you like; a hobby, for example. Check out the local film, chess, drawing, jazz, philosophy, or you-name-it clubs, and skip the IQ clubs (or rather, look into the IQ groups, but don't necessarily expect much, or feel that's the only place people will get you). There will be smart people in hobby-based groups, and they'll be interested not in what everyone's IQ is, but rather what matters to you all: your shared interest. One of my hopes in several years is to upgrade to a top-notch piano, and then host meetups at my house, where people can play music and get to know each other. Anyone can do this kind of thing in their area, either hosting or finding such a group; **meetup.com** is a great resource.

Jacobsen: How can the young and highly intelligent work on social skills to prevent the dissolution of important social and emotional bonds with age cohort peers?

Gordon: I think it has a lot to do with self-esteem, and this affects the quality of friendships. During the times in my youth when I was relatively better socially (versus the lonelier or more alienated times), I was able to reach out to others more, and make friends with people I liked. I enjoyed approaching people and getting to know them, and I was respectful and genuinely cared about them. This included girls I found attractive or just found it easier to relate to once I had more confidence, or guys who seemed friendly or interesting. During the more socially uncomfortable times, I didn't have very good quality friendships and had a hard time seeking them out, sometimes my social connections were merely acquaintances, or somewhere in between, and I

spent more time alone. Confidence is really important, and I think that has to happen as result of physical, emotional, and intellectual health. With a balanced sense of self-esteem comes the ability to relate to others in a healthy way.

Jacobsen: How can the highly intelligent person be guided and mentored towards healthy instincts and behaviours rather than socially and interpersonally deleterious ones as expressed in some of the above responses?

Gordon: I think it's all about how good they feel about themselves while also being compassionate and respectful towards others. Thus it will depend upon the specific barrier for a given person. For me, it was a rather tough issue of needing to lose weight. That was like the missing piece, and once I had done it, my social world improved a great deal (my worldview and self-perception changed). Suddenly I could talk to people much more easily and my self-consciousness diminished. I ended up losing weight of my own volition, it seemed that no degree of coaching or mentorship was of much help until that point. Sometimes trying too hard to get someone to do something only makes the person struggle with it or resist even more. Even kids need to be mainly self-motivated, in order for lasting, productive, and significant changes to be made in their lives. I think one thing to do is give them the resources, the information, and the options, and they'll put them together for themselves. Don't push too hard, let the intelligent child help themselves. Also don't make it easy for them to do badly, try to create circumstances that are optimized to them benefiting themselves, and as result, they'll socialize more effectively as well.

Jacobsen: When you find people who rest their identity on IQ tests, and can have delusions of grandeur, I have two questions there. One, what can help identify, isolate, and reduce the negative impacts of such individuals within the communities of the high-IQ?

Gordon: I think such narcissistic delusions may follow very much from narrow and rigid perceptions of IQ itself. It's really a wild card, in that there is a very wide range of attitudes that individuals have towards it. You can see how delusions of grandeur follow from people taking IQ too literally or with too much importance. I'm definitely on the other side; I tend to see IQ tests (in particular, the untimed variety I have focused on as a hobby and pastime) to be mainly intellectual contests and problem-solving collections, which are an opportunity for intelligence and creativity, in test designer and testee. They can also be an effective educational tool. The IQ score (deviation score that follows from such tests) as I see it, is only a very rough estimate of what that particular performance might suggest in terms of statistical rarity. I feel that the notion of having a set IQ and being able to measure it with a simple test is inherently wrong.

Thus, holding incorrect notions about the nature of IQ, can lead to people who have taken IQ tests and received a score to illogically believe they're of a certain status (which is immutable), because of a score. It's like a cult or caste system in a way, to believe this. Mainly it is the official, proctored tests that have successfully convinced people they hold the key to IQ, but also you find some of this mentality with unsupervised tests. Therefore the solution is to promote more balanced and realistic philosophies, like the ones I and many others hold.

Jacobsen: Two, what has been done in the past if anything? Alternative two, if nothing, what can be done, especially for those reading this in the future or now?

Gordon: I see two things that have been done, one positive and one negative. One thing that many high range tests do right is to state that the IQ score given shouldn't be taken as hard fact. One thing they often do wrong is to say that what can be taken as a hard fact is a supervised test

score. This perpetuates the authoritativeness of proctored scores (which I tend to see as commercial products trying to sell you something) and the ethos of unsupervised tests being cheap, take-at-home imitations of the official tests, that can't hold a candle to the official exams. IQ scores should not be about self-worth or status, that's both morally and logically wrong.

I don't feel there is necessarily that much we can do or should have to do, to reshape others' fallacious conclusions about IQ. It's really a matter of belief, and you will likely waste a lot of your energy arguing with people about it. I've spent considerable time trying to play devil's advocate to others' ideas that I feel are overly assumptive and naive about the nature of intelligence, in particular with regards to its quantification and appraisal. Because the basic notion of IQ and its measurement is so incredibly flawed from the start, I think you're walking into a minefield in the IQ groups if you don't believe in it already, or aren't open to it.

Jacobsen: What is the impact on love in life? Noam Chomsky notes; he can't tell you what it is, but that life is empty without it. I have never said this in public. However, with the loves in my life, I can attest to this. Everyone I've ever loved retains a special place in my heart, my memories – never forgotten.

Gordon: I agree with you about love, it is possibly the meaning of life itself. However, it doesn't need to be limited to romantic and erotic love, but extends naturally also to love of family, of community, society, of some other purpose, even of ourselves. I say this because I know not everyone falls in love romantically, or succeeds to thrive in such arrangements. Love, in general, is the passion behind our actions that drives us, and it exists in unhealthy and disturbed forms as well as healthy ones. The darker manifestations of love border on hate, and thus therefrom can be found a conceivable spectrum of human motivation and behaviour. Love is the irrational fire in us, the devotion and attachment which makes us human. It is the lack of love, in receiving and giving, that brings about sadness, loneliness, anger, and many other dark emotions.

Jacobsen: What is the importance of men getting help with alcoholism or other substance abuse? How can we shift the conversation in the public of one on the individual alcoholic or drug addict as someone sick and requiring medical and psychological health attention rather than someone failing morally or in some manner spiritually or mentally crippled, and incapable of managing life?

Gordon: I think that many people these days are well-informed about alcoholism as a condition rather than simply a lifestyle choice or a moral transgression (they understand people get addicted and it's very hard to quit, something they almost cannot control), yet there may be too much of an emphasis on it as some specific individual condition, when it is, in fact, symptomatic of a larger social condition shared by more than just the alcoholics, of which individual alcoholic cases are just the extreme occurrences. It still has a way to go towards becoming recognized as a social problem rather than an individual one. The simple fact is that alcoholism is the result of alcoholic drink being made available (produced) and marketed (sold), in conjunction with the psychological reasons existing which will turn people to drink for escape. It's like any other drug. Once it is brought to the level of any other drug in terms of stigma, people will see more clearly that, although we aren't legalizing cocaine, meth, heroin, or any other "street drug", we are legalizing something essentially as bad, which if not used in a safe way, will be used to self-medicate depression, anxiety, etc. and will result in abuse, and harm. Legalizing it makes it more widespread and encourages its use.

The addiction itself is an often unavoidable chemical and biological result; if people take in

a substance of this chemical composition, especially in large doses, they risk becoming addicted. It's a "use at your own risk" situation. It's a kind of poison that feels good, and which isn't dangerous in lower doses, but is nevertheless poisonous in general. Many can and do use it safely, but this is also true of the other drugs I mentioned, and many cannot use it safely or are somewhere on the borderline between usage that's okay and not okay. This has largely to do with the psychological and circumstantial particulars of the person using it.

Am I saying alcohol should be illegal or other drugs legal? Honestly, I don't know what the answer is, I think it's a complicated question, it depends who you are trying to please (and you can't please everyone). I've messed with it enough times to know it's not wise for me to use it in any capacity. I wonder if it would be best for all of society to take this attitude, but at the same time, I can't decide that for others.

As for getting help to the addict; when I was in rehab, I was talking to some people who had been there seven times (this was a month-long program). Without the tools to succeed on the outside, relapse is really common (it happened to me shortly after I got out). This is when it becomes clear that the broader social environment is not always conducive to recovery. With alcohol, and marijuana ads in some states, on every other billboard, and liquor and pot stores every mile or so, and marketing often targeted at those with lower income, it's no wonder people have a hard time being clean and sober. AA is also not right for everyone, due to some cult-like and religious aspects that will be counter-productive for many. Addicts are ultimately filling a hole in their lives by using, and unless they can fill that with something healthy, they're going to have trouble not reaching for those substances again and again. Substances release those endorphins that are associated with positive feelings. This is often one of the only ways they can get pleasure in their lives, so there is always a situational reason why they're using in the first place.

Jacobsen: How is life outside of rehab now? (Thank you for sharing, by the way.)

Gordon: Sure, no problem. Life is good now. Sometimes social occasions can be a little awkward or uncomfortable because others will, of course, be drinking and enjoying themselves that way, it's unavoidable. I feel a bit like I have to be an adult and everyone else gets to be a kid. I guess I just have to remind myself that it's necessary, and remember why I'm sober in the first place.

Appendix I: Footnotes

[1] M.F.A., Creative Writing, Adelphi University (NY); B.A., English, Western Washington University (WA).

[2] Individual Publication Date: May 1, 2020: **http://www.in-sightjournal.com/gordon-one**; Full Issue Publication Date: September 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 Christian Sorenson on Profound Giftedness, Early Life, Marriage, Philosophy, and a Low Profile (Part One)

2020-05-01

Christian *is a Philosopher that comes from Belgium. What identifies him the most and above all is simplicity, for everything is better with "vanilla flavour." Perhaps, for this reason, his intellectual passion is criticism and irony, in the sense of trying to reveal what "hides behind the mask," and give birth to the true. For him, ignorance and knowledge never "cross paths." What he likes the most in his leisure time, is to go for a walk with his wife. He discusses: personal background; family life; mentors and guardians, or not; schooling; discovery of high intelligence; life with friends and authorities in school; postsecondary education; work; intellectual pursuits; giftedness and intelligence; moral training ad intellectually training with moral training as fundamental; Trump as someone with delusions of grandeur; and an aphorism from Nietzsche; maintaining a low profile; production of good judgment; early ironic attitude as a defence mechanism, and healthy humour and unhealthy humour; social integration; never feeling truly challenged as a student; 185+ (S.D. 15) IQ; the Triple Nine Society; smartest people in history; coming to terms with the world, or having a "mutual misunderstanding"; kindness; an internal sense of synchrony; and the helpfulness of marriage for more balance, and having the right person to find or the right person find you; recommendation of marriage on a qualification; high-IQ communities dealing with problem personalities; Mensa International, Intertel, Triple Nine Society, Prometheus Society, and the Mega Society, and the reason for joining the Triple Nine Society; self-identification as a philosopher; isolation; shyness; being a strange guy; odd jobs; examples of not being a team player; dropping out of medical school; practical reason and extreme intelligence; having a daughter; symbolization of reality as crucial for morality; failures as essential to the development of good judgment; other things a life partner is to him; lifework as a philosopher; closing the gap between the world and himself; the reason for choosing W.A. Mozart, F. Nietzsche, F. Hegel, and F. Schelling as the smartest people in history; humanization and the giving up of oneself; child's eye of things not adding up; Wittgenstein's violent streak; and purported IQs of 200+ S.D. 15.*

Scott Douglas Jacobsen: Can you recount some personal background for the audience today? Those relevant facets of the personal identity that existed before you.

Christian Sorenson: I am a Philosopher that always has been low profile, even though I have had extremely high academic qualifications, and that my parents knew that I was profoundly gifted since the very beginning, I detested notoriety in all order of things, I really hated hearing every day that I was a "great genius."

Jacobsen: Now, family *life* is a bit different and more within young life. What were some dynamics there? The what and the hows of being raised with profound giftedness.

Sorenson: During my young life I was a very isolated person, even though I made efforts, for not, it was exceedingly difficult for me to have friends or a "girlfriend," because I was shy. I usually was seen as a "nut" or "nerd" by the rest, I had lots of troubles with relationships, in general, the feedback I received from others was of being a "strange" guy. My parents took a "hard job" raising in the sense of giving emotional support and understanding me.

Jacobsen: Mentors outside of guardians can be helpful too. Did you happen to have some of these to foster some intellectual growth, channel it?

Sorenson: Unfortunately, no, I was very sensitive and close with my self, I gave them an "impossible task," usually they despaired with me, I turned them "pissed off" with my constant ironic attitude, the last since I was about five years old.

Jacobsen: How was schooling – bumpy or smooth, accelerated or not?

Sorenson: Very accelerated, always I got bored with everything, my mentors expected that I finished high school when I was under ten, but my parents opposed because they estimated I was emotionally very immature. The academic environment has always been unpleasant for me.

Jacobsen: Was high intelligence found early in life, or not? I am trying to sense two aspects here. One is the proxies, the unusually advanced age stuff. Another is the formal testing if any (and if any, to what extent).

Sorenson: Yes, since pre-school. I was tested several times, in 5th grade with WISC (Wechsler Scale), my estimated IQ with full scale extrapolated was 180 sd15 at that time.

Jacobsen: How was life with friends and authorities in school, in work, and so on, moving into later adolescence and young adulthood?

Sorenson: It was difficult, I had big difficulties for social integration, even though I tried to do my best most of the time. I respected authority, but at the same time, I had an overly critical attitude with it and everything. Usually, I was anxious and grumpy because of the slowness I felt from my environment. I never adapted to a job or for working as a team.

Jacobsen: What about some postsecondary education? What have been some of the areas of focus for you? Have these been pleasurable, or other, experiences for you?

Sorenson: I always was disorientated; I guess in almost everything. At that time, I went to medical school, with outstanding qualifications, that afterwards I left dumped on the road, though I spent my time fooling around, lifting weights, and boxing.

Jacobsen: How about work? What have been some of the places where you have worked and found the most productivity and financial gain, or intellectual interest?

Sorenson: One of the few works I had was as Professor in University for post-graduate students. A couple of times they offered me to be Dean of Philosophy, but I rejected it. I disliked teaching because I lack patience with students.

Jacobsen: What are some of the intellectual pursuits – ahem – pursued on the side for you? How have these been taken as simply an innate interest? What ones have taken time to develop an interest more organically over time because you did not see the immediate interest or value in them before?

Sorenson: I took for my Ph.D. from bachelor's degree 24 months, meanwhile, I spent half a day in the gym and taking care of my daughter, I did it in Italian without speaking a word at the beginning, and I earned a double summa cum laude 10.0 in my Master's Degree and Ph.D. thesis, and a final qualification of 9.8 summa cum laude. Paradoxically for me, this "pursuit" means almost nothing, in the sense that academic degrees and qualifications, as IQ scores also do, are less than "flatus vocis."

Jacobsen: Let us set the stage for Part Two with the question on giftedness and intelligence, what are they? How are they similar? How are they different? How can these, as neutral cognitive architectural outputs, be used for good and for bad?

Sorenson: For me,the concept of IQ is not equivalent to intelligence, the former is a reductive construct, meanwhile the last is much more complex and simple at the same time, and immeasurable, perhaps more identifiable with the concept of intuition in the sense of "intus-leggere," that's to say the capacity of reading things inside. Giftedness is the category segment of highest IQ scores represented in the extreme right portion of normality curve, in that sense semantically speaking, belongs to the IQ and not to the concept of intelligence. The point here is not "how these can be used," because this has to be with the "natural selection" force that operates over these. That's to say, the dilemma "good-bad used of" exists just until a certain level of IQ-intelligence, over that, I believe necessarily there's only one option: "IQ-intelligence good use," since the inclination towards good would constitute a form of the "practical reason" in extremely gifted, who besides represent an extremely low rarity in nature.

Jacobsen: What is the importance of moral training alongside intellectual training to keep the ledger more towards intelligence used for good rather than bad? What are some examples of this, e.g., cults of personality, cult-like entities, delusions of grandeur, isolationism, terrorism, extremism in politics or religion, etc.?

Sorenson: For me morality is fundamental, I believe there is a positive correlation between higher level of intelligence and higher morality. I think badness like terrorism, and extremism in all order of things, are linked to the inability to symbolize reality, and for integrating opposite elements in a superior synthesis. I admire Platon, since I believe "to know is to contemplate."

Jacobsen: Any examples come to mind of those with delusions of grandeur?

Sorenson: Trump.

Jacobsen: Who else do you admire? Any other aphorisms that stand out from them?

Sorenson: Nietzsche, when he says that "god doesn't dance with man."

Jacobsen: Why maintain such a low profile? How can the community of the gifted avoid personality cult-like groups or, on the individual level, delusions of grandeur?

Sorenson: Because for me maintaining a low profile is a consequence. I believe in this point the opposite of above, that's to say there's a negative correlation between "intelligence" and delusions of grandeur. I feel that the higher intelligence is, the higher the awareness of "agnosticism" you have. Feeling that higher intelligence serves to realize that you are even more far of knowledge, "makes me feel sick" of having delusions of grandeur. I believe that irony is a useful tool to employ "with" gifted community in the order they avoid what you say.

Jacobsen: What produces good judgment alongside high intelligence?

Sorenson: The experience of failures.

Jacobsen: Was the early ironic attitude a defense mechanism? Is humour reflective of high intelligence? What is healthy humour? What is unhealthy humour of those who need things made explicit here?

Sorenson: Yes, it was. Humour is reflective of that only if it has multiple significations. I believe that if humour makes you laugh, that's involuntary, and if that is right, then that's unconscious, and if this last is true, then is because "something happens" deep in your psyche, in consequence this can be healthy since allows you to free yourself from something that made you suffer. Unhealthy humour is something that has an obvious meaning.

Jacobsen: How is social integration for you now? How is the disorientation feeling now? Any reasons for the changes in it?

Sorenson: For me until now social integration it is a headache. Crowds cause my autonomic sensory nerves to collapse, and if is noisy it's even worst, it makes me crabby. In small social groups, I usually rest in silence because I don't know what to talk about. I feel more comfortable in one-on-one social interactions. Usually, people get bored listening to me because they say I explain things in a weird and reverberant way. Really I don't feel any change from others, perhaps of myself yes, since I arrived at the conclusion that there's no remedy. Regarding the disorientation, I feel that now it's less chronic and more acute, my wife in this chapter has been important emotional support.

Jacobsen: Did you ever feel truly challenged as a student?

Sorenson: Never.

Jacobsen: Above 180 (S.D.15), what would be the best measurement of intelligence for you?

Sorenson: Actually I don't have the best measurements because since early they have been indeed consistent. Three years ago also in the Wechsler Scale with WAIS form R, my estimated IQ with full scale extrapolated was 185+ sd15.

Jacobsen: Wikipedia references five societies of all those vetted: Mensa International, Intertel, Triple Nine Society, Prometheus Society, and the Mega Society. If someone wants to become involved in a reliable high-IQ society, a safe one, then those are by far the best bets. What are other resources for the various levels of the highly intelligent, whether young or old?

Sorenson: I belong to Triple Nine Society. I feel from one side that it should be a stricter segmentation between moderately, highly and profoundly gifted, especially regarding this last with the two formers ones since there's an essential qualitative difference. Universities should open and value especially to profoundly gifted, for the value they have in themselves, and therefore integrate them to their communities in some field of study.

Jacobsen: Who seem like the smartest people in history to you? You can rank-order, or not, if you like. This isn't a trivial point, as this is an obvious obsession and trend in the high-IQ communities.

Sorenson:

1. W.A. Mozart
2. Nietzsche
3. Hegel
4. Schelling

Jacobsen: How does one come to terms with the world as a nearly 6-sigma person?

Sorenson: Though I feel from my side that I have "made peace" with it, until now I still continue feeling that between us, there's a "mutual misunderstanding."

Jacobsen: What is the importance of kindness growing up, for oneself as a perfectionist and for others for a more harmonious and ethical life?

Sorenson: Both, personally for me and for others, I feel kindness growing up is not only fundamental but crucial, since precisely this is the break point that "tips the balance" towards harmony and ethical life or not. In my personal history, the lack of kindness growing, has to be the most critical factor regarding the core of what I feel as my emotional handicap.

Jacobsen: What is the internal sense of asynchrony growing up as a very intelligent child?

Sorenson: It is to have the permanent feeling that things don't "add up."

Jacobsen: Is marriage helpful in becoming more balanced emotionally and socially in the world?

Sorenson: It depends, is helpful if you find the right person, or rather said if the right person finds you.

Jacobsen: Would you recommend marriage to other highly intelligent people?

Sorenson: Sure, as long as it's recommendable, and that depends on who is the other.

Jacobsen: How can the high-IQ communities deal with problem personalities through formal and informal mechanisms, whether megalomania, malignant narcissism, or patterns of verbal and emotional abuse, or simply sexist or racist sentiments?

Sorenson: First of all, you need to keep in mind, in my opinion, that those problem personalities are to be found "up to" a certain level of IQ score, above which it's unlikely. In consequence, deontologically speaking, there are essential differences between the segments of the gifted. Saying this, it must be noted that the former one corresponds to a failure of the sense of reality, and it is likely to be a disorder of the individual sphere, meanwhile others refer to antisocial behaviours which are frankly dangerous since they put at direct risk, physical and mental integrity of others, and that's always serious. In this sense these last, in the high-IQ communities, need to have both, symbolic and real limits. That's to say, besides having internal sanctions and criminal prosecutions, communities simultaneously with demanding high IQ's, they should also request some kind of recognition from the community to which that person belongs.

Jacobsen: Mensa International, Intertel, Triple Nine Society, Prometheus Society, and the Mega Society are the five mentioned before. Why join the Triple Nine Society? What are the main positives gathered from it?

Sorenson: Until a while ago I did not want to enter to any of these Societies in my reluctance towards everything related to intellectuality. It was my wife who contacted authorities of Mensa at that time to explain my case, and to tell them that my scores were far above the ceilings of intelligence scales, and besides, that she "was and is" absolutely convinced, and not because she "fell in love," that I have the highest IQ in the world. Therefore, asked for advice, because was concerned as she felt that something "was missing" in my life, they suggested to her that I should better go to Triple Nine Society since the minimum IQ for entering was much higher than Mensa, and in consequence, I would feel more comfortable. I followed the suggestion of my wife, but not too convinced, because I thought as I do now, that I am "normal" or "average." Anyhow, the point was that maybe in that place, perhaps I would not have the sensation of being discriminated against. The other reason is related to the fact that I am critical with the High Range IQ test regarding their validity and reliability. I have known very "magical" and "mysterious" cases of persons who earned a meagre score of 160 in WAIS, and after they show scores above 200 sd15 with High Range IQ Test. I guess that in these, the "burden" of doubt would fall

more down than up. Triple Nine Society worked only with a supervised test applied by psychologists, which for me was more serious and reliable.

Jacobsen: Why self-identify first as a "Philosopher"?

Sorenson: Because I detest academic and degree "labels". I feel that "being a philosopher" probably identifies me since I was five. Besides, I have what is needed for being a Philosopher, that's to say I have enough idleness, the simplicity of things amazes me and I am unpopular enough.

Jacobsen: In your isolation, did you ever feel alone? Or did you feel more at home? Knowing we're, in some manner, kindred somehow, I, probably, already know the answer.

Sorenson: I used to feel alone in my periods of isolation, since it commonly was a forced isolation. For me one of the worst sensations is loneliness, definitely, I dislike it and psychologically unbalances me.

Jacobsen: Is shyness more common or less common among the highly intelligent?

Sorenson: I believe it is more common.

Jacobsen: What type of "'strange' guy"?

Sorenson: Someone who most of the time was in silence because he didn't know what to talk about. Who spoke in a weird way, with a "different tune" and used to dress with very bad taste.

Jacobsen: For those jobs where you did not adapt, what were those in the past before academic work?

Sorenson: Not only before, but also after. Brothel bouncer, bodyguard, street fighter and blueberry seasonal picker.

Jacobsen: What are examples of not being a team player in teenage and young adult years?

Sorenson: I hated recess at school, team sports, and group works in school and university.

Jacobsen: Why drop out of medical school? Why begin lifting weights and boxing?

Sorenson: I did the three at the same time. I dropped out of medical school just because I got bored. I was bored of getting straight 10.0 in everything and feeling that I was wasting my time, even though they gave me work as an assistant student in some lab researches. In fact, it happened something completely unusual, since the dean of Medicine called my father for a meeting with him and other professors, and they implored my father that I don't drop out of my studies. I felt the envy of professors.

Jacobsen: Can you elaborate on practical reason in extreme intelligence, as a rare combination, please? The idea of practical reason and the reason for the rarity of the combination outside of obvious statistical expectations of the rarity in combining two uncommon traits.

Sorenson: I believe that practical reason are innate forms with a structural basis in the Central Nervous System of extreme intelligence linked with the Amygdala of the Limbic System and the Frontal Lobe.

Jacobsen: How does having a child, a daughter, change the perspective on life and the passage of time?

Sorenson: Not really, for me, the family constellation was the most important and after the divorce, since I suppose who was my wife found a guy less boring than me, I saw the collapse of

that and the loss of my daughters. For me, the physical distance implies also emotional distancing, because being a "remote" father, in my opinion, is never comparable to be a father every day "in situ".

Jacobsen: Why relate symbolization of reality with morality? Is there another manner in which to formulate this thought?

Sorenson: Is related because, the lack of symbolization doesn't allow one to relate with the world of ideas, and forces you to relate exclusively to the reality of the thing itself, with nothing that mediates between you and reality. This adherence to concrete reality, produces strong feelings of frustration because for different reasons, things in reality are not always accessible, and finally this brings, along with the fact that there are no ideational models that act as values, to behaviours without impulse control that are at odds with morality.

Jacobsen: What makes failures consequential for the development of good judgment among the highly intelligent?

Sorenson: Since that leads you to flex you towards yourself, and in that movement the conscience of good judgement may arise.

Jacobsen: Other than emotional support, what is a life partner to you?

Sorenson: The chance to live complicity with, as much as possible.

Jacobsen: Have you chosen a lifework as a Philosopher?

Sorenson: I guess so, I am intrigued by the relationship between present and eternity.

Jacobsen: What might close the gap between the world and you – the "mutual misunderstanding"?

Sorenson: The remorse, tremor and grief.

Jacobsen: Why select W.A. Mozart, F. Nietzsche, F. Hegel, and F. Schelling?

Sorenson: Because they symbolize four traits of my personality respectively: the irony, will, ambivalence and crypticism.

Jacobsen: Regarding morality as fundamental, kindness as key, and a failure of the sense of reality" as a basis for the delusions of grandeur and the problem personalities in the high-IQ communities, prominent or not, how can a recalibration towards reality build more kindness in high-IQ communities, inside in the apparently personality-disjunct broken-fragmented individuals, and, in essence, move communities of the high-IQ not only towards communities as communities, but communities of kindness, compassion, care, with a sense of reality as in high-IQ communities as moral communities?

Sorenson: Through a process of humanization, which consists in "giving up the desire for oneself".

Jacobsen: From a child's eye, what doesn't "add up"?

Sorenson: The way I thought and felt the world and myself, and the way the world saw me.

Jacobsen: Wittgenstein used to hit students for not doing math problems. He was sort of smart, but he gets discounted based on this behaviour, somehow, to me. His abusive nature and cruelty.

Sorenson: A traumatic brain injury wasn't going to make things better… From my point of

view, there are things that are in the order of "metaphysical impossibility," and that cannot be changed.

Jacobsen: For the audience today, what is the statistical rarity of 200 S.D. 15? I ask this to give an idea of the extreme rarity extrapolated, statistically, if such an IQ score represents a true IQ score. Then the public can make personal judgments as to the reasonable of claims of 200 or 200+ IQs if assumed on an S.D. of 15. I think that should suffice for Part One.

Sorenson: It is a rarity of one in every seventy-six billion in the general population. That's to say thirteen times the current world population. Therefore whoever claims to have an IQ above 200 sd15 is "not born yet"…

Appendix I: Footnotes

[1] Independent Philosopher.

[2] Individual Publication Date: May 1, 2020: **http://www.in-sightjournal.com/sorenson-one**; Full Issue Publication Date: September 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 Björn Liljeqvist on Highly Intelligent Cognitive Misers, Composite Scores and Sub-Tests, and Sex and Gender Factors (Part Three)

2020-05-01

Björn Liljeqvist *was born in Stockholm, Sweden in 1975. He joined Mensa in 1991 and is currently the international chairman of that organisation. Privately, Björn lectures on advanced learning strategies to university students. A topic he's written two books on in his native country. He has a background in embedded systems engineering with a Master's degree from Chalmers University of Technology. He is married to Camilla, with whom he has one daughter. He discusses: highly intelligent cognitive misers; composite scores and sub-test scores; and sex and gender factors.*

Interview conducted on March 4, 2020.

Note from Liljeqvist, as to avoid confusion between individual statements and the stances of Mensa International: "Opinions are my own and not those of Mensa, except if otherwise stated."

Scott Douglas Jacobsen: What happens when you have the highly intelligent, even the very highly intelligent, 3-sigma and up, who do not have that fostering? They've been identified. They have not been nurtured or fostered in terms of their talents. So, they develop certain negative qualities. They haven't realized other positive qualities in other people. They are the bad-rude person mentioned earlier. Also, they are a cognitive miser. They may not be a fully rational person in their lives.

Liljeqvist: This is an excellent question because it would be really, really interesting to collect data from 1,000 people or 10,000 people who are really at that top 1-in-a-1,000 or 1-in-10,000 to really get that data. Because we don't really know. Take this, an intelligent person who realizes that some things are not right, who realizes that I am bored. The moment that you come across information or knowledge. You will be drawn to like it, like a horse to water. I would guess, but this is only a guess, that a lot of those people might turn out to be fine, *eventually*. But they might have to do the work themselves. Which means, I am not sure it is okay to say, "Everyone is at the mercy of their upbringing. If you do not get this nurturing, then you will turn out to be bad." That I do think, you could spare people a lot of soul searching by helping them a little bit in the beginning. Take myself, for example, I used a lot of my intelligence [Laughing] back in school to avoid hard work because I could improvise last minute. I got good grades without putting in a lot of effort.

I thought that was a good thing. Until, it no longer worked, which prompted me to look into better ways of studying, which is something I eventually found a lot of valuable material there and learned how to learn in an efficient way. However, of course, if someone had taught me that, then I wouldn't have wasted time on it. I would have been able to reach a little further. Not that I think it is necessarily that much of a deal, but the people who turn out to be rude and evil; I don't think it is just that simple. That you have an intelligent person who did not get the right stimulation. Because even those people, they will use their intelligence to correct their own mistakes. What about all the other qualities of a person? You have the Big Five: openness, conscientious-

ness, agreeableness, and so on. I don't think agreeableness correlates with intelligence at all. Although, possibly, an intelligent person might feel faking a bit of agreeableness might be helpful if they want to. But I think the answer as to why certain people become bad or difficult people probably does not lie in their IQ, or even in their access too. I think you would need environmental factors that go way beyond the normal variation in order to find that, if you know what I mean. We know from other twin studies and things like that. For the environment to really have a big impact on someone over time, as they grow up, and if you look into mature age, the environmental differences have to be fairly big, bigger than what you normally see between families of the typical style in a country.

Jacobsen: Also, you have access to leading intelligence researchers, nationally and internationally, through Mensa. I would assume some conversations may arise or writings are published through Mensa on sex and gender, and IQ. What is the current status of this conversation, this longstanding conversation, around not only IQ as a composite metric but also the sub-tests that go into good, solid, valid and reliable intelligence tests, like the WAIS?

Liljeqvist: That is an excellent question. It is also something. Now that you mention it, I am reminded that this is something where Mensa International could do more to keep this conversation alive. Common wisdom has been, "We have the similar average between the genders or between the sexes, but the standard deviation is higher for the men. So, you have more men in the higher ranges and more men in the lower ranges." We know from statistics. The percentage or the ratio of female to male members pretty much mirrors what you would expect from those, not perfectly, but, more or less at least, from what you would expect in the different distributions between the sexes on IQ tests. Are those tests well-made or are they biased either way? I will tell you. I am the Chairman of Mensa – fine, but I am a layman and not an intelligence researcher. I have a master's degree in Engineering. I have studied many things in university, but I am not an expert on intelligence tests beyond the basic level. But if there was a bias against a sex, that would probably show up. Now, I am waiting for someone to come and correct me, but I think it would show up on the average. You would not see low IQ males predominantly if it was biased in favour of males. It is a pattern with higher standard deviations. It is a pattern that we see in other things.

Jacobsen: I have seen this as well. The level of variance is much greater with men/males.

Liljeqvist: One explanation is that if you have only 1 X chromosome. It means that the characteristics on that chromosome will have a higher impact. Whereas, if you have two, you will have more of an averaging out effect. Meaning that, you will get higher variance among the males. We see this with men in so many other things, like height and other characteristics. If we did not see it in IQ, I think we would have to really look into it. Why would that be the case?

Jacobsen: Would some differences show up in the asynchrony of development? So, for instance, apart from sex and gender differences. As an aside, there are a lot of similarities, certainly, too. You were mentioning the highly gifted child who, at the same time, can be, and often will be, at the emotional level of the 3-year-old, for example. So, they're able to think more richly while having an emotional understanding of their chronological age group. I am looking at two points of contact. One would be different developmental curves while coming to the same point on average. Another would be once adults. You still have that average, but particular mental skills might be much different between men and women.

Liljeqvist: Yes, that could be. It would be interesting to know whether the unbalance or disparity

at the highest percent, upper levels: How much is that due to outliers, extreme outliers? It is a question that I would like to see looked into. Where you see people with a very unique talent for something, but, otherwise, not being super capable across the board – so to speak, I think most of those people tend to be male. But a lot of explanations have floated. For example, later maturity in the male sex leads to a higher degree of specialization between the hemispheres, which would show up in some things like very, very specialized interests. To be an ultra-nerd is, often, seen as being a very male thing.

Jacobsen: [Laughing].

Liljeqvist: I think it is okay to ask the questions and come up with possible hypotheses, but seeing as there are, as well, cultural differences in how the genders are supposed to or expected to behave. I would hesitate to pronounce anything in too determined a way.

Jacobsen: Also, there's a very long history. Even in democratic societies, women couldn't vote. Women couldn't own property. Eventually, when it came into play in the United States, only married women could own property; only married white women could own property. Certainly, there's obviously legal and policy factors in a society that will have social and political, and educational, consequences as well.

Liljeqvist: It does. Although, it is interesting to know, as far as I know. For as long as women or girls have had access to education, they seem to have outperformed men or boys.

Jacobsen: Yes! We are seeing something unprecedented now, on the international scale.

Liljeqvist: Rather the other way around, that has been the case going way back. At any point they had equal access, they were not inferior to the boys, but they were superior to the boys in school. It is something I have read. So, why you have a larger percentage of males at the top levels as well as the bottom levels of IQ, while still having girls and women outperforming them? The universities are becoming more and more, increasingly, female. I think most educations, university educations, are becoming predominantly female, except for a lot of the engineering fields. In fairness, I don't think the argument that that would be because of discrimination really holds up to scrutiny because, if that was the case, then look at the fields like law and medicine.

Jacobsen: Psychology is a great one too.

Liljeqvist: Yes, but look at the ones that used to be strong, male bastions of power.

Appendix I: Footnotes

[1] Chairman, Mensa International.

[2] Individual Publication Date: May 1, 2020: **http://www.in-sightjournal.com/liljeqvist-three**; Full Issue Publication Date: September 1, 2020: **https://in-sightjournal.com/insight-issues/**.

An Interview with Matthew Scillitani on God (Part Four)

2020-05-01

***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.Hediscusses: theology; modern aggressive non-theist movements; view of God; non-interventionist God; a reflection of his God in some others, but not entirely; integrating a non-interventionist God with science; a formal argument for the God; a poetic, informal argument for the God; religious views at odds with this God; no room for magic; ethics and morality; historic and modern interpretations of faiths; positive qualities of God; Ontological Argument; Moral Argument for God; Religious Experience/Personal Testimony Argument for God; Cosmological Argument for God; Argument from Design for God; evolution of religion; and unsolved issues.*

Scott Douglas Jacobsen: Sir, aside from politics, let's talk theology, you believe in God, a creator, sustainer, of the universe. Can you unpack some of the theological implications here, please?

Matthew Scillitani: While I do think there's a creator I'm very certain God's impersonal and not involved in any way in our affairs. My conception of God is immediately incompatible then with all Abrahamic and polytheistic religions. I myself am not religious and think there's no benefit to worship, in the divine sense. However, if a religion is harmless and provides a sense of community, promotes charitable behaviours, and improves the well-being of those involved then I think it can still be a good thing. One could argue that the delusion itself is bad for one's psychiatric health but I think any such harm is negligible and is outweighed by the other benefits worshippers receive from their religion.

Jacobsen: How would, or do, modern aggressive non-theist movements miss the point entirely about ordinary religious (moral) life and more nuanced, modern notions or arguments for God?

Scillitani: Most of the outspoken anti-theists I've met and seen across online media are often assholes pretending to be much smarter and moral than they really are. For an extreme minority of these provocateurs there are serious reasons to hate one or more religions, usually stemming from abuse. The reason other non-theists *start arguments* with religious folk is, unknown to them, because they're suffering from an extremely weak ego and are trying their hardest to improve it by insulting others. It's only incidental that religious people make an easy target for their abuse.

To answer your question more directly: there is usually no point when anti-theists argue other than for a fleeting ego boost. When asked why they may say things such as "I want to end religion because it's a delusion" or "religion is evil" or some other such nonsense. These explanations are unconsciously made to justify their unethical, reckless, mean-spirited behaviours and to lessen the cognitive dissonance brought on by being a low-quality person while believing themselves to be at the pinnacle of intelligence and morality

As an aside, most religions are harmless. There are some bad religions but religion itself isn't inherently bad. All anti-theists miss that point from the offset.

Jacobsen: Is your view of God, at some root level, ineffable or completely definable within human characterization, possible for encapsulation?

Scillitani: God is and must be definable and is the one being with all positive qualities, whatever those may be.

Jacobsen: Does God answer prayers, play an active role in the world to this day or exist in a more creation role/abstract manner to you?

Scillitani: Nope. Totally hands-off.

Jacobsen: Does this God reflect some theological or religious traditions more than others? If any, which? Does this God reflect the God of some scientists or great thinkers of the past more than others? If someone, who?

Scillitani: I'm not sure on this one. Perhaps Spinoza's conception of God is most similar but not exactly the same as mine. In contrast to Spinoza's God, I don't think God is "one with everything" or "the only substance" as he believed. Because there exist negative qualities and God has only positive qualities it must be that God is not one with all things because then God would also have negative qualities. It may be that God *transformed* into the universe, but the result would no longer be God then. That would only be possible if immortality were not a positive quality, which may be the case. Perhaps a fleeting life is an ideal one after all.

As for famous thinkers with similar beliefs, a young Nikola Tesla comes to mind. Some biographers of his argue whether he was an atheist or Buddhist in his senior years though.

Jacobsen: How does this definition of God integrate with the modern scientific knowledge of the natural world?

Scillitani: God probably exists outside of our time and space and may not even be 'alive' in a way that's familiar to us. Besides scientists dedicating their lives to studying God I doubt there would be any more practical change in academia. Integration is simple when we add in new, stand-alone information without having to replace any of the old stuff.

Jacobsen: What makes a formal argument for this God?

Scillitani: Well, it goes back to the "why is there something instead of nothing?" or "why are we here?" questions. The Big Bang theory isn't satisfactory because we wonder why it happened – *what caused the Big Bang?* We know that the universe is highly structured. The natural laws are the same on Earth as they are on Neptune or in some other solar system altogether. Inanimate objects don't have any awareness yet they continue to move in predictable ways. So predictable, in fact, that we have formulas we use to tell us exactly how they're going to behave under any particular condition.

My thinking is that there was a period* before the Big Bang when there were no natural laws. Today we know there are finite possibilities because we can observe one outcome and not others. However, suppose that before the Big Bang there were infinite possibilities. One such possibility being something with all positive qualities (Gödel's ontological proof). God, now existing (from the randomness) creates the universe and all its laws. I believe that this is the simplest and cleanest theory so far on the origins of the universe, why there is something instead of nothing, and

why inanimate objects seem to organize, structure, and build themselves into more complex or even animate structures (humans, for example) over time.

This also solves the 'infinite regression' problem where it's impossible for there to be infinite causes for an observed effect. There must be a first cause (think Aquinas' five ways) and both the Big Bang theory and other conceptions of God weren't good solutions because then one asks "well, what caused that?" But, if we believe there was a period before the universe where everything was random and there needn't be any cause-effect relationships as we know them then this problem is finally solved.

I've heard several physicists propose that perhaps the universe is aware and 'created itself' but this is impossible because it would mean that the creation preceded awareness, and how could something create itself if it were not aware?

**This is somewhat of a misleading term because, before the Big Bang there was no time as we know it. But, for lack of a better word, "period" is used here.*

Jacobsen: What is a poetic, informal argument for this God?

Scillitani: When a child throws a rock and it subsequently falls back to Earth it would be silly to credit gravity and not the child for having thrown it. Gravity is *how* it fell, sure, but *why* it fell in the first place was because of the child. After all, a rock isn't sentient, it can't throw itself.

Jacobsen: What religious views seem most at odds with this God? Obviously, atheism, agnosticism, etc., remain a different set of questions altogether and, sort of, implied at this point.

Scillitani: All religious views are a bit at odds with my conception of God. This is because I think God is impersonal and doesn't respond to prayers or need be worshipped. Since worship is a requisite for religion, religions don't make sense then. In the future, I hope religion evolves into community service organizations or special interest groups to fill that social, charitable, or search-for-'purpose' need some people have.

Jacobsen: On this God, and on the previous definition of a soul, is there room for magic in this view of the world, in this perspective on God?

Scillitani: Absolutely not, that would be horrifying. Also, if magic were real then I'd think everyone on Earth would know immediately and it would be impossible to hide.

Jacobsen: With an impersonal personality for God, what does this imply for ethics and morality? Our conduct in every day life in close friendships and with loved ones, and in professional life with colleagues, bosses, and business partners.

Scillitani: I don't think there's any reward-punishment system or afterlife provided by God. However, I do think there are absolute and universal laws of ethics that come as an extension of awareness, without God needing design them. Even with no God I think those 'laws' would be the same, it just takes a certain amount of awareness to figure out what they are.

Jacobsen: Any personal thoughts on the standard interpretations of the Abrahamic faiths? What about some of the more subtle attempts to form-fit the Bible, the Quran, or the Torah and their God(s) into ones more akin to the Einsteinian-Spinozan God, or one for Tesla or you?

Scillitani: "Standard" could have two meanings here: historic (strict) or modern (loose). Both deserve their own answers and I'll provide them. Any religious person should believe and follow everything their religious texts say precisely. This is because they believe these texts are the

Word of an infallible God and so all biblical laws are divine and absolute. Not following them is entirely wrong then. If it says God wants all worshippers to kill their firstborns and they don't then clearly they don't believe God is infallible or they're sinners, denying God. That is following the more historic interpretation and is also the most dangerous one. If a religion promotes violence, hate, or any other destructive behaviors or beliefs then it's an evil religion and *whoever follows an evil religion is an evil person or a hypocrite.*

The more modern biblical interpretations aren't nearly as dangerous but the worshippers are hypocrites. How can someone say they worship God when at every opportunity they deny his Word? These people, I hope, are there more for the sense of community than to worship God.

Jacobsen: What are the positive qualities of God to you?

Scillitani: Intelligent and with all the qualities that come along with that such as integrity, conscientiousness, and higher awareness. There are others, of course, but I wouldn't speculate too much on what they are.

Jacobsen: Let's do some rapid-fire for this session on the standard big arguments put forth in Western societies for God, some of the responses will, in part, be implied based on previous responses. Any thoughts on the Ontological Argument for God?

Scillitani: I think ontological arguments for God are extremely important. Some of these arguments are, however, not so good because the premises are clearly wrong. I think Gödel's Ontological Proof is the best so far but is impossible in our Universe. if there were a period when things happened at random, without cause-effect relationships, and with infinite possibilities (requiring no natural laws), then his premises would be correct. Since that's the only way to escape the pitfall of infinite regression while also justifying the orderliness of the Universe I think it's likely true.

Jacobsen: Any thoughts on the Moral Argument for God?

Scillitani: I think it's a poor argument because morality is just a byproduct of intelligence or social evolution. There's no need for God when we look at morality by itself.

Jacobsen: Any thoughts on the Religious Experience/Personal Testimony Argument for God?

Scillitani: These also make a poor argument for God because many of those experiences involve psychedelic drugs, psychosis, or other brain-malfunctions caused by trauma (or even death). If I saw or heard God I'd voluntarily admit myself to the nearest mental hospital, something anyone in that situation should do.

Jacobsen: Any thoughts on the Cosmological Argument for God?

Scillitani: This argument is on the right track but misses some key points as they relate to infinite regression and contingency. Proponents of this argument think God is the first cause and that this settles the 'infinite regression' problem by itself. Why then couldn't the Big Big do that too? They are both starting points, after all. If we follow Occam's Razer, the latter is even better because it's a simpler explanation from that view. What t they don't account for is that neither of those explanations truly solve the infinite regression problem because there must still be something beforehand and what comes before *must be aware*.

Jacobsen: Any thoughts on the Argument from Design for God?

Scillitani: This is overall a good argument for God. Newton was also a proponent of this and

once said, “In the absence of any other proof, the thumb alone would convince me of God’s existence.” It doesn’t explain how, exactly, there could be a God but merely claims that one is necessary, which I think is true.

Jacobsen: With those out of the way, is religion bound to evolve into the moral communities described before more than ever?

Scillitani: Eventually, I’m sure that will happen. It won’t be for thousands of years though. Old traditions are hard to break and even if all religious worshippers were given undeniable proof that God were impersonal most would continue to worship. It takes time to make major changes like this. It will also take time for certain academic circles to escape the stigma that comes with believing in God.

Jacobsen: What are the questions still remaining unsolved if the conceptualization of God provided in this session are true? In that, the premises are true and link one to the other to a true conclusion while the entirety of the set of premises and the conclusion for the formal argument remain true while incomplete because of other questions floating around implying particular hidden premises. If the hidden premises had answers, then the argument would be more complete and a higher fidelity of truth than when only the explicit premises are considered.

Scillitani: Big questions like, ‘why did God make the universe; what was the purpose?’, ‘is there an afterlife?’, and ‘are there other universes?’ remain and I think would strengthen the argument.

Appendix I: Footnotes

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

[2] Individual Publication Date: May 1, 2020: **http://www.in-sightjournal.com/scillitani-four**; Full Issue Publication Date: September 1, 2020: **https://in-sightjournal.com/insight-issues/**. Image Credit: Matthew Scillitani.

**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 Tiberiu Sammak on Family, Personal Evolution, and Character (Part One)

2020-05-01

Tiberiu Sammak *is a 24-year-old guy who currently lives in Bucharest. He spent most of his childhood and teenage years surfing the Internet (mostly searching things of interest) and playing video games. One of his hobbies used to be the construction of paper airplanes, spending a couple of years designing and trying to perfect different types of paper aircrafts. Academically, he never really excelled at anything. In fact, his high school record was rather poor. Some of his current interests include cosmology, medicine and cryonics. His highest score on an experimental high-range I.Q. test is 187 S.D. 15, achieved on Paul Cooijmans' Reason – Revision 2008. He discusses: family background; family life; supportive environment; balancing emotional and intellectual life; flourishing, talent, actualization, giftedness, talentedness, and IQ; educational moments; professional and work roles; development of character; uncertainty in adolescence; and reading a lot in non-standard ways.*

Scott Douglas Jacobsen: Some of the intriguing parts of people in the high range who have been tested seem less to do with the professional accomplishments and more to do with the stories in their own becoming. It always or nearly always leads me to begin with some of the obvious starts of some of the early life for them, or before being around to have a tale. What are some important factoids regarding family background? Those points of contact family history directly relevant to personal development and trajectory. The variables as vectors more important than others. Only these come from the personal evaluation of the family history.

Tiberiu Nicolas Sammak: I am the only child of a middle-class family. My father comes from Damascus; however, his family is of Palestinian ancestry. He went to complete his studies in Romania, where he also met the woman that was going to be my mother. My mother was born and grew up in Bucharest.

When it comes to formal education, both of my parents have completed postgraduate studies (both of them having a master's degree), my mother being a civil engineer and my father being a medical doctor. In that regard, they are much more accomplished than I as my highest academic qualification is a high school diploma.

As far as religious beliefs are concerned, my mother is a Christian while my father is a Muslim. Holding different viewpoints about religion did not have a negative impact on their relation, both of them sharing mutual understanding despite having a distinct stance on that matter.

Jacobsen: What was family life like growing up?

Sammak: I grew up in Bucharest, being raised mostly by my mother and my grandparents. My father went to work as a physician in Germany when I was about 4 or 5. However, he would visit me a couple of times per year and we would often spend our family time together going to the beach or visiting some mountainous place.

When I was a child, I used to enjoy having long summer walks with my grandfather, especially at dusk. Those strolls provided me with a sense of tranquility and joy. One of my favourite places included a barren region surrounded by a few abandoned and derelict factories, which was pretty far from my home. I have always found great beauty in bleak, desolate areas, as they seem to be enveloped by mystery, most of them having a particular story behind.

Another recollection that springs to my mind is that of me helping my grandfather to harvest squashes (which happen to be among my favourite fruits). I would happily pick them up and put them into wooden crates.

Jacobsen: Was there a supportive or an unsupportive environment while gifted and growing up?

Sammak: My parents were always supportive, encouraging me to pursue my passions.

With regard to school, I attended a normal one, like most of the children my age. I did not skip grades and I am fairly sure that was a good thing. There aren't any schools that would allow skipping grades in my country anyway, to the best of my knowledge. In my view, homeschooling is the best form of education for someone who benefits from an accelerated way of learning. I think that's mostly because putting one into a class where all of one's classmates are 3 or 4 years older might lead to a lot of issues. Of course, these problems could be also tackled by making special schools with a different curriculum and strict admission requirements, where one would have to sit a general ability assessment.

I cannot say that I grew up in an unsupportive environment. Even though my school experience may not have been the finest, my family (both my parents and grandparents) was always eager to help me and loved me unconditionally. I have profound respect for them and I cherish every moment spent together.

Jacobsen: With the different contexts for the gifted and the talented while developing in youth, there appears a general recognition of unusual traits and rapid cognitive developments universally earlier in life. These interviews appear to match the empirical research in which asynchrony is present. The emotional life of the child remains behind the intellectual development of the child. This creates tension between understanding and feeling. This is where problems start or stop, in my opinion. Either a gifted child becomes nurtured and flourishes or becomes under-nurtured and withers, even heading into illicit areas of the society and in the development of mental illness induced externally (barring any strong innate predisposition to varieties of mental illness with well-known strong heritability than not). How did emotional-social life and intellectual come to be balanced in an earlier life? If this was achieved, how was this achieved?

Sammak: I am a deeply introverted and aloof person and I used to spend most of my early years daydreaming and pondering over various topics, such as cosmology and cosmogony. Basically, I was living in my own world. Being a quiet individual is a big disadvantage in almost all social settings due to the fact that most people would perceive you as weird, even arrogant.

During my middle school years, I spent lots of hours playing video games and surfing the Internet, searching things of interest. I have always despised the idea of learning unnecessary school stuff.

Many of my childhood problems probably stemmed from having a severely underdeveloped personality. I am definitely a late bloomer, both mentally and emotionally, reaching maturity very late in life. There wasn't a stark difference between my and my peers' mental ability. What I clearly noticed was a sizeable distance between me and pretty much everyone, which was certainly attributed to my personality and my way of being. Trying to be something you are not (in my case, trying to be more extraverted) is very detrimental to your well-being, constantly making you feel uneasy.

Jacobsen: Giftedness and talentedness are not one monolithic thing. Neither is IQ. It's a composite number and, therefore, a plural metric of cognitive potentials in different delineated mental

capabilities with implications for the ways one thinks and how richly information processed in different areas. It's a singular metric more akin to a rope comprised of individual threads pointing in a general direction rather than a steel rod. Some ropes are longer, stronger than others while others are shorter, frayed, etc. For the highest ranges of talent, what is the importance of finding the areas of special talent for them? How do society benefit and the individual flourish more when actualizing this talent?

Sammak: These are questions of extreme significance since they are directly related to the possible evolution of humankind, and, more important, to the overall happiness and satisfaction of the individual.

I like the way you constructed the rope analogy and I absolutely agree with the fact that the g factor is represented by the accretion of many cognitive traits, synergizing together and building up to one's intellectual capacity, this potential being quantified or trying to be quantified through different means.

Being remarkably talented in a field is not always a certainty for stardom; one still has to put in a lot of effort and be discovered. Same thing applies for the people who possess an exceptional mental ability.

I cannot help but think about Will Hunting (the main protagonist from the movie "Good Will Hunting"), which, to me, is the embodiment of genius. I consider genius to be the apex of human ability.

An aspect to being discovered is that a lot of very talented persons do not seek approval or popularity. Things like sense of achievement and the enjoyment after you have created something you are content with come from within. A lot of remarkable individuals have gone unnoticed through their lives despite being brilliant.

When one discovers the area where one truly shines, only positive things could surface thereafter. If the talent of somebody exceptional is discovered, considerable real-world advancements could happen. But I guess the thing which is paramount is represented by one's own contentment. Combining passion with talent leads to one's fulfillment and happiness.

Jacobsen: What were some pivotal educational moments for you?

Sammak: The transition from middle school to secondary school was a critical moment for me. It was in high school when I realized that an academic milieu is certainly not for people like me. That was the time when I stopped caring about school-related subjects altogether. The reason for my disinterest was simple: I never liked to study. Normally, that resulted in me getting very low grades and barely passing the classes.

A hobby of mine back then used to be the construction of paper airplanes, being fascinated by some intricate models that I had previously seen on the Internet. I spent considerable time tinkering with designs and had lots of fun in doing that. I managed to build some original and unconventional gliders during that period.

I also enjoyed drawing (which I still do), even though I was not talented.

Again, I spent plenty of time searching stuff on the Internet. When something interested me, I tried finding all of the available information about that something. I was always obsessed with accuracy, always wanting to

understand the fundamental aspect of things, their core part. Sometimes, that proved to be a very time-consuming experience, albeit extraordinarily rewarding.

Another key point in my educational years was the ending of high school. That turned out to be a very hazy period for me. I did not have a clear direction, I was undecided and I felt lost.

Jacobsen: What have been some professional or work roles for you?

Sammak: I did not have any. After finishing high school, I was still unsure of what I should be doing. That resulted in a 3-year period of unemployment and in trying to explore and find something I am actually good at.

Unfortunately, I could not find something where I really excelled – I was pretty much average at almost everything.

I dropped out twice from two different colleges. I thought of dropping out of high school as well, but not wanting to completely disappoint my parents was a good motivation to finish it.

I am currently studying computer engineering at a public college, trying to get a degree.

Jacobsen: How have these moments, or roles, helped in the individual development of character and work ethic? Especially the ordinary jobs, those positions in which one must do something that one does not want to do, and to help those who be the least – well – helpful in their attitudes to you.

Sammak: Since I was never employed, I cannot fully address this question. However, I have learned that doing something you do not like to is sometimes compulsory – I did not want to go to school but I had to!

With respect to people who were rude or tried to bully me, I would avoid any further encounters with them or completely ignore them.

Jacobsen: Did you have any mentors while entering from adolescence into young adulthood to provide a sense of the direction and self-assuredness?

Sammak: No, I did not. My juvenescence was marked by uncertainty.

Jacobsen: Any influential authors or writers, or artists, while growing up? Probably 4/5 or more highly intelligent young people have been avid readers.

Sammak: I know this might come off as really surprising, but I have not read any books in my life. Nonetheless, I read a lot of papers, articles, editorials, and the like. I relished reading, whether it was something trivial or a more elaborate piece of writing. I thoroughly enjoyed listening to music. Some of my favourite musical genres included melodic death metal, trance, psytrance and synthwave. Sometimes I would picture myself in a white Testarossa while rain is glistening off the streets and neon lights are starting to flicker as I am heading to the outrun sun (synthwave enthusiasts know what I mean by this).

Appendix I: Footnotes

[1] Reason – Revision 2008, IQ 187 (S.D.15).

[2] Individual Publication Date: May 1, 2020: **http://www.in-sightjournal.com/sammak-one**; Full Issue Publication Date: September 1, 2020: **https://in-sightjournal.com/insight-issues/**. Image Credit: Tiberiu Nicolas Sammak.

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An Interview with Giuseppe Corrente on Elementary School, Middle School, High School, and University in Italy (Part Three)

2020-05-08

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: the scholastic system in Italy; middle and high schools in Italy; treatment of foreign and atheist students in Italy; the university system in Italy; he common and uncommon traits of Italy; moral education; professional academic standards; most respected and prominent Italian researchers; and experience on the individual level for funding and academic freedom.*

Scott Douglas Jacobsen: The scholastic system in Italy can be different than other countries in the world. I have some graduate student colleagues who went to Italy *after* they went to graduate school and earned a Masters' degrees because of the allure and charm of places there. At present, of course, under SARS-CoV-2 producing symptomatology of Covid-19, the enjoyment can be limited. Nonetheless, as things begin to return an old normal in addition to adaptations within a new normal for the entire world as this pandemic subsides while killing hundreds of thousands of people in its wake, we can expect the allure and charm of Italy to return in due course. Condolences to all who have lost loved ones, friends, and newfound acquaintances who had the promise to become lifelong friends. How is the scholastic system in Italy? Let's start on the elementary school system, please incorporate gifted and talented education into this.

Giuseppe Corrente: Italian Elementary school is in my opinion a good system, but it is compromised by two negative points: low teacher salary and too crowded classes. The initiative about inclusion are above all for people with some certified disability and not for now also for high intellect quotient children. There is an association , AISTAP, that is going to incentive initiative thought for high IQ children, but are very sporadic and it is not reaching to attract enough attention. AISTAP collaborates also with MENSA and with some universities with some pilot studies, but politically there is no intention to really support this type of educational direction.

Jacobsen: How are the middle or high schools catering or helping the older generations of the students who went through the elementary school system in Italy?

Corrente: In the middle and high school typically the age is between 10 and 18 years. Above all in the middle the children-adolescent age is the most difficult and there is not enough attention on this. The negative constant remains the same two points underlined before: more teacher's salary and less numerous classes were strongly needed. Some program of interest are Olympiads of various disciplines, I define these as a for talented boys and girls initiative, but these are not really a solution for gifted people.

Jacobsen: Also, for the elementary and middle/high school system in Italy, how is religion tied to it? It's Italy after all. How are foreign students and atheist students treated and integrated into the educational system as well? These can be consequential questions for other countries with different educational systems, which makes this an important question to ask pointedly.

Corrente: This integration problem is managed with Alternative Hour, also if the integration problem remains. Alternative Hour is an option instead of official religion teaching, the integration problem has to be managed more deeply.

Jacobsen: What about the university system? How is this an integrated network with student education, research for scholastic purposes, connections to politics, and benefits to the business community in Italy? These tend to be mixed up with the university system as an admixture or nexus of these elements.

Corrente: Until now industry and academic research were two distinct sectors ignoring each other. From few years this is changing. The funds for theoretical research are becoming zero, while the enterprise world is seeing with interest to Industry 4.0 business model, that needs of advanced expertise. But this happens only near the most important universities while the others are more and more near the only role of teaching centers.

Jacobsen: How is this compared to the rest of the OECD countries or Europe in general? What characteristics make Italy relatively common and other traits make Italy uncommon in the educational department?

Corrente: The common trait is that the academic paths for post-doc people is becoming the exception while since ten or twenty years ago it was the rule. The negative factors of nepotism and political sponsoring of academic youth are stronger in Italy than in North Europe.

Jacobsen: Is moral education included in Italy? If so, how so? If not, any idea as to why not?

Corrente: I don't know. I think it depends on the discipline.

Jacobsen: How are the professional academic standards for graduate students and professorial-level researchers in Italy?

Corrente: I think it is very good, too much sometimes to be valorized not abroad.

Jacobsen: Who are the most cited or respected and prominent researchers in Italy?

Corrente: In my opinion the most popular are Carlo Rovelli, Elena Cattaneo and Fabiola Gianotti.

Jacobsen: How has your experience been on the individual level for funding and freedom to inquire and critically evaluate academic interests?

Corrente: Also if in some disciplines there is more freedom, to become known and having access to funds and consideration is too often due to a compromise between choices of arguments and public relations, and not only own experience and intelligence. Another strong obstacle is age; if one is over 40 or 50 as age and is only a post-doc, also if he is a very valid researcher he is stopped.

Appendix I: Footnotes

[1] Ph.D. (2013), Science and High Technology – Computer Science, Torino University.

[2] Individual Publication Date: May 8, 2020: **http://www.in-sightjournal.com/corrente-three**; Full Issue Publication Date: September 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 Björn Liljeqvist on Gender and Education, Gardner and Sternberg, and Passing on a Legacy (Part Four)

2020-05-08

Björn Liljeqvist *was born in Stockholm, Sweden in 1975. He joined Mensa in 1991 and is currently the international chairman of that organisation. Privately, Björn lectures on advanced learning strategies to university students. A topic he's written two books on in his native country. He has a background in embedded systems engineering with a Master's degree from Chalmers University of Technology. He is married to Camilla, with whom he has one daughter. He discusses: a history for gender and education; Gardner and Sternberg; and getting stuff done and passing stuff on.*

Interview conducted on March 4, 2020.

Note from Liljeqvist, as to avoid confusion between individual statements and the stances of Mensa International: "Opinions are my own and not those of Mensa, except if otherwise stated."

Scott Douglas Jacobsen: There's a great picture of the world's most cited woman psychologist in the world, Dr. Elizabeth Loftus, at the University of California, Irvine. She does a lot of memory research. In her graduating class at Stanford, she's the only woman in that picture [Laughing]. This is in psychology at Stanford. It is directly to your point, I think.

Björn Liljeqvist: Yes, but that was also quite a long time ago, things have shifted. If it was the case, and this is just a personal opinion, that discrimination would be able to keep women out of certain fields of education, then they would have been able to do that in psychology, in medical school, in law, in finance. So, seeing that all of those are becoming more female, even majority female, I think means that it's becoming increasingly meritocratic. Quite frankly, more women than men have the required capacity – all things considered, IQ and the necessary conscientiousness, and so on, to do that. When something tends to become more feminine, when more girls or women go into something, it could be that men respond to that by wanting to differentiate themselves. For example, we see in lower classes, in high school. If being good at school is seen by boys as being a feminine thing, then they want to be seen as different.

Jacobsen: Right, the boys evacuate the advanced placement classes because they define their sense of self, as boys, in contradiction to being women.

Liljeqvist: Everything that females are associated with.

Jacobsen: It would be interesting to get leading intelligence researchers and developmental researchers together to delve deeper into that topic.

Liljeqvist: It would. But I could also see how it would be difficult. It is a sensitive area. Where certain narratives used for certain ends, so, simply conducting a survey and publishing the results, it is not seen as such a neutral act in itself. People and researchers will be questioned. There have been cases where intelligence researchers have been questioned for that reason. So, I think that's something that we have to be very, very careful about.

Jacobsen: Or they just get fired. You never know.

Liljeqvist: That could happen too. Do we even want to know the actual distribution across gender, and so on?

Jacobsen: I think many people do, but are afraid of the consequences to their professional lives or to their personal lives. Others don't want this researched for political or social reasons within the standard political distribution. Or the opposite, they want this to reinforce their particular narrative. So, they'll only publicize certain results skewing it.

Liljeqvist: Yes, so, you get cherry-picking effects. You don't know. Some are publishing 1 or 2 studies that they disregard as the other ones. There are different angles to the whole intelligence issues that one could look at. For example, is the most interesting thing to know what groups of people tend to score higher or lower on standardized IQ tests? How would that knowledge be used? How can that knowledge be misused, misinterpreted? If you take the Flynn Effect, are you familiar with the Flynn Effect?

Jacobsen: Yes.

Liljeqvist: Then you know the Flynn Effect has ended.

Jacobsen: Yes, tapered off and marginally reversed in some cases.

Liljeqvist: However, for several decades, it was clearly visible. Let's take North Americans of a particular social group, the same people, the same kind of people, in the 1950s compared to how they scored in the 1990s. Then the 1990s, which would be the children or the grandchildren of the people in the 1940s or 1950s, would perform considerably higher.

Anyhow, what we should understand more, what is intelligence? How does it emerge? What kinds of factors are conducive to intelligence growth in children and adolescents? How should we foster it? And so on and so forth, because those questions have very, very tangible consequences, we could work with that knowledge.

What about attention, power to focus? Things like that. Memory, creativity, what factors? Are all of the valuable mental-cognitive capacities just correlated with the g factor? Or are there other factors? There's so much research to be done. So, a little bit of epistemic humility there is warranted. What makes Mensa still use the tried-and-true IQ tests for membership? We have learned that interesting things happen when Mensa people, high-IQ people, get together. There is a synergistic effect. There are so many other important social issues that already have people who advocate for them. People ask, "Shouldn't Mensa be speaking for…? What about less gifted children? Wouldn't that also be meaningful to foster and help the less gifted children?" Yes, of course, absolutely, but the thing is there are people who already do that, the problem is there aren't many people paying attention to the kids at the other end of the bell curve. Comparatively speaking, on the margin, we could do more by focusing on that segment, which could have much bigger benefits overall.

Jacobsen: You mentioned something that some of the audience may not be privy to. There's Multiple Intelligences and Triarchic Intelligence of Howard Gardner and Robert Sternberg, respectively.

Liljeqvist: Gardner's seven or so intelligences, he wasn't talking about intelligence in the same way that we talk about an IQ test. He was talking about areas of skill that, often, correlate with the g factor. But even so, I am not saying that we necessarily know all of the measurable cognitive faculties that are, indeed, separate from each other. So that, one could be good at one and bad at another, and vice versa, independently. I cut you off, sorry. Was there something else?

Jacobsen: That's good. I just wanted to get your opinion about the other theories.

Liljeqvist: Triarchic – practical, applied, and creative ability as well, it would be very interesting to look into that. Creativity, for example, is, indeed, something that you can get better at. I have used and practiced memory techniques, advanced mnemonics for many, many years. So, I know that is not something that is necessarily linked to intelligence. Although, having a high-IQ, it probably makes it easier to apply them.

Jacobsen: Right [Laughing].

Liljeqvist: But it still means someone who practices those techniques will outperform someone with even a high-IQ because it is a learned technique. Same thing with a lot of creativity. Is there, indeed, an intrinsic, creative ability that varies between people? Or can creative ability be explained by culturally learned cognitive styles, or mental techniques that you learn? I lecture about study skills. There are three things determining academic achievement. It is talent, attitude, and technique/learned skills. All of those three. It is typically the third one that is the forgotten one. Attitude would be equivalent to conscientiousness, how you relate to others and the subject, how do you relate to new ideas. Talent would equivalent to IQ. But skill is all the things that you can learn: read the book this way instead of this way, use spaced repetition software program. While we are busy looking or searching for the answer to why certain people outperform other, while we are busy searching for that in the brain, I think it is much more interesting to search for it in culture and in techniques, in skills, that some have acquired and some have not, because there is still so much in that field that is not yet common knowledge. When everyone gets the same education, when everyone has access to the same tools/same cognitive tools, etc., then, sure, differences in the brain make the difference, but that is not the case, I know this for a fact working with students and from teaching.

The best students, many of them are smart, fine, but they study in a different way. They use strategies. They use techniques and tools allowing them to outperform. In a little bit, I feel like excessive curiosity over the origins of intelligence and in multiple intelligences in the brain kind of distract from searching a different kind of space. That is, the space of solving problems, I found that that is where the low-hanging fruit is, because those are things that you can learn, improve. Whereas learning that you have a fixed talent, fair enough, that's good. The question still remains, "What are you going to do next?"

Jacobsen: [Laughing] what are you hoping to get done and to pass on through your time in this current executive role, as the international chair?

Liljeqvist: Yes, I will give two answers. One is very, very down to earth. I come from a country with a strong tradition for societies, like organizations, non-governmental organizations. That is how we socialize in Sweden. Basic society administration, to get to Mensa to actually work, governance, making decisions, organizing ourselves, so that we have a vehicle of actually carrying us somewhere. It is not always the case. Sometimes, organizations out there in the world look like an organization. It looks like people working together, but it is, often, quite messy. So, getting the society to work well, so, we can set goals and achieve. What goals do I want to achieve? I want the whole society in Mensa, all over the world, to understand: we have a mission to fulfill. It is not a new mission. We had the mission all along. I want us to show, 'Yes, contrary to what some of you might believe, this is something that we do and accomplish in many countries." I want to spread this to more than just a few countries and make Mensa really valuable. If someone out there in the world is talented, I want them to feel, "Yes, by joining Mensa, they can benefit and can get something by being part of the society. They can get answers to questions. They

can get in touch with really interesting people. They can contribute to making the world a slightly better place." I think this is all within the realm of possibilities. So, that is my mission. That is what I am working towards.

Jacobsen: Sir, thank you very much for the opportunity and your time.

Liljeqvist: Likewise.

Appendix I: Footnotes

[1] Chairman, Mensa International.

[2] Individual Publication Date: May 8, 2020: **http://www.in-sightjournal.com/liljeqvist-four**; Full Issue Publication Date: September 1, 2020: **https://in-sightjournal.com/insight-issues/**.

Group Discussion on the Near, Middle, Far, and Indefinite Future, Second Reponses (Near and Middle Focused Comments) Session: Christian Sorenson (Part Four)

2020-05-08

Christian Sorenson, Claus Volko, James Gordon, Rick Farrar, 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] with brief biographies. They discuss: more focused responses on the near and middle future.*

Scott Douglas Jacobsen: To start, the first comments can be found here: https://in-sightjournal.com/2020/03/15/hrt-one/. The second comments/responses can be found here: https://in-sightjournal.com/2020/04/01/hrt-two/. The focused comments on the near and the middle future: https://in-sightjournal.com/2020/04/22/hrt-three/. This session focuses more directly on responses to the comments made about the near and the middle future in Part Three. Please review responses there if wishing to enter participant status as opposed to observer status, the commenters from the previous session included Claus Volko, James Gordon, Rick Farrar, and Tor Jørgensen. Some of the commentary from Part One and Part Two may have relevance here, and, therefore, can be reprised. Thank you for the continued observation or participation of this experimental, probably first of its kind, form of group discussion amongst members of the HRT world.

Christian Sorenson: *Are current worldwide events, and those that may be derived from these in the future, a manifest expression of what we could say is a "new way of conceiving the world order"?*

Let's make an "imaginary" cut in reality, in what could be considered as "here and now" to do a micro and macroscopic analysis of it. We find that despite, the globalized attempt of reactivation through the same "monolithic" strategy, the world now is almost completely paralyzed, both economically and psychologically because of this pandemic. Almost all the countries, implicitly recognizes that the greatest cost to them, is the economic one, and not that of human lives. Therefore, it could be named, as the "final solution", since with this optimal one, they arrive to the "cheapest" of all. On an explained manner, would be in concrete, to look for the highest as possible numbers of deaths and economic activation, without saturating their sanitary systems, in order to minimize the costs of the latter. That's to say this would mean more or less to believe "that you should save yourself as long as you can" and that "the strongest individuals must be saved". At the same time, and almost without exception, because they need to justify their epidemiological strategies, in order to confront the supposed exit from the pandemic, they "camouflage" both on a second stage, by doing "acrobatics" with the numbers of confirmed with known infected cases, and the numbers of deaths caused by the virus in contrast to those with indirect and unknown causes. The "theory" they support, surprises for lacking of sufficient scientific foundations. This is indeed coherent, if we regard at the available empirical data, and critical events are corroborated. For example, such as whether or not, is there any probability of reinfection due to the high rate of mutations, and the reduced "immunogenic" capacity of the virus, and keeping of course in mind that these are also unknown. Or what is worse, if its considerate that till now, there's no certainty, whether if it is possible to get cured or not of SARS-CoV-2. This last since, although it is an RNA virus, it seems anyhow that has a "retroviral" behaviour, in consequence, according to this, a "viral load" of zero wouldn't be reached indefinitely in time. The relevant of

this, is that it's not realistic to give any auspicious hope, for the search of supposed vaccines, since historically should happen something similar and analogous to HIV.

Now, if we deduce what is reachable to conclude from the interpretation of complex "mathematical models", then these only would have confirmed what was previously said. This is how, if we observe the curves of most countries from the beginning of the pandemic, it's observed that in their ascending phases they had a "smooth shape". Nevertheless, when we see what happens to the "post-peak" phase, which for me is still questionable, because they denominated as "descending phase", then the curve would have looked with a "jagged shape". From my point of view, the latter is the same that occurs if we try, in a swimming pool, to submerge an inflated, by forcing it to keep under the water. Inevitably what will happen when the presion is raised out, is that the float will rise to the surface. This is exactly what is going on everywhere, and will arrive with this virus. I feel that measures, are being taken by "trial and error", which is identical to be paralyzed by panic provoked with unknown situations, which finally cannot be controlled, and that's why we are used to be faced with "despair" measures in all senses.

Simultaneously, I consider that the "hegemonically powers" of politicians, economics and technology have radically changed, since these are no longer in the West block, with the United States at the helm. Henceforth, it is now on in the eastern block led by China, which not only has world hegemony with everything that involves, but that will surely be sustained along the coming decades, with the conquest and colonization even of Mars. China clearly has seized the hegemony of the United States, with an invisible and "sneaky" attack, and by "hiding its hand after throwing the stone". For sure, has wounded the deepest in the "spirit", with long breath, making the States to kneel down as a nation, and breaking its "feeling of self-worth", like never before, not even with wars of Korea and Vietnam.

Regardless, of whether the United States lethargically now discovers "après quo", the direct responsibility of China, it doesn't matter, because at this very moment is a weakened country, that holds limited resources, and that will have to endure the "warlike exhibitionism", after the pandemic, of China, North Korea and its allies. Probably the aforementioned, as a mechanism of "domination", since the principal task is to consolidate their hegemony towards the future. In this way Trump's country, is just becoming aware in this days of the fact that "there is no worse blow, than the one that is not seen".

At this point, I would like to raise a subsidiary question linked to the main one. In what manner, could the "new order" be related to a "post-humanian" world? What I mean to say, is that in the medium-term future, technology as it's known today, will possibly be able to create a sort of autonomous and self-sufficient organisms, equipped with some degree of intelligence, equal to or greater than human one. These prototypes, may initially serve men, but that with the passage of time may even come to enslave him. In this sense, what could arrive, if we conceive the world in a more inclusive and globalized way, at the same time that human beings are displaced, and therefore, lose their "cosmological role", as hitherto essential parts for the functioning of the system? We would perhaps face now, according to a mathematical model, something like an "empty set", but maybe in the future not.

On a basic and rudimentary scale, the above it's thinkable, if we touch the case of China and the pandemic, and if this is extrapolated analogically to the future. This is how COVID-19, although evidently lacks of artificial intelligence, nevertheless has such a degree of autonomy, that their

mentors are not capable to exercise control over it. Despite they have sequenced its genetic material, they are unable until today, to predict its behaviour. This in a strict sense, due to the fact that on the one hand, the "mutation" speed has far exceeded the search velocity towards a plausible treatment. And on the other side, its coding "variability", even though, has been transformed into a combinatorial and "random" probability, which in mathematical language, would be equivalent to "null". What proposes, doesn't have any sense, because it's an "absurd theoretical". This "phenomenon" certainly will increase over time, which in turn, along with the underlying intentions and purposes for which these or more sophisticated organisms could be used, the survival of the human species and the world's population increasingly, are going to be put at risk.

Projecting what the "new world order" points out, it is easy to recognize an "axis" though the direction of it is not yet clearly known. Evolution in simple terms, is generally thought of as a "linear progression," nevertheless not necessarily has to occur in this way among different beings. A logical option, but not necessarily true, can follow a "left-handed" direction, or a "regressive and circular return", able to lead towards a supposed origin situated "some posteriori" of inert matter. This latter meaning, would be consistent with a significant fraction of the prevailing world power, since it seems they seek to integrate the force of progression with nature itself. That is, they search for achievements of great developments, regarding basically to human reason, and mainly through the appropriation of the "utopia of illustration", which believe in the unlimited advance of science and technology. At the same time, they expect to return to the most "purist and free" state possible, in relation to the significance of "liberation" against all kinds of social conditioning, as J. Rousseau proposes it.

It is not for nothing, with respect to the aforementioned, that stark efforts are made, under the excuses of global warming, and massive migrations that would bring as consequence the collapse of most developed nations. Not only these are argued, but also the "warlike ambitions of power", and the frantic search for reducing significantly the world's population. Globalized "eugenic practices", are implemented indiscriminately almost all over, and for this reason, the "black continent" is mainly used as "a backyard" to carry out these practices, and all other kinds of "Mengelian experimentations".

The anguish that produces the fact of facing these types of globalized threats, that for a considerable amount of time won't be controllables, nor predictables, transports us to the "worst disease" that is despair, which ultimately leaves everyone in "melancholy", the last of the possible states, in what is the "symbolic death" of ourselves.

Appendix I: Footnotes

[1] Contributors for May 8, 2020 session: Christian Sorenson. Total participants (Contributors and Observers for May 8, 2020 session):

Christian Sorenson is a Philosopher that lives in Belgium. What identifies him the most and above all is simplicity, for everything its better with "vanilla flavour." Nevertheless, his wife disagrees and doesn't say exactly the same, for her he is "simply complex." Perhaps his intellectual passion is for criticism and irony, in the sense of revealing what the error hides "under the disguised of truth", and precisely for this reason maybe detests arrogance and the mixture of ignorance with knowledge. Generally never has felt confortable in traditional academic settings since he gets impatient and demotivated with slowness, and what he considers as limits or barriers to thought. In addition, especially in the field of Philosophy, and despite counting, besides a master degree in another study area, with a doctorate in Metaphysics and Epistemology in Italy, done in

twenty-four months, while talking care at that time of her small daughter, starting from bachelor's degree, learning self-taught Italian from scratch, and obtaining as final grade "summa cum laude" (9.8)… Feels that academic degrees and post-degrees are somewhat cartoonish labels because they usually feed vanity but impoverish the love for questioning and intellectual curiosity. For him "ignorance is always infinite and eternal" while "knowledge is finite and limited". What he likes the most in his leisure time, is to go for a walk, to travel with his wife and "sybaritically enjoy" her marvellous cooking. IQ on the WAIS-R (Weschler Intelligence Scale), 185+ (S.D. 15); Test date: November, 2017. High IQ Societies: Triple Nine Society, World Genius Directory, and several others.

Claus Volko is an Austrian computer and medical scientist who has conducted research on the treatment of cancer and severe mental disorders by conversion of stress hormones into immunity hormones. This research gave birth to a new scientific paradigm which he called "symbiont conversion theory": methods to convert cells exhibiting parasitic behavior to cells that act as symbionts. In 2013 Volko, obtained an IQ score of 172 on the Equally Normed Numerical Derivation Test. He is also the founder and president of Prudentia High IQ Society, a society for people with an IQ of 140 or higher, preferably academics.

Dionysios Maroudas was born in 1986. He lives in Athens. He has a passion for mathematics, photography, reading, and human behaviour. He is a member of the ISI-Society, Mensa, Grand IQ Society (Grand Member), and THIS (Distinguished Member)

Erik Haereid has been a member of **Mensa** since 2013, and is among the top scorers on several of the most credible IQ-tests in the unstandardized HRT-environment. He is listed in the **World Genius Directory**. He is also a member of several other high IQ Societies. Erik, born in 1963, grew up in **Oslo**, **Norway**, in a middle-class home at Grefsen nearby the forest, and started early running and **cross country skiing**. After finishing schools he studied mathematics, statistics and actuarial science at the **University of Oslo**. One of his first glimpses of math-skills appeared after he got a perfect score as the only student on a five hour math exam in high school.

HanKyung Lee is a Medical Doctor and the Founder of the United Sigma Intelligence Association, formerly United Sigma Korea. He lives and works in South Korea. He earned an M.D. at Eulji University. He won the Culture Fair Numerical and Spatial Examination-CFNSE international competition conducted by Etienne Forsstrom. Also, he scored highly on the C-09 of Experimental Psychologist. He did achieve a 5-sigma score on a spatial intelligence test created by Dr. Jonathan Wai. He is a member of OLYMPIQ Society.

Kirk Kirkpatrick earned a score at 185, near the top of the World Genius Directory, on a mainstream IQ test, the Stanford-Binet.

James Gordon is an independent/freelancer from the USA. He first entered into OATH Society, while completing his MFA in Creative Writing at Adelphi University, New York in 2010. Since then, he has taken over 100 high range tests, and is among the top scorers on numerous tests. He has also co-authored two exams (with Michael Lunardini and Enrico Pretini); he and Lunardini have another in production. He has worked in education and mental health. His struggle, through and beyond his own mental illness and substance use disorder, has led to a unique and earnest outlook on life. He strives to bring the wisdom gained from his experiences into the picture to enrich others' lives. His hobbies include skiing, lifting weights, video games, and films. He is also a skilled amateur writer, and virtuoso pianist/guitarist. He lives in Seattle, WA with his wife, and plans to soon start a family.

Laurent Dubois is an Independent IQ test creator. On his website, he, about the *916* test, states the potential submission qualification for a large number of high-IQ societies, "WAHIP, the High IQ Society for the disabled, the Altacapacidadhispana, the SIGMA, the SMARTS, the The Mind Society, the Top One Percent Society, the Elateneos, the EXISTENTIA, the Artifex Mens Congregatio, the Neurocubo, the GLIA, the Milenija, the ISI-S, the Introspective High IQ Society, the Camp Archimedes, the PLATINUM and the PARS Societies, and potentially for several other societies (Cerebrals, Glia, Poetic Genius, Pi, Mega…)." That is, he constructs tests respected by many.

Marco Ripà is an extremely skilled problem solver working as a freelance content creator and a personal branding consultant in Rome; his homonym YouTube channel (160k subscribers) is focused on logics, mathematics and creative thinking. He initially studied physics but he gained a first class degree in economics. Author of books plus several peer-reviewed papers in mathematics (graph theory, congruences, combinatorics, primality problems) and experimental psychology (articles published in Notes on Number Theory and Discrete Mathematics, International Journal of Mathematical Archive, Rudi Mathematici, Matematicamente.it Magazine, Educational Research, IQNexus Magazine and the WIN ONE), he is the father of 70+ integer sequences listed in the OEIS.

Matthew Scillitani, member of the **Glia Society**, **Giga Society**, **ESOTERIQ Society**, **The Core**, and the **Hall of Sophia**, 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**.

Mislav Predavec is a Mathematics Professor in Croatia. Since 2009, he has taught at the Schola Medica Zagrabiensis in Zagreb, Croatia. He is listed on the World Genius Director with an IQ of 192 (S.D. 15). Also, he runs the trading company Preminis. He considers profoundly high-IQ tests a favourite hobby.

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.

Rick Farrar holds a Bachelor's degree in chemical engineering from the University of Arkansas

with additional work performed toward a Master's degree in environmental engineering. He currently works with environmental compliance and reporting for a small oil refinery in Alaska. Rick's outside interests include language learning (currently immersed in Greek) , traveling, music/singing, and traditional do-it-yourself type skills. His most recent IQ test activity was with the PatNum test, 18/18, 172 S.D. 15, by James Dorsey.

Rick G. Rosner, according to some **semi-reputable sources gathered in a listing here**, 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**.

Sandra Schlick has the expertise and interest in Managing Mathematics, Statistics, and Methodology for Business Engineers while having a focus on online training. She supervises M.Sc. theses in Business Information and D.B.A. theses in Business Management. Managing Mathematics, Statistics, Methodology for Business Engineers with a focus on online training. Her areas of competence can be seen in the "**Competency Map**." That is to say, her areas of expertise and experience mapped in a visualization presentation. Schlick's affiliations are the Fernfachhochschule Schweiz: University of Applied Sciences, the University of Applied Sciences and Arts Northwestern Switzerland, the Kalaidos University of Applied Sciences, and AKAD.

Tiberiu Sammak is a 24-year-old guy who currently lives in Bucharest. He spent most of his childhood and teenage years surfing the Internet (mostly searching things of interest) and playing video games. One of his hobbies used to be the construction of paper airplanes, spending a couple of years designing and trying to perfect different types of paper aircrafts. Academically, he never really excelled at anything. In fact, his high school record was rather poor. Some of his current interests include cosmology, medicine and cryonics. His highest score on an experimental high-range I.Q. test is 187 S.D. 15, achieved on Paul Cooijmans' **Reason – Revision 2008**.

Tim Roberts is the Founder/Administrator of **Unsolved Problems**. He scored 45/48 on the legendary Titan Test.

Tom Chittenden is an Omega Society Fellow. Also, he is the Chief Data Science Officer/Founding Director at Advanced Artificial Intelligence Research Laboratory and WuXi NextCODE Genomics.

Tonny Sellén scored 172 (S.D. 15) of the GENE Verbal III. He is a Member of the World Genius Directory.

Tor Arne Jørgensen is a member of 50+ high IQ societies, including World Genius Directory, NOUS High IQ Society, 6N High IQ Society just to name a few. He has several IQ scores above 160+ sd15 among high range tests like Gift/Gene Verbal, Gift/Gene Numerical of Iakovos Koukas and Lexiq of Soulios. His further interests are related to intelligence, creativity, education developing regarding gifted students, and his love for history in general, mainly around the time period of the 19th century to the 20th century. Tor Arne works as a teacher at high school level with subjects as; History, Religion, and Social Studies.

[2] Individual Publication Date: May 8, 2020: **http://www.in-sightjournal.com/hrt-four**; Full

Issue Publication Date: September 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 Claus Volko, M.D. on Politics and Social Life in Austria (Part Two)

2020-05-08

Claus Volko *is an Austrian computer and medical scientist who has conducted research on the treatment of cancer and severe mental disorders by conversion of stress hormones into immunity hormones. This research gave birth to a new scientific paradigm which he called "symbiont conversion theory": methods to convert cells exhibiting parasitic behaviour to cells that act as symbionts. In 2013 Volko, obtained an IQ score of 172 on the Equally Normed Numerical Derivation Test. He is also the founder and president of Prudentia High IQ Society, a society for people with an IQ of 140 or higher, preferably academics. He discusses: blue collar sensibilities; current Austrian political environment; religious dynamic influence on politics in Austria; social life and social roles expected in Austria; ethnicity in Austria; equity and religion; economics and the coronavirus; main impediments to economic development; an ethic underlying Austrian culture; find thoughts on general content for the first questions; Chancellor Sebastian Kurz; the People's Party and the Green Party; social tension without violence; a broader palette of potential roles for men; better roles and exemplars for men; the private affairs nature of religion; coronavirus as a wake-up call the reason for joining the European Union; industries of the Austrian economy; naive and cynical uses of immigration for political and social points; the meaning of non-religion in the context of Austria; social isolation and health; male earning capacity and supporting a family; women's earning capacity; changing social arrangements and religious leaders not being opposed to it; the social character of Austria and immigration; metaphysical questions; and some speculation.*

Scott Douglas Jacobsen: For this session, I want to focus on the some of the political and social issues of import to you. We can touch on philosophy in the next session. Did the menial job and farming background of family provide a 'blue collar' sensibility more than a 'white collar' sensibility growing up for you? In that, a hard physical work life is still a life and a good life with the manual labour side of life as no less important than computational work in the computer sciences.

Dr. Claus Volko: In the part of Vienna where I am living, most of the inhabitants are former blue-collar workers who managed to gain a fortune by virtue and clever economic considerations. When I accompany my mother when she is walking the dog, I often meet our "neighbours" and we have a chat. I have no problems communicating with people who do not have such a high formal education as I have. Basically all of us are workers, no matter whether we work with our hands or with computers.

Jacobsen: What is the current political environment of Austria?

Volko: Austrian politics is dominated by Chancellor Sebastian Kurz, a young man who took over control of the People's Party a couple of years ago. While the Social Democrats used to be the strongest party for many years, they are now behind the Greens at place three according to polls. The People's Party and the Greens have formed a coalition and the government is very popular because the population endorses its measures against coronavirus.

Jacobsen: Most of Austria is Roman Catholic followed by Eastern Orthodox and Islamic. How does this religious dynamic influence the aforementioned political context?

Volko: I know a lot of Roman Catholics who are of the opinion that only Roman Catholics are true Austrians. In fact, Eastern Orthodox and Islamic believers are immigrants. Among Austrians without migration background there are minorities of Protestant and Jewish believers. As you indicated these minorities are small compared to the religious groups of the immigrants. In general Muslims are rather unpopular with the Christian majority, but the situation is quite peaceful, there have been no terrorist attacks for decades. The Freedom Party is an anti-migration, anti-Islam party which sometimes gains more than 20% in national votes and which formed a coalition with Kurz in 2017 to 2019. Meanwhile, due to some scandals, popularity of the Freedom Party has dwelled down.

Jacobsen: How about social life in Austria? The central hot spots of social, and political, tension in several North American and Western European states comes from the religious, ethnic, and sex and gender realm. Perhaps, we can provide some commentary within the bounded geography of Austria. How do Austrians view the relationship between social roles and expectations, and sex and gender?

Volko: Some parts of Austria are quite conservative, yet I have the impression that gender equality is very high. Both boys and girls attend school, more girls than boys graduate from high school and study at university. Of course, women have the option of marrying and staying at home with their children, while young men have no other choice than work. There are mixed marriages of ethnic and religious groups, but mostly among Christians of different faiths; Muslims mostly marry among each other.

Jacobsen: Following from the last two questions, is ethnicity a live issue or something socially uninteresting at the moment?

Volko: It is an important issue because of the large number of immigrants, especially since 2015. Employees are expected to master the German language well, and in some realms of economy good English knowledge is a requirement too. Immigrants often lack these language skills. The government is trying to support them in acquiring these skills.

Jacobsen: You mentioned equity as an important value previously with the responses. How does the cultural value of equity mix with the social life of the different religious groupings in Austria? Also, as a small aside, what about the minority of the non-religious in Austria along the same lines?

Volko: I am a non-religious person myself and I do not feel that I am discriminated against because of my (non-)religious views. The situation was a bit different when I was studying at medical school because at the Medical University of Vienna, Roman Catholic fraternities still have quite a lot of power and as a non-religious person I was unable to join them.

Jacobsen: For the economic development of Austria into the future, will equity be a necessity or excellence as a value be a necessity moving forward? How is Austria handling the coronavirus and its various impacts on the economy of Austria?

Volko: The Austrian economy is highly developed, but it is facing a recession due to coronavirus. It will take some months or perhaps years until it will have regained its strength. The Austrian government is handling coronavirus by massive restrictions, which have only recently been loosened up a little. In the past six weeks, we were not supposed to leave home unless for work and to buy food; restaurants and stores were closed; we still have to keep one meter distance between each other at minimum. These drastic measures have successfully prevented spread of

coronavirus.

Jacobsen: What seems like the main impediments to economic advancement in the country now? How is its relation with the European Union?

Volko: As said, the country is in a recession due to coronavirus. Regarding the European Union, Austria has been a member since 1995.

Jacobsen: Is there an ethic underlying Austrian culture? The thou shalts and thou shalt nots of Austrian culture giving rise to the social, political, and economic dynamics seen today. What is it? Or if a multiple or a plural answer, what are they?

Volko: I remember from my days at school that teachers emphasized diligence. "You must also do something", was a phrase I heard my teachers say often. They wanted to say that it is not enough to be intelligent but that you also have to work hard in order to achieve something. Another phrase that was to be heard often was: "What you do, you have to do properly." Austrians do not like sloppiness.

Jacobsen: We've covered politics, social life, economics, religion, and ethics of Austria. Any final thoughts for this section relevant for the audience?

Volko: Basically Austria is a good place to live in, which is also one of the reasons why we have so many immigrants.

Jacobsen: How is Chancellor Sebastian Kurz performing in his duties? He is a 33-year-old man with nice hair and an air of a Roman Catholic aristocrat about him.

Volko: He is very popular. In recent polls his party came to 48%, which is almost the absolute majority. It is a long time since another party had such a high percentage in the polls. So, as people are satisfied, he is probably doing his job well.

Jacobsen: What do the People's Party and the Green Party stand for today?

Volko: The People's Party is a conservative party based on Christian values. This has not changed since Kurz became its leader. However, what has changed is the acting politicians. Kurz replaced the old staff with a new one. The Green Party is a left-wing part that is friendly with immigration and emphasizes ecological responsibility.

Jacobsen: Is this social tension without violence replicated in contiguous nations of Austria?

Volko: Mostly yes, although in Germany, for instance, outbreaks of violence do happen occasionally.

Jacobsen: How can we provide a broader palette of potential roles for the men in our rapidly changing societies?

Volko: The role of the male adult is to earn his and his family's living. The professions a grown-up can be occupied with are changing rapidly. It seems to be a natural event that does not need government interference.

Jacobsen: How can we provide better role models for these men? Any exemplars at present?

Volko: Well, if you turn on television you will see series such as *Grey's Anatomy* or Doctor House which show how medical doctors should, or rather should not, behave. These TV figures might serve as role models.

Jacobsen: How is this ambivalence for the treatment of non-religious in public and some academic life replicated in other ways, in spite of the positive equality in Austrian society in general?

Volko: Most people I know view religion and religious belief as private affairs which you do not have to disclose to others.

Jacobsen: How has the coronavirus been a wake-up call to the general public about the importance of a stable society and harmonious social relations?

Volko: Well, due to the enforced isolation people realized how valuable it is to have social contacts. On the other hand, the enforced isolation also showed people that it is possible to live for weeks and months without having much interaction with other people.

Jacobsen: Any idea as to the original or instigating reason for joining the European Union for Austria in 1995?

Volko: Back when the referendum on joining the European Union was held politicians mostly argued that the economy would profit of Austria joining the European Union.

Jacobsen: How is the Austrian economy highly developed? What industries? What were the conscious moves to make the economy desirable in the first place?

Volko: The Austrian economy is mostly service-based. Agriculture makes up only a small percentage of the gross national product. There is some industry, such as the VOEST steel factories, but mostly it is doctors, barbers, small shops that make up the economy.

Jacobsen: How has this development of the economy provided a desirable society for immigration? How has immigration been wise and unwise?

Volko: Many immigrants come to Austria because there is a highly developed social welfare system. Even if you lose your job, your existence is not endangered. Of course social welfare is only possible because the economy is reasonably highly developed. It is a system in which every employee pays taxes to the government and the government gives back money to those who need it.

Jacobsen: How have there been naïve and, also, cynical uses of immigration as a means by which to score some political and social points with different sectors of the Austrian citizenry?

Volko: The Freedom Party organized a referendum opposed to immigration back in the early 1990s. Also after this referendum the Freedom Party often campaigned slogans against immigration.

Jacobsen: What does non-religious mean in this context? In that, going deeper into the title, what does imply about belief or non-belief in a god or gods, in the efficacy of supernaturalism claims about the operations of the world, about the centrality of religious divine figures and holy texts, or the importance of ritual and formalized hierarchical structures?

Volko: Non-religious primarily means not being affiliated with a particular religious group or church. It does not mean that you do not hold views about how the world was created, what the purpose of life is, etc. Not every non-religious person is necessarily an atheist. There are some who care about metaphysical questions and some who do not care.

Jacobsen: Social isolation has been correlated with various health risks. Is this something of

concern to Austrian authorities with the lockdowns? So, people can be used to living for weeks and months in isolation. What about the prior health research in observational studies on negative health outcomes based on isolation?

Volko: I think that it is good we have Internet and social networks such as Facebook. Despite the social isolation these new technologies enable people to communicate. This certainly has a beneficial effect upon health as they can get informed about health problems and discuss them with other people.

Jacobsen: Series of three related questions: Is the male earning capacity capable of supporting a family, in or out of coronavirus times?

Volko: Sometimes it is, sometimes it is not. There are still huge gaps between incomes depending on profession and institution where you work.

Jacobsen: Are women's earning capacities changing the social, political, and economic dynamics here?

Volko: Sure, there are more self-sustaining women than in the past, and there are also many single mothers raising their children all alone.

Jacobsen: How are the dominant faith traditions reacting to this possible shifting landscape with higher education as key in a knowledge economy and Austrian women graduating more from university than the men? This, in turns, provides greater economic opportunity for women never before seen on such a global scale in recorded human history. To some, the beginning of a new era, a phase change; to others, the signs of the End Times, as foretold in Abrahamic eschatological holy writ.

Volko: In Austria it is widely accepted that women work. The official religious leaders do not seem to be opposed to that.

Jacobsen: How does immigration change the social character of Austrian society for the better and for the worse?

Volko: Nowadays we have a lot of national groups in Austria whose members interact among each other and there is little interaction between the groups. Some people complain that immigration has made Austrian society worse while I do not think so.

Jacobsen: Do you care for the metaphysical questions? If so, any answers about it?

Volko: I am interested in metaphysics and I occasionally read publications about this area. But I think there are no definite answers to questions such as the origin of the universe and the goals of mankind. It is all just speculation.

Jacobsen: Also, aside from answer, any speculations about intelligences external to humanity (or somehow incorporating them)?

Volko: There are a lot of animals that exhibit some sort of intelligence. If you are referring to extraterrestrial intelligence, maybe it exists, I do not know.

Appendix I: Footnotes

[1] Austrian Computer and Medical Scientist.

[2] Individual Publication Date: May 8, 2020: **http://www.in-sightjournal.com/volko-two**; Full Issue Publication Date: September 1, 2020: **https://in-sightjournal.com/insight-issues/**.

An Interview with James Gordon on Genius, Intelligence, and Other Qualities (Part Two)

2020-05-08

James Gordon *was born in 1987 in Denver, CO. He holds a Master of Fine Arts degree in Creative Writing from Adelphi University (NY), and a BA in English from Western Washington University (WA). He has worked a handful of different jobs, including in education and mental health. His hobbies include music, writing, fitness, video games, movies, skiing, and reading. He is also an experimental musician who improvises on the piano and guitar. You can visit his YouTube channel here, where he has an online video journal of some of his music. He lives with his wife in Washington State, where he plans to soon start a family. He discusses: genius and ideology; other qualities for genius; intelligence; intelligence and genius; intelligence and mental illness; genius and apparent lunacy; genius and real lunacy; destructive individuals; Mensa International, Intertel, Triple Nine Society, Prometheus Society, and the Mega Society; and iffiness of IQ.*

Scott Douglas Jacobsen: Exceptional or profound giftedness tends to come with a wide variety of interests with an admixture of interests becoming an interrelated set of interests. This may explain, in part, the ways in which the different segmentations of the gifted and talented become pluralists in intellectual variety in addition to the connections built between the wider variety of interests with, at some level of intellectual development and level of general intelligence, the creation of the nearly unseen individuals considered pervasively intelligent. One can have the talent without the intellectual background; another can lack the talent and have the intellectual background. In the former case, the individual amounts to an unrefined gem; in the latter case, the individual becomes a highly refined base metal, not a diamond. Both have places in society. The combination or admixture of elements for both in one individual becomes the change makers of history, in general terms. Let's take an example from recent musical sampling, I have been listening to the late polymath Hildegard von Bingen. Catherine Morris Cox in the studies of genius rank von Bingen amongst the greatest geniuses in history. In listening to some of the musical productions by her, which I have been enjoying, in the Western classical tradition, we someone who composed musical productions, philosophical thought, and writings. Someone who, probably, built a framework of comprehension of the world inclusive of the Christian, mystic, written, philosophical, and musical works together rather than as siloed domains. Someone both talented and integrative of a wide variety of intellectual stimuli. With this example of genius, and with, at least, some knowns about giftedness and talentedness, we have the historical evidence of such individuals arising in the past and some general criteria for a set of qualities bringing about their fruition in the real world, as exemplified in the evidenced examples. In fact, even in those who conduct the music rather than compose it, or those who master the interpretation and delivery of composition as conductors, they can specialize in particular forms, e.g., Herbert von Karajan remained the master of Allegro when alive. Individual character and sensibilities build into this too. At the same time, we can note ethnic supremacist and fascist ideologies in the history of some of these characters too, not von Bingen, but von Karajan with the National Socialist or Nazi Party in German. In general terms, does this seem right to you? If so, how so? If not, why not? How can geniuses come with negative qualities, unsavoury ideological associations, in their personal histories and stories too?

James Gordon: I think there's a lot of truth to the above. I'm not familiar with all of the individuals you mentioned but look forward to researching them and their work. I do think that genius is very much a subjective idea, I don't agree there's one supreme example of type of genius. I go into that in some of the following questions in a little more depth. As for tendencies towards polymathy, that's pretty common among very intelligent people (in my experience), but so is focus and specialization. I think both are contrastive ways genius can manifest. For those who are polymathic, they still go very deeply into multiple areas, often more deeply than other non-genius experts who specialize. The geniuses who specialize are therefore comparatively like super-experts, and those who cross-fertilize have a globalized understanding of different fields.

There's only so much energy to go around, and some depth is sacrificed at the expense of breadth. I think that for geniuses it's relatively easier to rise to the level of expert in one domain and then to move on and become expert in other domains. To push the limits of what expert is means competing with other geniuses who're specializing. One example would be Da Vinci who was known for his painting and inventions and so forth. He's considered one of the greatest painters of all time, but other painters are generally somewhat more celebrated (such as Titian and Rembrandt) who were highly specialized in painting. Da Vinci was celebrated more for his overall contributions in variegated disciplines.

About the Nazi leaders' IQ scores (they were all 140+ if I remember correctly); you have to think about reasons why they could score high. One is to consider that they are sociopaths, who probably don't experience human emotions and anxieties, and can thus focus singularly on a test. Another is to consider they're con men and narcissists, who are driven to do well at something if it presents them in a positive light. I think that a lot of morally good, intelligent people probably don't test optimally. Maybe they get distracted during tests, as they're preoccupied more about other things of greater relevance. Their IQ could easily be underestimated by a test. By the same token, others' scores can be inflated (since these people are simply better at taking a test, not necessarily smarter overall). IQ testing can be extremely limited, which I will discuss further.

About the intersection of genius and evil, in addition to those you mentioned, the philosopher Martin Heidegger springs to mind. He was Hitler's favourite philosopher, and a member of the Nazi party. I've read his work Being and Time, and on a philosophical level, it's quite fascinating, while having no discernible connection to Nazi ideologies. Nietzsche as well was known for being highly influential towards Hitler's ideology, yet he himself had no anti-Semitic leanings I'm aware of. It's possible for evil and genius to become mixed up sometimes. Hitler himself was even known for being quite intelligent in some ways, while in other ways incredibly stupid, and of course sociopathic. Humans are complex and are not generally two-dimensional in their characteristics. A person can be a mixed bag of traits and thus judging character is not always simple. Sometimes evil people can even be geniuses or at least of very high intellectual potential. We discuss later on some ways geniuses can become delusional and insane; evil itself being related to insanity.

Jacobsen: What might be some other considerations for the inclusion of genius category, other qualities?

Gordon: In my eyes, genius is a very open-ended term which people take to mean different things. I feel that I've generally been more inclusive in how I treat it. To me, someone being a genius doesn't mean they have to be famous or in the extreme minority of high intellects, like for example Albert Einstein (the epitome of genius as a household name), or a noted scientist from a

long list of Nobel Prize Winners (whom only those interested in the field would know about). I think genius can be a relatively mundane and ordinary thing, because we all possess it to some degree, as human beings. The celebrity geniuses we hear about in society are extraordinary and blatant manifestations of the essential genius in all people, and furthermore are all cases of ideal circumstances for those genius' rise to fame and recognition. Even those who seem to be anything but geniuses, for example the intellectually disabled or the clinically insane, often do show genius traits albeit in isolated and limited ways.

Thus I feel it is open to interpretation, what genius is (like art, it can be in the eye of the beholder). There are plenty of people who you can't easily argue are not geniuses, and maybe these are the examples we can turn to as the supreme examples and definition – but I feel this is too exclusive, and diminishes the value of other, less obvious and maybe more subtle manifestations of genius. One aspect of genius is originality and breaking new ground, which can mean that not everyone agrees with them (so these geniuses may not become quite as popular).

There is definitely a spectrum, and I think it's possible to have it to varying degrees. The vast majority of people in general will not be at the socially-recognized level of Nobel Prize winners, or celebrity stars receiving accolades for their creativity (award-winning actors, directors, writers, musicians, artists, etc). Similarly, I don't feel genius should be reserved for the elite in society. I can only imagine that throughout history, many geniuses have remained largely undiscovered. It's not that they weren't real geniuses, but rather that the world wasn't ready for their intellect or their minds were wasted and lost from society's records. To put it simply, many genius intellects are likely not appreciated or known widely for many for their gifts. We can look to celebrated geniuses to get a sense for what is likely being missed out on among the unknown.

Jacobsen: What is intelligence?

Gordon: It depends who you ask, but I think of it in terms of variegated proficiencies. It's very subjective to whatever context you're referring to. It can relate to practicality, empathy, creativity, resourcefulness, persuasion; it can be mainly logical, social, linguistic, mathematical, etc. There are lots of paradigms out there about multiple intelligences. There are so many aspects to it that it can be difficult to generalize. It's usually a positive thing, but if not balanced by other healthy traits, it can be used for ill means. In its purest form I think it relates to thinking; how well someone thinks, often preferring the mind more than the body. Often intelligence thus relates to thought processes which are analytical, creative, abstract, and systematic. It can have strong ties to knowledge, wisdom, and creativity. Mental brilliance as it can be recognized is maybe the most obvious form of intelligence, but it can be noticed in many other capacities as well (athletic ability for example is a contrastive kind of intelligence). The brain is connected to all human functions, so anyone doing something very well with their body is showing intelligence; my view of intelligence is fairly holistic.

Jacobsen: What relates genius and intelligence as a set if the two can be considered as a set together?

Gordon: I see one clear route from intelligence to genius, which is matter of degree. Find me someone who is intelligent enough, and I have little problem calling them a genius. Otherwise, genius that is not simply extreme intelligence, must also involve creativity, originality, inventiveness, innovation, and remarkable cleverness. I think that to the non-genius, a genius's gifts seem almost superhuman. One looks at their work and thinks "how could anyone possibly come up

with this or achieve this?", it seems almost unfathomable. Yet at the same time, geniuses can often be remarkable at simplifying their discoveries and creations for others, breaking down what does seem complex into simpler parts. I think many of us feel that we know genius when we see it, but my hope is that we can judge for ourselves rather than going strictly by what society tells us.

Jacobsen: Does high intelligence seem to protect against or amplify mental illness?

Gordon: I think it goes both ways. It can protect, by virtue of the grounding influence of logic, rationality, wisdom, resourcefulness, and so on. It can also amplify, by virtue of feeling mental stress, being high-strung, thinking too much, being sensitive, and not fitting in with society.

Jacobsen: Why does genius, sometimes, seem indistinguishable from lunacy?

Gordon: Because they have some things in common. Both involve perceiving the world in special ways, which others may have some difficulty seeing, at least without closer inspection. Both tend to be isolated and to some degree preoccupied within their minds, whether it be an affliction or an inspiration. Also, sometimes both are present in a person, making it hard to know where one ends and the other begins.

Jacobsen: How does genius turn into true lunacy, where a lunatic thinks they've discovered the secret sauce of the universe?

Gordon: I think that there are probably massive groups of people who believe they've discovered the secret recipe and encourage one another in their beliefs, so it's possible for a genius to become influenced by such groups, especially if their giftedness is rather specific and leaves them naive in other ways. When the esoteric key is truly believed to be theirs alone, this may result from over-active imaginations which are connected to their creative genius, but if left unchecked, can overpower their rationality. Social eccentricity can exacerbate this. Reality can thus blend with fantasy until the two are intertwined.

I think geniuses can be subject as others are to confirmation bias; to put it simply, they believe things because they want to believe them (e.g. Einstein rejecting quantum mechanics); or they believe them out of fear (Newton being God-fearing). I attribute this to the main reason why people are religious. It's more comforting to believe there's life after death than there's death after life, possibly as a reward for good behavior; and conversely it is easy to be motivated by a fear of punishment. People want things to make sense in a sometimes unprovable way. But what makes sense to me on a logical level? Personally, I can most easily imagine that things end, and go back to how they were before I was born, despite the fact that this isn't exactly a comforting notion (but I guess it's more comforting than hell). This kind of ordinary bias towards confirming what we want to believe can lead to individual lunacy, which is really not so much different from the propagation of many cherished belief systems in our world.

Jacobsen: How can high-IQ communities marginalize and isolate individuals who have delusions of grandeur and, in essence, act as destructive rather than constructive forces within them?

Gordon: It works the same way as a placebo does. If you believe something, it will do things to you, whether it's true or not. If to you a test is evidence that you're a genius and furthermore there are others who side with you, that may be all you need to develop a grandiose complex about it. There could be little to no evidence of genius in your life outside of this particular domain. That's why I'm suspicious of cultish dynamics in IQ world (and other places). I can't take

away from people their promising scores, but I can scrutinize the tests/results, and call into question what it all means (as I can do for scores I myself have received). Again it's a matter of how you take this information.

I can make a decent argument stating that IQ 140+ qualifies as genius, therefore some thus qualified group has good reason to call themselves geniuses. However, I could also come from another angle and say it's really not very good proof of genius. It's all a matter of perspective. I think both attitudes can be destructive. You don't want to be in denial about something and say "oh whatever, these people can't be that smart, they aren't geniuses, they're just delusional narcissists" and dismiss all of it. Yet at the same time it's also clearly the wrong thing to take it as written in stone, this is too farfetched and premature of a conclusion to draw. For me, the right stance is to be somewhere in the middle; to be educated and rational about it.

Jacobsen: Wikipedia's editorial staff after deliberation and debate narrowed down the five main reliable high-IQ societies to Mensa International, Intertel, Triple Nine Society, Prometheus Society, and the Mega Society. What makes reliable, democratic, and constructive high-IQ societies such as these function better than most or others? Why are the segmentations of these different high-IQ societies important for the delivering of cognitive-rarity relevant material to its members?

Gordon: These are some of the larger and longer-standing societies, with stricter admissions criteria. I know that at least Mensa has their own test. I believe all the others only accept supervised or very specific tests. I believe some of these also have fees. Do the above attributes lead to more constructive, reliable, and democratic societies? I'm not so sure. If there are fees, then it's possible they're being used for constructive administrative purposes. As for the stricter admissions, maybe to some it matters to be in a group that only accepts certain kinds of tests, and these carefully administered tests are harder to cheat on. Of course groups are welcome to do whatever they want with regards to their own criteria. The "cognitive-rarity relevant material" is generally just these people's communication with one another.

Jacobsen: Above 4-sigma, intelligence tests become iffy, wobbly. Why?

Gordon: I believe they are inherently iffy at all levels, for fairly evident reasons, but people seem to readily admit this more at the highest levels. This might be because generally speaking, IQ tests weren't really invented for the purpose of measuring intelligence per se, but rather one's cognitive functioning from a more clinical standpoint. This is why they're administered by psychologists, who are concerned mainly with understanding their consumers' minds so as to better help them with whatever difficulties they're experiencing. This is IQ test companies' way of pointing out that they're not really in the business of assessing whether or not you're a genius. What they're trying to do is figure out how well your mind works with regards to what is broadly defined as "intelligence", and give you a statistical idea of where you are on the bell curve compared to your peers (with which they have done some correlations and studies to give us an idea of what exactly that score may mean in the broader context).

If the score is really low, you can see how this would help mental health professionals to see inside of their client or patient's perspective; similarly, if it is very high, or average. Whatever the score may be, this can be illuminating information to have. You might say they're being used "off-label" to diagnose genius (and the non-psychologist spin-off tests focus more on simply targeting how smart you are). IQ is one metric psychologists like to use because it helps to show how clearly, efficiently, effectively, logically (and so forth) the person can think. The statistical

score of course becomes less precise at the upper levels (studying the bell curve and statistics helps understand why that is). Most of the tests don't measure higher than 155 or 160, partly because the statistics will not hold up very well, and because it's hard to design a test which they feel can do that. I believe there's the WAIS extended scale you can take for 160+ which is seen as very experimental and basically inaccurate (like other high range tests).

Offshoots from these tests are all the various ones you find that are not administered by psychologists, which include Mensa's test (being among the more widespread variety). These tests measure in some ways a different kind of IQ, which uses the same statistical system (standard deviation set at 15 or 16, with 100 as average). Often (in the high range world) these are correlated with supervised tests. I think I disagree with this parallel, because the independent tests are outside of the realm of psychology. This is strictly psychometrics (the measurement of one's mental capacity to be used for social hierarchical purposes). This is where the stratification and status comes in, seeing people's IQ scores as static properties that are fixed, objective, and important (which I think many people are putting too much weight in and this is socially problematic). Usually a psychologist only administers an IQ test if he feels it's necessary, which isn't all that often. Of course parents can influence this if their child is seeing a psychologist, often the intention is to help get a sense for how well they can do academically (going by what the test finds) versus how well they actually do.

Any specific IQ test is quite limited in what it can measure, and recognizing that they are all different helps illustrate how the assumption that they're assessing the same kind of "IQ", in the same accurate way is not at all realistic. Granted, if you do poorly on one test, that's significant on some level, but let the punishment fit the crime (the same goes for high scores). Because you scored low doesn't mean you're forever to be branded as an imbecile, any more than scoring high means you're a verified genius. If you performed badly or mediocrely on a test and do well in life, it's very possible the score isn't accurate, for potentially a variety of reasons. I have a hard time trusting a test that would score a Feynman 125 or a Kasparov 135 (a case of IQ tests clearly failing the test taker).

A high score is more likely to be accurate, because you have to answer the questions right in the first place, but it still may not correlate with other balanced traits in the test-taker. Maybe you're good at the test and that's mostly it. I've discovered quite a bit of what I perceive to be ignorance among high scorers. Again, correlative studies have been done to help shed light on what the score can and should suggest. If you take no tests at all, surely you can get a sense for what your "relative IQ" might be based on other tasks; tests aren't necessary. If you absolutely want to take a test, then I would recommend taking more than just one, and educating yourself about the various tests out there, and what they can and can't do (to get to better know your own abilities and also the various tests' unique qualities).

Appendix I: Footnotes

[1] M.F.A., Creative Writing, Adelphi University (NY); B.A., English, Western Washington University (WA).

[2] Individual Publication Date: May 8, 2020: **http://www.in-sightjournal.com/gordon-two**; Full Issue Publication Date: September 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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