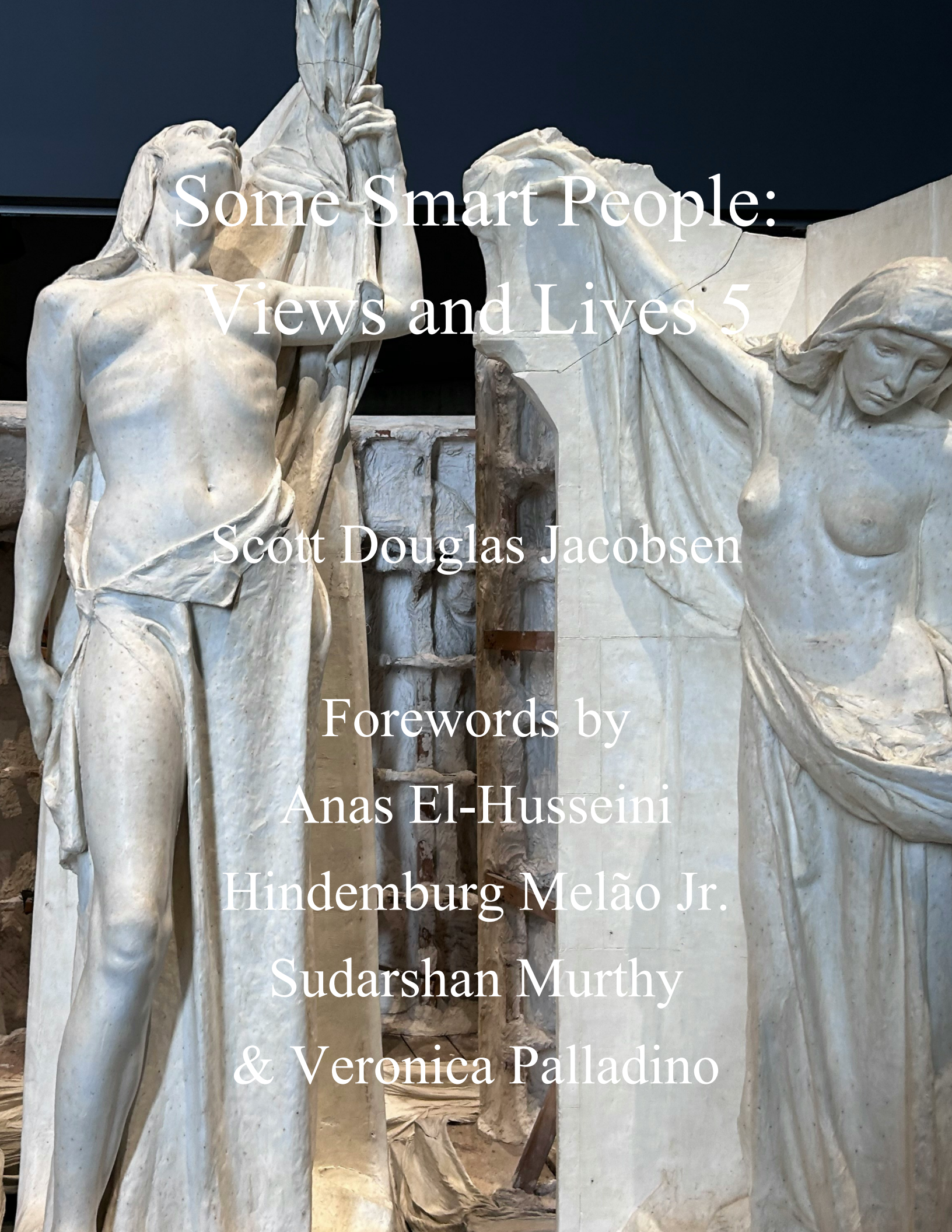


A large marble sculpture depicting a man and a woman. The man on the left is shown from the back, looking upwards, with his right arm raised holding a bundle. The woman on the right is shown from the front, looking down with a sorrowful expression. The sculpture is set against a dark background.

# Some Smart People: Views and Lives 5

Scott Douglas Jacobsen

Forewords by  
Anas El-Husseini  
Hindenburg Melão Jr.  
Sudarshan Murthy  
& Veronica Palladino

# In-Sight Publishing

## Some Smart People: Views and Lives 5

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*Designed and implemented by Scott Douglas Jacobsen*

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**Scott Douglas Jacobsen**

## Foreword by Anas El-Husseini

Today, everyone is excited about Generative Artificial Intelligence, or GenAI. Well, most people are, but a certain minority are just watching closely and anxiously, waiting for the moment where they get to say: “I told you so! AI will be the end of us!”.

When computers were introduced decades ago, people were afraid that they were going to lose their jobs to those computers. Moving fast-forward to the present, it seems that computers, and technologies created around them such as the Internet, created more jobs than they have taken away. People started to use those technologies to automate their work, as those machines did not replace humans, and more and more job types continued to come into existence.

Once again, people today are using the new technology, GenAI, to facilitate their work. They are using it to automate their tasks. But here is the problem. The risk, this time, is not just about humans losing their jobs. Unlike computers, which are just machines that can solve complex problems using simple logical operations, GenAI has one additional and very significant feature: the vast accumulated human knowledge fed to it.

The concept of GenAI is not a new one. Artificial intelligence has been around for quite a while. What is new is the continuous feeding of information, in an era where humans were able to digitalize data in all forms. GenAI has been trained with those datasets to be able to predict with high accuracy the words of answer, the pixels of an image or a video frame, and the sound waves of an audio output. People of all kinds started relying on this seemingly miraculous tool, and all of a sudden both an idiot and an intelligent person are able to deliver an informative and intelligent answer to virtually any question asked. The reliance on such a tool started to make people lazy, as they delegate tasks they were capable of doing themselves. Their brains were effectively relieved from doing the heavy lifting, and succumbed to spending more time on entertainment and relaxation.

Surely enough, a brain is like a muscle, and the less it is used the less it retains its original power and potential. Taking that into consideration, GenAI, still being fed in the future by data generated by humans, will become subsequently less and less intelligent as a result. An imminent decrease in I.Q. is likely bound to happen to both humans and the tools they have become so reliant on.

This leads me back to this book, the 5th volume of “Some Smart People: Views and Lives”, which is a collection of intelligent human thoughts and opinions gathered by Scott Jacobsen. I believe that one point of salvation for the future of humankind is the preservation of intelligent thoughts and views portrayed by intelligent people, as illustrated in the interviews throughout the volumes of this book. Perhaps one day, a new generation, looking back at the state of decay that happened to its predecessor, will pick up the slack and focus on improving the organ that the humans were once most proud of having it more developed: the brain.

## Foreword by Hindenburg Melão Jr.

In a world with increasing access to information and opinions, some of the voices that most deserve to be heard are those that dare to delve into the intricacies of the human spirit and the understanding of Nature in creative and unusual ways. In this context, *Some Smart People: Views and Lives 5*, by Scott Douglas Jacobsen, offers a collection of interviews with some of the leading figures in high-IQ societies; it is a mosaic of insights from great names such as Tor Arne Jørgensen, Veronica Palladino, Marios Prodromou, Rick Rosner, Heinrich Siemens, Matthew Scillitani, Claus Volko, Erik Haereid, and other prominent intellectuals, who share their opinions on a variety of subjects.

Each interview is a window into the lives of these thinkers, who comment on childhood, daily life, dreams, insecurities, discrimination and many other aspects of life, providing the reader with the experience of getting to know the intimacy of some of today's great geniuses up close.

The book is permeated with several curiosities and anecdotes that provide glimpses into the less visible aspects of high intelligence, revealing how much geniuses are also human in certain aspects, how much they are superhuman in other aspects, and how much they can present weaknesses, especially in childhood and adolescence, being victims of bullying and other forms of oppression.

Scott Douglas Jacobsen's meticulous curation and thoughtful questioning illuminate each conversation and make “Views and Lives 5” a unique and inspiring work, a stimulating source of knowledge and wisdom.

For anyone interested in intelligence, this is a must-read.

## Foreword by Sudarshan Murthy

First and foremost, I would like to express my regards to Mr. Scott Jacobsen for inviting me to write a foreword for ***Some Smart People: Views and Lives 5***. I would like to express my gratitude to Mr. Scott Jacobsen as he is the pioneer in creating In-Sight Publishing journal which is interested in High IQ people and that too which is not-for-profit. This journal aims to give them a platform where they can put forth their thoughts and ideas. We see that high IQ people are a largely neglected community and sometimes people make fun of them as can be seen from ancient times. Today there is no concrete platform where highly intelligent people are given opportunities to utilize their talent and potential to do something creative for the benefit of society.

For starting this In-Sight Publishing, we should all be grateful to Mr. Scott Jacobsen.

I want to mention here the name of Mr. Paul Cooijmans who has greatly written on various aspects of intelligence and psychometric testing. I consider him as the pioneer in creating a unique intelligence tests and evaluation. His thoughts on intelligence are commendable.

I am a member of one of his highly honourable society “The Glia Society”. When I was admitted to his society, I was the only Indian in that highly difficult to join society. I am grateful to him for that. Some of his best tests are the “The Marathon”, “The Labyrinthine Limit”, “Test of the Beheaded Man” and so on and on. Each one of his tests will test the extremities of intelligence.

I request Mr. Scott Jacobsen to include a biography and interview of Mr. Paul Cooijmans in the subsequent editions.

I have given several intelligence tests, and my IQ range is between 145-155 and I am currently working as pharmaceutical research scientist in one of the pharmaceutical companies in india. I developed a wholesome medicine for gastric ulcer patients because I considered the current therapy as one sided and it was published in the journal.

I think and would like the world to realise the potential of highly intelligent people by providing them opportunities to showcase their talents in all areas of creativity and to honour them for their exceptional abilities.

Lastly, I would like to express my gratitude to people like Scott Jacobsen who have shown interest in the study of intelligence and developing and publishing this journal. I hope this will help in creating awareness and importance about high intelligence as a specialized trait.

I wish all the very best for his upcoming Journal.

Thanks, and regards,

Mr. Sudarshan Murthy,

Bangalore, India

Member of Glia Society and other High Intelligence Societies.

Member of World Genius Directory

## Foreword by Veronica Palladino, M.D.

Having a brain is a blessing, if it works faster and better then it is a double blessing. We should all be grateful because knowledge, language, understanding are the most significant aspects in everyday life. We should not make fun of high range IQ societies's world and intelligence tests because they are not a self-celebratory tool but an effective practice to know ourselves and start towards a more mature elaboration of intelligence. Intelligence is the way to connect to wisdom, it is the epiphany of truth.

According to me it is fundamental to thank Scott Douglas Jacobsen because he is the voice of talented people. Each interview is conducted with care and focuses on a precious and unique aspect of brilliant minds. Each page is a gift.

So every person has the relief of intelligence. Genius is superior evanescence.

“Genius and madness have something in common: both live in a world that is different from that which exists for everyone else.” -Arthur Schopenhauer-

## An Interview with Justin Duplantis on Vidya, Editorial Direction, and Intelligence and Ethics (Part Three)

2020-05-08

*Justin Duplantis is a Member of the [Triple Nine Society](#) and the current Editor of its journal entitled [Vidya](#). He discusses: “Vidya” as a term; the importance of Vidya; current membership of the Triple Nine Society; a society in its values manifesting the good and the bad; trajectory of Vidya; inspirations; the more and less intelligence and the impacts of boredom on the former grouping; intelligence as important factor apart from other in a general way; and the main negative traits of the highly intelligent.*

**Scott Douglas Jacobsen:** So, “Vidya” is the Sanskrit term for learning, or some close equivalent. Any idea as to why this was the originally selected term for TNS?

**Justin Duplantis:** You are correct. As to who selected this name and why, I am unsure.

**Jacobsen:** How is Vidya “the glue and the duct tape that holds TNS together”?

**Duplantis:** Vidya plays an integral role in TNS. Although there are regional and international gatherings, many do not attend. Seeing as how it is a social club, the members interact virtually. One thing that I have implemented is a “New Members” section. This allows for new members to include a biography about themselves, along with their contact information. The hopes is that other members will read it, find relatability, and reach out. Additionally, there are members that simply do not get involved, so the bimonthly issues are the only real contact they have with the organization and their fellow members.

**Jacobsen:** What is the current membership of TNS, e.g., demographics, national representation, sex and gender split, etc.?

**Duplantis:** We do not track membership demographics to that degree. We have members all over the globe, with the majority residing in the US and Europe. TNS has been in the range of 2,000 members, for some time.

**Jacobsen:** What makes a good society? What makes a bad society?

**Duplantis:** A society is defined by its ethics and integrity, as a whole, and down to its individuals.

**Jacobsen:** When you’re looking at the trajectory of the content of Vidya, everyone editor has a style and a focus. We try to be as broad and inclusive, but we have limitations as human beings. If you reflect on personality, temperament, and abilities, what will be the expected projects, initiative, publications, and foci within Vidya?

**Duplantis:** I have always tried to be as inclusive as possible and give as many people an opportunity to share. In addition to the “New Members” section, I encourage the members to send in a business profile to advertise their company, send letters to the editor to be responded to, submit articles, and even send in art in all forms (ie short stories, poems, pictures of their paintings, etc.).

**Jacobsen:** Who inspires you?

**Duplantis:** I have a good friend that suffers from mental illness. Each day is a struggle and fight that he wages against it. He has a strong entrepreneurial spirit and has established a number of

businesses. He is not afraid of failure. I, on the other hand, am terrified of it. I have aspirations of being a business owner, at some point. The small amount of confidence I possess is due to seeing his enthusiastic and fearless approach.

**Jacobsen:** What happens when the less intelligent become deviant, criminal, and destructive? What happens when the more intelligent become the aforementioned?

**Duplantis:** My theory is that the highly gifted enter criminal enterprises out of boredom. They are seeking a thrill and have been unable to find it through the educational system. If they were challenged and their interests realized, their potential could be fulfilled, rather than wasted. I am hopeful that my research will not only reinforce this theory, but give me the data to approach the educating of the gifted in an entirely different way. They can no longer be the lost segment of society, much like the autistic were a decade ago.

As for the less intelligent, much of it has to do with the environment in which these individuals are raised. At the end of the day, financial stability is a driving factor. People want to make the most money possible, doing the least amount of work. The irony is that a full-time employee of a fast food restaurant has a significantly higher income than an entry-level drug dealer. Educating the youth and showing them this research and statistics may help in reducing the number of individuals, on the opposite side of the bell curve, from entering that lifestyle.

**Jacobsen:** What seem like established facts about intelligence in psychological literature? What makes intelligence one trait among many others needing a great deal of balance amongst the litany of positive human attributes available in the human palette of talents?

**Duplantis:** I think that question in itself shows the general viewpoint on intelligence. I was in that camp once. I saw intelligence as a singular attribute, like athleticism. It is not. Being an athlete is independent. Intelligence is not. Athleticism does not effect every aspect of a person's life. The average IQ is 100. If we take the same deviation on either side of the curve, let's say 55 points, we have IQs of 45 and 155. The population easily looks at an individual with an IQ of 45 and draws a consensus that their profound delay will impact every aspect of their life, indefinitely. They are given resources to aid in their integration into society. Conversely speaking, when the highly gifted are looked at, intelligence is all of a sudden a single attribute. This is illogical. Just as the mentally delayed have a set of common characteristics that make it difficult for them to seamlessly integrate into society, so do the highly gifted.

**Jacobsen:** What are the main negative attributes, personality traits that can develop among highly intelligent women and men?

**Duplantis:** I prefer not to call any attribute negative. In moderation, they can all be seen in a positive light. With that said, there are some that certainly make relationships and societal integration more challenging. The three that come to mind are: extreme thinking, emotional sensitivity, and high moral standards. These make things difficult, as they go against our very culture.

Extreme thinking is seeing things in black and white. There is no gray. This is a common characteristic among the highly gifted and is certainly a struggle. The culture is one of flexibility. These are the rules, with the exception(s)... Finding justifications for exceptionalities is, at times, impossible.

Emotional sensitivity leads to being labeled "dramatic" or an over-reactor. I surmise this is related to extreme thinking in that there is no gray in hurt. You either wronged me or didn't. The levels of hurt are not present. It is either pain or no pain. There is no delineation. This leads to

being perceived as sensitive, but also makes it appear as though the bigger things are taken in stride.

High moral standards are also interwoven with extreme thinking. Something is right or wrong. If one sees smoking as wrong, it is still wrong even when drinking. The justification for lowering moral standards, situationally, cannot be rationalized.

These views are in stark contrast to how society sees things. Society is made up of many shades of gray. Having such a divergent mindset makes relationships and societal integration difficult.

### **Appendix I: Footnotes**

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

[2] Individual Publication Date: May 8, 2020: <http://www.in-sightjournal.com/duplantis-three>; Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-is-sues/>.

*\*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 Intelligence, Genius, and Philosophy (Part Two)

2020-05-08

**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: media, genius, and high intelligence; evading public presence; crappy mood as a trait of geniuses; deductive logic; expansion of partials, relatives, and invisibles; science as partials, relatives, and invisibles; the supernatural; living in a multidimensional reality; intuition; genius and theological thinking; theology and the advancement of the material conditions of human beings; cognitive generalism; Ancient Greece generating geniuses; extrasensory perception as an experience and not a reality; meta-intelligence and mystical states; belief behind begging God; nothing making reality ultimately real; empirical and rational traditions of the world; a soul; being an obsessive individual; punishment of geniuses; genius as a quality in itself; other forms of reasoning; inductive and deductive logic; discovering principles of existence; genius and simplicity; societies and genius; restricting genius; genius and excitability and hallucinations; fetishization of genius gone wrong; intelligence; genius; fake genius; intelligence and genius; real genius; how societies destroy genius; genius; common traits of genius; lunatics; and the criteria entering into the “theoretically defined constructs.”

**Scott Douglas Jacobsen:** Let’s talk about intelligence and genius, by the nature of high intelligence combined with unique qualities and cultural factors, there can be a conflation between high scores on intelligence tests and then the idea of genius. The media loves stories on geniuses, as we see with Marilyn vos Savant or Robert Jarvik, M.D. We see these trends in the public mind with an individual who scores high on an alternative I.Q. test or on a mainstream intelligence test, and then media, as per the desire for a good and unusual story, cling to this with all their journalistic might and then want the interview. Sometimes, they get them. What is the fascination of the media with genius and high intelligence?

**Christian Sorenson:** I believe that commonly genius and high intelligence represents for society and then to media a sort of “fetish.” In this sense, they’re forms of “objects of desire,” which are invested with power, and therefore this functions analogously to sexual objects, and for that reason causes fascination of the media.

**Jacobsen:** How do some, like yourself, evade explicit public presence? I am aware of a few who go for presence and then pretend as if they don’t, get it and don’t want it and then simply live with it, or do go for it and don’t care a smidgen about the other aspects, even social or personal consequences, as in only caring about the coverage for the sake of the coverage. Even at the blip-score highest measured levels (rarity of 1-in-30,938,221,975 people out of the general population, or 198 on S.D. 15), as in the case of the Non-Verbal Cognitive Performance Examination (N-VCP) designed by Dr. Xavier Jouve, published in *Cerebrals Online Journal* Issue 11 & *Gift of Fire* Issue 129, and scored very high on by Dr. Evangelos Katsioulis, M.D., Ph.D. (who was friends with Dr. Jouve), there is a lifelong presence in the media on the personality level and a Greek journalist fascination with the psychiatrist. While to the vos Savant & Jarvik example, she has only given a few interviews outside of productions in *Parade Magazine* at any reasonable

length to discern views, attitudes, and sensibilities. In them, she matches Mencken's commentary comparison between men and women with men as more sentimental and vain while women have far more sense as the "supreme realists of the race" (species).

**Sorenson:** Evading explicit public presence not necessarily means you're doing so with "high profile," and the opposite neither does it. "In essence" what I would evade from the explicit public presence, is to consent with being cathectized of "something" in this context, that could turn me fascinating.

Even though they have existed societies like the period of "golden thought" in Greece, where it was likely that geniuses were venerated, the result has invariably always been the same, sometimes coming to them to pay with their lives, like Socrates or more recently C. Dickens. The point is that societies are not prepared "to hear" what geniuses have to say, they are not ready to hear the "truth." This last as it is revolutionary and disruptive, puts the "establishment" at risk, and therefore this is dangerous because it constitutes a threat.

**Jacobsen:** Why "crappy mood" as a common personality trait of geniuses?

**Sorenson:** Because they feel that everything around them is going extremely slow, and that makes them impatient and exasperated. Also because it frustrates them, not to be heard at one moment, and that later the facts show that they were right.

**Jacobsen:** Does the secondary nature of deductive logic make it less refined while rarer in our species?

**Sorenson:** It is less scientific, since its starting point is an "eternal and universal essence" that doesn't follow any method. Indeed, it is rarer, in the sense that requires greater ability to make logical inferences from general principles.

**Jacobsen:** Can you expand on "partials, relatives and invisibles"?

**Sorenson:** Study objects are theoretically defined constructs; therefore, they don't correspond to any real object. They are relatives, because they can be redefinable, they are partials since they integrate different aspects that together do not correspond to any real object as such, and they are invisible for the reason that they constitute abstractions.

**Jacobsen:** How do objects in science boil down to "partials, relatives and invisibles"?

**Sorenson:** Because in my opinion reality is inaccessible, and "hermetic," and then it becomes necessary to build study objects through "noetic consensus," which I can only know indirectly from these, that actually are artificial instruments. In other words, it is only after the "operability" of the use of them, that I can confirm that the "consensus" is correct.

**Jacobsen:** Who do you mean by "channeled without interference" for better understanding regarding the supernatural?

**Sorenson:** That is necessary to "empty" the mind and block discursive thought, by adopting a purely contemplative attitude, "like a lover waiting for his beloved."

**Jacobsen:** How are the boundaries between intellective intuition and extra sensory perception dim? Is this a conceptual gap rather than a claim to the reality on the former and a fantasy on the latter, or both?

**Sorenson:** We live in a multidimensional reality, and indeed ourselves are “matter and not-matter” at the same time. Actually, there are no limits between the worlds that make up these dimensions. It is we, who create these limits through the intelligence that is matter, in the biological sense of the term, but when we activate the extra sensory perception, intelligence turns to its service, the boundaries fade, and the “connection” to the whole is established.

**Jacobsen:** What is intuition?

**Sorenson:** It is the “meta-intelligence,” the closest thing to a “mystical state.”

**Jacobsen:** Many geniuses spent their lives thinking about heaven and hell, and the names and traits of God. Why?

**Sorenson:** Because as me, they are “obsessives.” Both, hell and heaven, and God, generally have to do with what comes after life ends. Obsessive individuals, have a conflict with death, and in consequence, usually geniuses have it too.

**Jacobsen:** Many other geniuses spent their lives on thinking about the advancement of the material condition of human beings. Why?

**Sorenson:** Because they are “lesser geniuses.”

**Jacobsen:** What, in real terms, provides more benefit to the great mass of people – thinking about heaven and hell, and the names and traits of God, or thinking about the advancement of the material condition of human beings?

**Sorenson:** I think that both, though the former is at the service of the last. Despite its need to distinguish something. When the former regards “the oppressed,” it is to “anesthetize their conscience,” and to beg God to save them from this hell. While when this is related to “the oppressors,” its also to “anesthetize their conscience,” but... To lighten their anguish, because life is “on the final countdown,” they need to beg God for not ending up in hell.

**Jacobsen:** Are human beings cognitive generalists in which differences in measurements of intelligence amount to mere differences of fidelity of the generality?

**Sorenson:** Human beings are generalists and “singularists” cognitives, and both are in double sense. The fact of being in that way, regarding intelligence, remarks indeed essential differences of fidelity with generality.

**Jacobsen:** Why did Ancient Greece venerate geniuses?

**Sorenson:** Generally, they did, nevertheless some were made to pay with their lives for seeking or have found the truth, no matter they were right. They tend to worshiped the geniuses, because the Greek culture was a humanistic and anthropocentric culture that, unlike the Christian culture, did “not demonize” the reason, or the fact that geniuses were special individuals.

**Jacobsen:** Do you believe in extrasensory perception as a reality? How do you define extrasensory perception in a more comprehensive and precise meaning?

**Sorenson:** I believe in it, as an experience not as a reality. It is the result of a “noumenic identification” with the whole to form the “one” in the sense of unity.

**Jacobsen:** Can you elaborate on the “meta-intelligence” and the associated “mystical state” of mind implied there?

**Sorenson:** “Meta-intelligence,” is a rational action that dispenses of reasoning as a cognitive

process and, therefore, captures in an instant abstraction the formal quality of being itself. A mystical state, is a “reminiscent” experience, in which a supposed condition is revived, since once, we lived with entities that were eternal.

**Jacobsen:** Is fear of a hell and punishment, and a god, a major reason for the belief in one, in line with the comment of ‘begging God’?

**Sorenson:** That is rather a consequence, since fear is due to the anguish, because one feels in front of a “unbearable lightness of being.”

**Jacobsen:** If reality amounts to something, at bottom, inaccessible and hermetic with the requirement of “noetic consensus” for the study thereof, what makes reality real?

**Sorenson:** Nothing, because indeed, there is a barrier between the subject who knows and reality as a known object. For this reason, between both, there is only mediation, an indirect relationship, which is given and it is determined only by the level of operability of the “noetic consensus.” In other words, if what is empirically verified corresponds to what was previously defined, then we can confirm that there is a “consensus,” because we are understanding the same thing, but not a thing can assure me that the last effectively corresponds to reality.

**Jacobsen:** Following from the previous question, how does this bring together the empirical and rational traditions of study of the world?

**Sorenson:** I believe that empirical and rational traditions, indeed represent rationalism and therefore modernity, while what I propose represents a perspective, that although it is not irrational, it is “postmodern,” in consequence they hardly could come together.

**Jacobsen:** What dimensions comprise the basic dimensions in the “multidimensional reality” mentioned before? I am speaking, of course, of the more than three spatial dimensions and one temporal dimension. I mean interpretations of nature too, qualities of it.

**Sorenson:** I feel that the dimension of “soul,” not necessarily in the sense of divine breath or transcendent spirit, but as a “body” which in turn is an object, of who it is possible to get an “idea.”

**Jacobsen:** Do you consider yourself an obsessed individual?

**Sorenson:** An obsessive individual, rather than an obsessed one. In my opinion they are not equivalent, since the former represents a “floating condition,” while the last supposes an “object fixation,” and therefore, can indicate something very different.

**Jacobsen:** If you take the revolutionary nature and impact on societies of geniuses, and if you take the increased complexity of societies, do geniuses seem more likely or less likely now? In that, societies remain far below human upper limits to permit the emergence of new genius or societies are too complicated to see as many true geniuses when societies were less complicated.

**Sorenson:** Even though they have existed societies like the period of “golden thought” in Greece, where it was likely that geniuses were venerated, the result has invariably always been the same, sometimes coming them to pay with their lives, like Socrates or more recently C. Dickens. The point is that societies are not prepared “to hear” what geniuses have to say, they are not ready to hear the “truth”. This last as it is revolutionary and disruptive, puts the “establishment” at risk, and therefore this is dangerous because it constitutes a threat.

**Jacobsen:** Is genius almost an emotional, instinctual quality more than a quality of intelligence?

In that, intelligence merely amplifies other human qualities.

**Sorenson:** Genius is not a quality of nothing, therefore exists in itself and not in something as qualities do.

**Jacobsen:** Are any other forms of reasoning from inductive and deductive valid to you, e.g., paraconsistent logic or dialetheism?

**Sorenson:** Both aim to go beyond consistency or mitigate contradictions. For me they are indeed valid, despite they're not true forms of reasoning.

**Jacobsen:** How would the development of intelligence as an inductive and deductive logic directed towards particular problems, together, evolve?

**Sorenson:** Inductive more than deductive logic, due to its starting point of study, has more chances of evolving because it's directly related to scientific method.

**Jacobsen:** How did these capacities transition from regularities in narrow ancestral environments and more into discovering general principles of existence seen in the sciences?

**Sorenson:** As a challenge, since science increasingly has to open towards working with study objects that are more partials, relatives and invisibles.

**Jacobsen:** Why is the presentation of solutions "as simple as possible" the key hallmark of a real or true genius?

**Sorenson:** Because perfection is simple, in consequence genius is more close to the former.

**Jacobsen:** How do societies work to foster genius, when or if they do?

**Sorenson:** Societies should do that by integrating geniuses more, but that doesn't reflect actually and currently what societies do, or what they have done in the past.

**Jacobsen:** What types of societies appear to have eliminated geniuses altogether now?

**Sorenson:** Specially those theocratic societies with strong fundamentalist beliefs.

**Jacobsen:** How do lower threshold for excitability and deeper saturation of sensory and internal representative information of the world help build richer networks of understanding of reality? Is this more conducive or less conducive for hallucinations, misrepresentations of reality? We hear lots of tales of ghosts, angels, whole spiritual realms. Yet, many of the more sophisticated classes of people in history have devoted lives to the investigation of these representations of the world.

**Sorenson:** If they can be channeled without interference, then they can help to build richer networks of understanding. Boundaries of intellectual intuition and extra sensory perception are dim.

**Jacobsen:** Is there an even greater fetishization of genius or the highly intelligent gone wrong – a juicy journalistic story?

**Sorenson:** Yes, when they attract attention and produce fascination for their rarity.

**Jacobsen:** What is intelligence?

**Sorenson:** It is the procedural capacity of thought to elaborate reasoning in an inductive and deductive sense facing a certain problem.

**Jacobsen:** What is genius?

**Sorenson:** It is someone who disregarding of formal reasoning, is able to come out with a solution through instantaneous intellective intuition.

**Jacobsen:** What is a fake genius?

**Sorenson:** Someone who scores an IQ much lower with a mainstream test than with a high range one.

**Jacobsen:** What relates intelligence and genius?

**Sorenson:** Nothing, because it is not something related to a quantitative dimension but to a qualitative nature.

**Jacobsen:** What are the elements of genius? The components bringing about that which we title with the exalted status of (real/true) genius.

**Sorenson:** The extremely rare ability to solve extremely complex problems, without following any sequence, and through solutions that are as simple as possible.

**Jacobsen:** How do societies, typically, function to destroy genius?

**Sorenson:** Thermodynamically speaking, by operating as closed systems. Since genius tends to produce revolutionary changes in societies, they see on them a threat that compromise their balance, and for this reason, they occupy mechanisms of resistance and opposition in order to neutralize and exclude geniuses who finally disappear.

**Jacobsen:** What can foster genius?

**Sorenson:** Curiosity and a desire to learn from them.

**Jacobsen:** What are the common personality traits of genius?

**Sorenson:** Extreme sensitivity and susceptibility, and the fear of being isolated and rejected.

**Jacobsen:** Why are some people lunatics while still intelligent, even highly intelligent? The statistical outliers in both intelligence and mental illness.

**Sorenson:** Indeed. If on the one hand, there is the architecture and functioning of their central and autonomous nervous system, that operates with lower stimulus which lead to greater hyper-reactivity and saturation. And on the other side, there are often hostile environmental variables. Then, it is easy to understand, why endogenous and exogenous variables make them more prone to mental illness.

**Jacobsen:** What criteria enter into the composition of the “theoretically defined constructs”?

**Sorenson:** The criteria of “phenomenon” and “reduction of the phenomenon”. What I mean with the last, is that it is necessary to place the “phenomenon” under study between two “parentheses”, as if they were two brackets. This produces a cut and delimitation effect in reality, which develops naturally through a continuum of phenomena. It is analogous to what happens with a movie, and the scenes that individually structure it, and therefore, it would be through this “reduction”, that the object would later be definable as an object of study.

## **Appendix I: Footnotes**

[1] Independent Philosopher.

[2] Individual Publication Date: May 8, 2020: <http://www.in-sightjournal.com/sorenson-two>;

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

## An Interview with Jason Robert on Background, Christianity, and Christ (Part One)

2020-05-15

**Jason Robert** grew up in Orange Country, California, where he also currently resides. He holds a degree from the Massachusetts Institute of Technology (MIT). He directs a non-profit Christian ministry and has written nine books. He is a people-person and enjoys spending time with friends and family. He discusses: conversational opener; family heritage; family life; faith as part of earlier family life; formative moments; important moments in higher education; lessons from work; touching moments in life; faith in Jesus; and a personal relationship with God and Jesus Christ as “LOVE.”

**Scott Douglas Jacobsen:** Hi Jason! Thank you for taking the time to participate in the series with the others, as you have valuable contributions to make in the overall narratives and views provided here, I can note the consistency of well-considered and thoughtful divergent opinions on all manner of subject, which can make for vibrant community life for the individuals who wish to find this in some of the high-IQ communities. Firstly, let us give emphasis on the personal narrative for you, as this becomes an important part of the groundwork, the story of you. What is some family history? Only have to provide as much data as you feel comfortable placing in a publication.

**Jason Robert:** Thank you, Scott.

**Jacobsen:** Are there any points of this family heritage that stuck throughout life for you? I mean in terms of a sense of identity, of self, stretched across the vast expanse of time for family, even centuries.

**Robert:** The Robert name comes from the French quarter of Switzerland where my family has lived for hundreds of years. We were a great family of painters. My uncle, Leopold Robert, is featured in the Louvre. And my Grandfather, Leo-Paul Robert, was a very influential Christian painter in Switzerland. I have not inherited a talent for art from my family, however. On the other hand, I value our rich Christian heritage which I can trace back seven generations.

**Jacobsen:** When you reflect on some family life as opposed to some of the things in the deeper family history, what were some of the warmer memories from childhood?

**Robert:** I remember my Dad leading me to the Lord when I was three years old and growing up in a Southern Baptist church. I can still remember worshiping God in my childhood at church and feeling his wonderful love for the first time. I still think of those days with fond memories.

**Jacobsen:** As I am aware, you are a person of faith. Was this part of earlier life and in the family?

**Robert:** Yes.

**Jacobsen:** What were some formative moments of adolescence when it's, as for many, a time of turbulence and rapid physical development and mental maturation?

**Robert:** I was only interested in sports during my childhood. I played football and basketball competitively all throughout my childhood and adolescence. It wasn't until being introduced to Algebra as a freshman in high school that I developed an interest in academics, primarily mathematics.

**Jacobsen:** What were some important moments in higher education and achievements there too if any?

**Robert:** I was accepted to MIT as part of the class of 2003. I worked hard in college there and was very intellectually satisfied there. I graduated in three years with a degree in Management Science and a concentration in Finance. I was, however, not relationally satisfied at school. Pulling some of those guys away from their desks to go have a fun time in the city was like trying to pull a rusty nail out of a 100-year-old train track. Though I made a few friends at MIT, I did most of my socializing at Harvard where I was part of an inter-collegiate Christian group called Real Life Boston.

**Jacobsen:** As you began to enter the formal working world, what were some important lessons gathered from the experience for you? The life lessons any individual with academic talent, or not, can benefit from in the longer term, setting them forward with certain sensibilities and images of a wider range of the possible lives to live in a society.

**Robert:** I left college with a degree in Finance, but I soon learned that I knew nothing about starting a business or leading other people. This is where guest-speaker at the Sloan School of Management, the billionaire Warren Buffett's advice came in handy, "If you are smart enough to get into this school, you are smart enough to make it without this school. Find a mentor that is doing what you want to do and learn from them." Buffett's advice back in the Spring of 1999 as been paying me dividends ever since I started using it after I graduated. You see, there's a difference between being book-smart and life-smart. What I never learned in school was that I needed to learn to become life-smart. Buffet's advice has greatly helped me in this as I have employed it. In fact, it is still helping me now, over 20 years later. There is just so much to learn and many great people to learn it from!

**Jacobsen:** Since you're more established professionally, intellectually, and emotionally in life, what have been some touching moments in life, which you'd recommend for others to potentially aim for in their lives? In one sense, the things valuable to individuals with a religious faith. In another sense, the things valuable to anyone, faithful or not, men or women, at some point in life, so as to become more well-rounded in their approach to life.

**Robert:** If you are religious and share my Christian faith, I would encourage you to pursue God's Spirit through God's Word, the Bible. You see, there are spiritual people and there are mature people, but there are very few spiritually mature people. If you do not share my faith, I encourage you to discover the universal laws that Providence has put in place and can be discovered through the people you meet, the books you read, and by reflecting on the lessons that life presents us all with.

**Jacobsen:** Let's set some of the stage for the next part, a focus will be on religion and philosophy, potentially extending in social and ethical views. To use the appropriate verbiage and tone, how does faith in the Son of God, Jesus Christ, and His redemptive sacrifice on the Cross influence every part of life – body, mind (intellect and emotions), and soul – for you?

**Robert:** My faith in Jesus influences my life by providing me with the hope of eternal life. On a daily basis, my faith provides me with a framework for learning, growing, and improving my life as well as the lives of those around me.

**Jacobsen:** What is Christianity to you? What does being a follower of Christ mean to you? What does living as a Christian do for you?

**Robert:** Christianity is faith that Jesus Christ is the Son of God, died on the cross, and rose on the third day. If you believe that, you have eternal life now – a relationship with God and Jesus Christ based on LOVE. Being a Christian means following Christ's commandments to love God and others. Living as a Christian gives me a purpose because God has given me spiritual gifts that he uses to bring both me and others joy.

### **Appendix I: Footnotes**

[1] Author.

[2] Individual Publication Date: May 15, 2020: <http://www.in-sightjournal.com/robert-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 Giuseppe Corrente on Intelligence Measurements, Italy, Scholastics, and MIUR (Part Four)

2020-05-15

**Dr. Giuseppe Corrente** is a Computer Science teacher at Torino University. He earned a Ph.D. in Science and High Technology – Computer Science in 2013 at Torino University. He has contributed to the World Intelligence Network's publication [Phenomenon](#). He discusses: Scholastica in Italy; non-identification of the gifted; intelligence in Italy; selection criteria in academics; MIUR; valorization of Ph.D.; poor quality control mechanisms in Italy; school directors reflecting some of the aforementioned; and the basis for the personal opinions.

**Scott Douglas Jacobsen:** For the scholastic system in Italy, what is the level of inclusion of the wider international community at the postsecondary level?

**Giuseppe Corrente:** We are not attractive as funds and also because of not English country language for foreign students and post-docs. For ten Italians that go abroad, the so-called 'fuga dei cervelli', I suppose there is only one or two foreign students that come to Italy.

**Jacobsen:** The gifted are either helped or not. Before this question is answered, implied, they're either identified or not. How is testing and identification of the gifted and talented in Italy?

**Corrente:** They are not identified here. In Italy, there are only a few exceptions in which some programs for the gifted experiments, but there is no screening of the scholastic population searching for them.

**Jacobsen:** How is intelligence defined in the Italian context? South of the Canadian border, obviously, intelligence is seen as IQ and IQ is seen as the be-all and end-all of intelligence and its identification.

**Corrente:** The most note tool for IQ testing is WAIS-IV, but I don't know if it was adapted to scholastic screening or not.

**Jacobsen:** How does this view of intelligence in Italian society influence its selection criteria in universities and considerations of the gifted and talented in Italian society?

**Corrente:** One of the first reasons of mobbing in Italy is that some heads don't tolerate being overcome by no one of their employees, also if talented or gifted or overall if talented or gifted. One's consideration and prestige can be earned only after reached a good social level, and only if one can express his own talents, and this in Italy is not easy. The universities, the companies, the political and artistic elites are all closed groups and often, not ever but often, it is that more one has talent more he is opposed.

**Jacobsen:** Why did the government decide to split the MIUR into school and university?

**Corrente:** In the government's opinion it is to focus better on the specific problem of these two strategic parts. Politically it has been an answer to the previous minister's self-resignation. He dismissed himself because of a lack of funds from the Italian government for university and school compartment.

**Jacobsen:** What about the valorization or less of the Ph.D. as a title in both public administration and instruction in non-academic systems in Italy? Any thoughts there?

**Corrente:** It is only from a couple of years that in Italy exists the “Comitato per la valorizzazione del dottorato”, it is promoting the Ph.D. title also outside Academic life and career. There is a need for high competence both in the industry system that in Public Administration, and also inside schools, while the academic jobs are becoming the exception also for who has a Ph.D. title. It is correct in my opinion to not waste and to valorize excellence and expertise promoting the valorization of Ph.D. title also outside Academia.

**Jacobsen:** What are some of the indications of poor quality control mechanisms in the school systems in Italy?

**Corrente:** Fioramonti's self-discharge from MIUR's (Instruction, University and Research) minister position in December of 2019. There are decades that this compartment has fewer funds than necessary, he asked three of 24 billions of euro calculated for renewing and to really invest in schools, university and research usefulness. No one euro was dedicated to these needs. He published a strong Facebook post and discharged himself proudly. Because of this scarcity of funds the quality of the whole MIUR compartment is compromised, the controls are penalized also when urgent, and the quality or control general system null.

**Jacobsen:** Following from the previous question, how is this reflected in the school directors in Italy?

**Corrente:** Now the directors of Italian schools are as a manager or navy pilot with no guide or central control. It depends on single if some school reaches a good quality, but no great organization can be without some form of central control.

**Jacobsen:** What is the basis for these opinions of yours?

**Corrente:** In 2017 the Instruction system cost in Italy was less than 1% of the whole public costs, while German, United Kingdom and France spend about 10% of their public costs. In Italy, there are about 190 school inspectors, not enough for the scholastic system of Italy, a country with 60 million persons. The scholastic control system would also promote the improvement of the whole scholastic system and society, but with these numbers nothing of this can be done.

## **Appendix I: Footnotes**

[1] Ph.D. (2013), Science and High Technology – Computer Science, Torino University.

[2] Individual Publication Date: May 15, 2020: <http://www.in-sightjournal.com/corrente-four>;  
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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 Matthew Scillitani on Other Considerations for High-IQ Societies (Part Five)

2020-05-15

**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](mailto:mattscil@gmail.com). He discusses: high intelligence as a basis for community; other bases for community; needs met by these communities; healthy community; unhealthy community; Mensa International, Intertel, Triple Nine Society, Prometheus Society, and the Mega Society for safe starts into high-IQ communities; community and camaraderie; safety precautions; founding a group; lack of collaboration and communication; individualism; Keith Raniere; communication gap more as a social gap; and mental health examinations; professional path; relationships; systems of American governance; America as a top technology competitor; the next decades; favourite political philosopher; favourite economic philosopher; human nature; and a pragmatic extension of this understanding of human nature help refine our political, economic, and social systems in society.

**Scott Douglas Jacobsen:** Thank you for continuing to take the time for this ongoing series. Recap: we talked about personal history, political extremes, God, and some more. This round, I want to focus on community. The sense of coming together for a common cause or becoming part of a common group for a variety of reasons, and healthy community versus unhealthy community. To take the obvious example here, we have the high-IQ communities gathered on, basically, one metric identified with a composite identifier, intelligence quotient or IQ. Is this a reasonable or an unreasonable basis to form communities for individuals with high measured intelligence?

**Matthew Scillitani:** I think it makes sense to form communities based on certain traits, especially intelligence. The unfortunate problem that all I.Q. societies face is either lack of collaboration or communication altogether. If we put our heads together, I'm sure we could accomplish fantastic things and change the world for the better. That will probably never happen because of the individualism we see in high-I.Q. societies though.

**Jacobsen:** Others form a community, not on intelligence but, on common scientific, political, or other interests to them. Is this reasonable or unreasonable as the basis to form community?

**Scillitani:** This can be good or bad depending on what the common interest is. Lots of pseudo-scientific communities form and keep the members there trapped in a never-ending delusion, isolated from reality. These groups include Flat-Earthers, Anti-Vaxxers, Holocaust deniers, and the like. Political communities aren't necessarily bad but can be just as bad as pseudo-scientific ones. When we only interact with people with the same opinions it becomes a problem, especially when those opinions are backed by strong emotions. Every political party has flaws, but the members may find them hard to find and ultimately accept when joining such groups.

Productive communities like the ones that perform community services, do book readings, study, have diverse views on the same topics, and so on are extremely important.

**Jacobsen:** Looking at either case, what needs are met in these communities?

**Scillitani:** I think the three primary needs met by these communities are socializing, altruism, or to reduce cognitive dissonance. I spoke of the latter a few times in previous sections and it also applies here. Flat-Earthers, for example, are told by normal, rational people that their beliefs are absurd. This produces cognitive dissonance: they believe they're correct but everyone tells them they're wrong. To reduce that cognitive dissonance, they may either believe that they are, in fact, wrong or believe everyone else is. Often, it's the second option that's picked and joining groups with other irrational members with the same beliefs helps maintain the delusion.

**Jacobsen:** What defines a healthy community?

**Scillitani:** Any community that helps its members or non-members is a healthy one. That could mean a lot of things, and some examples are (diverse) scientific communities, community service groups, and fitness communities.

**Jacobsen:** What defines an unhealthy community?

**Scillitani:** Communities that feed their members delusions and harm members or non-members are unhealthy ones. These communities, even ones that seem innocent enough, can be dangerous and evolve into cults.

**Jacobsen:** Based on entering some of the communities and taking the larger view of the political and social dynamics of the high-IQ communities, have these been more or less successful than the comparable communities organized around different principles and entrance criteria?

**Scillitani:** On the whole, I think the fitness communities I've joined were much more successful than any of the I.Q. societies. In fact, most communities work better than them but only because of the great interaction and collaboration between members. High-I.Q. communities could be a wonderful thing if we all put our egos aside.

**Jacobsen:** Over some of the history of Wikipedia and its apparent internal debates on the nature of IQ, high-IQ societies, personalities, and the like, they appear to have narrowed down the search to five main societies with the longest, most robust histories, and the best records for the establishment of different segments of high-IQ communities: Mensa International, Intertel, Triple Nine Society, Prometheus Society, and the Mega Society. For a safe search for individuals wishing to enter into the communities, as a start, those seem the safest. What criteria should individuals at 2-sigma through 6-sigma incorporate into searching for societies for them? Those aspects of the community worth valuing if individuals wish to join them.

**Scillitani:** Probably society age, location, and interaction level. Older societies aren't necessarily better but are usually more reliable than are newer ones. It's beneficial for societies to have a physical location near the prospective member for in-person meet-ups. The interaction level should also be one that the prospective member is comfortable with. Some societies have meetings or group discussions daily, some monthly, and others even less often. Once a prospective member decides what distance and interaction level they're comfortable with they should begin their search by seeing how often the society's meet-ups and journals are posted.

Of course, I.Q. cut-off for inclusion may be important too. Someone with an I.Q. of 175 may not want to join a society with a cut-off of I.Q. 130, for example.

**Jacobsen:** What community sense and camaraderie can high-IQ individuals get somewhere else than high-IQ communities?

**Scillitani:** Probably in science, philosophy, or any other community that requires higher intelligence.

**Jacobsen:** For problem personalities, cults of personality, literal cults, cult-like entities, aggressive *ad hominem* and belligerently prejudiced behaviour, even abusive behaviour, anti-science propagandistic efforts, or individuals who lie about their IQs or their IQ scores (inflated or false IQ), how could the community identify, target, isolate, and marginalize such individuals or entities/organizations, as a safety precaution for the health of the overall community moving into the future? Although, bearing in mind, these communities remain extraordinarily niche communities while providing an important need for some members. Nonetheless, an encouragement of healthy communities can provide a positive image to the public for this niche set of communities for individuals with such an interest in them, as more gifted and talented people exist outside of them than inside of them while meeting socio-emotional and intellectual needs in any case.

**Scillitani:** Requiring multiple standardized (normed) I.Q. scores at or above the cut-off, expelling members whose behavior is clearly below that cut-off or is disruptive, and maybe even adding a mental health test before admission to filter out certain unsteady groups.

**Jacobsen:** Have you ever thought of founding a high-IQ organization? Even if not, what would its name, principles, mission, and values be?

**Scillitani:** No, I've never thought of that since there are so many others already. If I were to found one, the mission would be to gather intelligent, diverse, and collaborative people together for both socializing and problem-solving. I think an I.Q. cut-off of 135 (S.D. 15) or so would be good for that. It's high enough that all the members would be smart while also low enough that many people could join. I'd also try and form the society locally and, if it became popular, open up membership to different locations.

I also think many high-I.Q. societies have ridiculous or grandiose names, which I would want to avoid. Something simple like the *Thinker Society* may be good.

**Jacobsen:** Why the lack of collaboration and communication between high-IQ society members?

**Scillitani:** Too big egos, tendency towards individualism, and wanting not to look stupid. When someone's entire identity is formed around their intelligence and they have to collaborate with other smart people then they're going to feel a bit worried about saying something not-so-smart. I think that's one of the main reasons smart people choose not to collaborate – fear of looking dumb.

**Jacobsen:** Why is individualism a defining characteristic in the high-IQ societies and a problem for their integration towards singular goals of common substance, interest, and import?

**Scillitani:** It's not often someone with an I.Q. of 150+ can successfully share ideas with another person or group who understands them. For that reason, I think many of us share our thoughts with other society members rather than collaborate on solving problems.

**Jacobsen:** Keith Raniere was a recent terrible case of a known cult brought to some semblance of justice with finalizations ongoing for said justice. It shows a case where things can get really, really out of hand. I notice one trend. Why are more men founding these narcissism-driven 'societies' or 'foundations' and the like more than the women?

**Scillitani:** Personality differences relating to grandiosity and assertiveness. I think there are few

or no sex differences when it comes to narcissism but there are many more grandiose and assertive men than women. That also explains more male entrepreneurs, politicians, and the like. It takes some grandiosity to think someone should be rich, famous, or control others and it takes assertiveness to make it happen.

**Jacobsen:** What do you think the 30-point (S.D. 15) communication gap for intelligence? This may reflect the comment about someone with an IQ of 175 not wanting to join a group with a cut-off of 130.

**Scillitani:** I think any intelligence-based communication gap is mostly an excuse used by smart people who have too many dissenting opinions and are tired of being told they're wrong. If someone's really smart they should be able to express their ideas in such a way that even a child could understand them. When someone disagrees with me I know it's probably more a personality difference than an intelligence one. That's because even the smartest people on Earth have drastically different political, religious, and moral beliefs. It's easier to say "ah, they just disagree because they're dumb" than to admit one party may be suffering from my favorite term – cognitive dissonance.

That's not to say anybody can explain anything to anyone; just that the whole communication gap excuse is usually to remedy a hurt ego. I think that rather than a gap there's probably some requisite intelligence necessary to understand any particular concept. Maybe it takes an I.Q. of 124 to understand how memory is consolidated. If that were the case, as an example, then someone with an I.Q. of 125 explaining it to a person whose I.Q. is 120 would end nowhere. Even though there's only a 5-point I.Q. gap, the latter person can't understand how memory is consolidated no matter how hard they try.

While that's true for any concept, even the average person can understand most things if they're explained simply enough. In socializing, those topics should rarely come up anyway, so it's possible for someone with an I.Q. of 175 to get along swell with people whose I.Q.s are 50, 75, or even 100-points below theirs.

**Jacobsen:** Any proposed mental health examinations? Other than some loose questionnaire: "Do you hear voices?", "Do you think you're God?", etc.

**Scillitani:** An extensive one like the MMPI-2 (Minnesota Multiphasic Personality Inventory) would be my preference. The MMPI-2 has nearly 600 questions and takes the average person 2-3 hours to complete. Long tests like these are good because they tell us a lot about the prospective member, not just in their answers but also in their willingness to take the test in the first place.

**Jacobsen:** With your intelligence, why select the current professional path?

**Scillitani:** My professional path has changed a lot over the last few years. I was a research psychologist intending on working towards my doctoral degree but was disillusioned by the sorry state of American psychology. I went into business advertising and as a hobby taught myself how to build websites, which soon became my full-time job. I'm currently working on a few projects outside of web development that'll hopefully help me on my way towards an early retirement.

**Jacobsen:** Has this intelligence helped with development of friendships and more intimate relationships?

**Scillitani:** It's definitely helped strengthen relationships and mitigate arguments. However, my

introversion keeps me from having many friends in the first place. It's probably personality differences like that which determine the size of our social circles more than does our intelligence.

**Jacobsen:** What systems of American governance could use a facelift?

**Scillitani:** The judicial system immediately comes to mind. Most of our government requires reform but our judiciary is especially subpar.

**Jacobsen:** What makes America a/the top contender in the economic and technological sphere of the world?

**Scillitani:** Capitalism, unethical business practices, highly competitive markets, and so on. Unfortunately, our economic system, which is heavily criticized by about 2/5th of U.S. citizens, is the very reason we're at the forefront of technology. A country can have (near) economic equality or rapid technological progress, but never both. Competition and high financial rewards are like petrol in the tech engine.

**Jacobsen:** We live in the decade of transition from a unipolar/bipolar world into a political and economic multipolar world. What nations will continue to dominate the top of the international relations and economic spheres in the coming decades?

**Scillitani:** I'm not so sure what will happen and which nations will continue to do well. Many countries are close to or undergoing an economic or social collapse, the United States being among them. After that happens, it's hard to tell which countries will bounce back or stay down.

**Jacobsen:** Do you have a favourite political philosopher?

**Scillitani:** I only know of some but don't have positive opinions of them.

**Jacobsen:** What about favourite economic philosopher?

**Scillitani:** Probably Adam Smith. I'm not a proponent of a free market economic system but think Smith's ideas are interesting and very ahead of his time. Economics aside, he was also a very unique person that's worth learning about.

**Jacobsen:** What is human nature?

**Scillitani:** In a previous segment, I said there was a duality to human nature: consumers and producers. Most or all of us have traits of both, with a little more of one or the other. Consumers destroy while producers build. Sometimes destruction is necessary for growth, but a world without consumers may not be so bad. Producers also must consume but do so in a more elegant, refined way – in moderation.

**Jacobsen:** How can this a pragmatic extension of this understanding of human nature help refine our political, economic, and social systems in society?

**Scillitani:** By accepting that there is no best system of government or economics which will yield great results for every person. Meeting somewhere in the middle on most issues usually produces the highest rate of satisfaction while still never achieving a perfect system for everyone. Ironically, consumers, in spite of making the most fuss about their living situations, will be unhappy no matter what social, economical, or governmental system they're in.

## Appendix I: Footnotes

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

[2] Individual Publication Date: May 15, 2020: <http://www.in-sightjournal.com/scillitani-five>;  
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.*

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

2020-05-15

**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:** This is the last of the brainstormed topics: when profoundly gifted and talented and finding something worth their time and effort and intelligence for a life work (if they're lucky), and how society supports or destroys the profoundly gifted. We've covered a wide span of material. I am going to consider this the bees and hive finale. The real crux or fulcrum of the entire discussions focuses on the relation of the high cognitive ability minority in societies and the societies. As Aurelius said, "That which is not good for the bee-hive cannot be good for the bees" – good quote, probably true for the most part.

When certain bees get the opportunity to flourish to their full capacity, which appears sufficiently greater than the norm, what should be the criteria in the selection of life works worth their time, effort, and talents?

**Rick Rosner:** The glib answer, if they are so smart, they should be able to figure it out.

**Jacobsen:** [Laughing].

**Rosner:** I don't know how to answer that. In that, we know about really smart people – a few famous cases – who came up with theories that changed the world, or in other fields, e.g., wrote books or plays, whatever they're still revered for hundreds of years later today. I don't know that it is at all clear to those people of the time that that should have been their pursuit. A lot of stuff was circumstantial. Newton got sent home from school because there was the Plague. So, he thought about Calculus and Gravitation, which set the ground for theorization or later in life. Yet, he spent a lot of his life not researching that stuff. Einstein spent the second half of his life trying to come up with a Unified Field Theory and got nowhere with it. Darwin would have come up with his theory, except that he was hired to be the companion on a boat, a ship, that was doing a 5-year voyage around the world. So, the captain wouldn't get lonely because the captain tended to be depressed. Shakespeare was probably just trying to make a living as a showman and made some art on the side.

So, the idea of people of destiny can choose their destiny, or people can choose to become people of destiny; *I don't know if that is a legit thing*. I don't know if I can offer any advice about life choices for smart people. I can offer all sorts of advice on how to appear to be a genius and, maybe, get laid out of it if you're good at it or get some money out of it. But in terms of how to use actual genius, I am not sure that I know. I've suffered for not having the discipline to really get myself the proper grounding in the mathematics and physics that I need to think about math

and physics. I have taken some. But I have not studied it up to a doctoral level. I can't do a Hamiltonian or, off the top of my head, calculate an eigen function. Stuff that people should be able to do if they are going to do good physics. *If you want to do work in a field, then get trained in that fucking field*, but don't limit yourself to the field. Because, sometimes, what gives people an edge are differences in perspective via differences in background, but, again, that's a wild guess. It worked for Darwin. Will it work for anyone else?

**Erik Haereid:** The simple but not complete answer is "follow your heart". What motivates you? Answer that, and do it. If the answer is devastating for yourself or others, it's something wrong with your heart. Then use your intelligence to solve that problem. If it's still devastating, it's something wrong with your intelligence. I don't know what else to say. There are different kinds of motivations; it can destroy and it can heal society. But if you have that inner glow towards a goal that don't seem to be destructive, go for it; if you have a talent, it will flourish.

The society will probably never accept your talent and effort, if people can't see a benefit from it. E.g. many love different sports and athletes because they function as beacon; inspirations towards some goals people have. But geniuses' goals or means are often far away from inspiring. It's invisible and difficult to apprehend for ordinary people. It's odd. Until they are finished; the piece of art, the mathematical problem solved, the invention is obvious. It's like when a pianist or guitarist trains, which sounds disharmonic but is basic to make him or her play professional later. But to be virtuoso you have to practice and do all the stuff that most people don't understand and therefore reject. The resilience is part of making your talent come through. Don't give up even though people in their ignorance do what they can to make you do that. I think that's important. If you have that talent and initially believe in it, it's crucial to know that the social, other physical and mental obstacles are a part of the road. Maybe that's why so many talents get screwed. They can't look through the wall of bricks meeting them. It's difficult to maintain the motivation. Being aware of that could help you maintain your effort.

**Jacobsen:** Will there be a democratization of talent into the future with the emergence of more powerful computers and sophisticated applications for people to use?

**Rosner:** There certainly will because people will have more and more access to powerful information processing utilities. The smart people of the future will be smart not necessarily because they were born smart, but because they learned how to maximize the utility of the smart technology that is emerging. It will be democratized. There is already some of that. My standard example is Waze. Waze makes everyone a genius at getting where they want to go and not getting lost. If you don't want to use Waze, then use the GPS in your car past 2012, which will have some GPS Sat-Nav system. People used to get lost. Now, anybody with a phone doesn't get lost. That's a kind of democratization of ability. So, yes, everyone in the future will be both an idiot, from too much time on social media, and a genius from a bunch of apps.

**Haereid:** We are in an exponential technological evolution. Everything goes faster, and people thinks faster. People get more and more used to think abstract. The intelligence increases. We communicate more, and share thoughts and ideas. We explore worlds that are virtual, and see ourselves as a part of these realities. We have read fictions and fairytales and lived lives in such alternative realities for a long time. But now we are active inside these worlds. We contribute. We are not pure spectators. We create and communicate in the virtual and fictional universe in new and more complex ways, and that make us better to transform ideas into the real world.

We live using our internal four-dimensional map, creating the best estimations of reality. Using

technological additions to improve that map, is a part of being more intelligent. We develop tech that lessen the distance between estimations and reality. Our prejudgments and different believes are estimates, and they become more scientific or objectively accurate when we get more information that contributes to make us more convinced. When maps become better, they actually draw wood, water and mountain exactly at the spots where you experience wood, water and mountain in reality; we don't have to guess that much anymore. The new generation of maps are not limited to describe the static nature accurately, but also the moving figures. And also identifying and categorizing the moving figures; the different events. One can take pictures/videos of events and reality, from satellites, airplanes or locally, download it into the map and make it available for others as part of the map; the map converges towards objectivity. By searching in an extended part of our "brain", we will expand our internal four-dimensional map, and become more accurate in our estimations about the reality in those four dimensions. This is e.g. Google's business idea. Our internal and external technological brain is constantly expanding with help of our talents and intelligence, and everyone can and will use it.

It's also about recognition; people have to understand what's going on. When they do, they accept and internalize it. Then more people will nurture their own talents, and become more intelligent and contribute to technological advancement.

**Jacobsen:** What do you consider your lifework if you have one?

**Rosner:** It should be doing physics and coming up with or fleshing out the Information Cosmology. If it is my lifework, then I'm failing at it. Because I am not coming up with a complete enough or a persuasive enough theory. If I do not do better, and if it turns out to be true, then I will be a footnote to the guy who came up with a tight version of it.

**Haereid:** I don't have one, but what I think most about and have done the last years is how humans could benefit on exploiting and using each other's different abilities instead of marginalizing humans into an illusion of perfection. It's about control, and about loosen up and accepting diversity as an advantage instead of a hindrance; without losing control. If all could trick the brain to be curious instead of frightened, anxious and superior, we would improve as a species beyond the thinkable, I think.

**Jacobsen:** Rick, Erik, thank you both very much for the extensive effort, thoughtfulness, and time over these twelve sessions.

**Rosner:** Thank you.

**Haereid:** Thank you, Scott, it has been a pleasure.

## 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](mailto:LanceVersusRick@Gmail.Com), or a direct message via [Twitter](#), or find him on [LinkedIn](#), or see him on [YouTube](#)."

[2] Individual Publication Date: May 15, 2020: <http://www.in-sightjournal.com/haereid-rosner-twelve>; 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 Christian Sorenson on God, Genius, and Intelligence (Part Three)

2020-05-15

***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: “mystical state,” “reminiscent” experience; other forms of anguish; comparative sense of everything else as slow; a cognitive generalist without cognitive singularism; a cognitive singularist without cognitive generalism; a healthier pivot than impatient and exasperated in awaiting others’ catching up; Greek culture, Humanism, and anthropomorphism; the things Christianity “demonizes” and “angelizes”; Humanism and Greek notions of life; belief in an afterlife; religious afterlives; understanding oppressor and oppressed; predatory systems; some killed to find the truths; noumenic identification; unbearable lightness of being; Hegelian synthesis thinking; Schelling’s obscurity; favourite Mozart piece; limits of human science; non-irrational postmodern position; the way empirical and rational hardly come together in this postmodern conceptualization; body with an idea about itself as the soul; the idea of the soul as “divine breath” or a “transcendent spirit”; this “floating condition”; the “staples” or the “parentheses” a spatio-temporal volume, so as to provide a theoretical object for study; “nothing” makes reality real; empirical and rational traditions represent modernity under the single banner rationalism; other externally induced internal factors besides guilt and notions of sin drive down the possibility of genius; more women in the middle range and more men at the lower and higher ranges of general intelligence; “higher value”; post-humanist sensibility as one extensive in its tensions and touches with the culture in which it embeds itself; propositions of trans-humanism; death; Hegelian notion of freedom; primary principles or ultimate principles; infinite intersect of knowledge and truth, or only first apprehension of the primary principles or ultimate principles; Schelling using such a hermetic language; Karl Popper; Kuhn; Lakatos and Feyerabend; extended meaning of the consciousness of being; post-modernism in a modified, extended and highly differentiated meaning of post-modernism; post-modernist Humanist; modern ‘religions’ or communal organizations; freedom of thought and expression; freedom of expression; a process of punishment of women and a reinforcement for men; meaning mostly directed sensibly in a communal sense; “trans-personal” values; differentiation of the egosyntonic from the common good; human beings as ends and as means; technology, the internal, the external, and the human being; techno-ethics; artificial intelligence; donkeys; Crowley and Thelemites; Jesus Christ/Yeshua Ben Josef and Satan/the Devil; theoretically defined constructs or study objects through delimits of spatiotemporal capacities, physics; biology; chemistry; ultimate principles or “principles of existence”; Verificationism and Falsificationism; Kuhnian notion of revolutions; simplify the linguistic landscape to make things less pompous, more accessible, and logically straightforward; to know that you know, to be in existence here-and-now; “rational post-rationalism”; a personalized post-modernist Humanist ethic; a theistic god; an atheistic absence of gods; an agnostic stance on gods; a deistic god; a pandeistic god; a pantheistic god; a panendeistic god; a panentheistic god; apatheism; henotheism; polytheism; monolatry; kathenotheism; omnism; transtheism; metaphysics; metaphysicalism differing from supernaturalism or extramaterialism; a world built on the metaphysical; a world built on the supernatural; a world built on the extramaterial; epistemology; ontology; knowledge; forms of knowledge; epistemology with ontology; aforementioned relation leading to different forms of knowledge; science grounded on metaphysical assumptions; theistic evolutionists, progressive creationists, Intelligent Design advocates, young earth creationists, and old earth creationists; pseudoscience and non science; medical quacks, guru charlatans, miracle men, or fringe cranks and crackpots; Lutheranism; and freedom of the*

*will.*

**Scott Douglas Jacobsen:** What makes a “mystical state” mystical? What marks the reason for the belief in the “supposed” condition of an existence with eternal beings? What would be a synonym for the “reminiscent” experience?

**Christian Sorenson:** It is the experience of having lived, or felt in a “mysterious way,” that is without knowing under what condition of “existence” was it possible, “the union” with the “divine subjectively defined,” in a framework of confinement, since the sensation lived, is that of an “exclusive relationship” with a “great other,” which leaves everything that exists outside of it. There isn’t any reason that marks that belief, since there are “reasons” that not even the reason itself understands. A synonym would be the “experience of shadows.”

**Jacobsen:** What are other forms of anguish involved here?

**Sorenson:** What I would denominate as “vital anguish,” which from my point of view, would be a type of anguish that has no “object,” and consequently, since it cannot be “invested” or “cathetized” in something, it is felt with different intensity but permanently, and is equivalent to the sensation of “vertigo” and “nausea.”

**Jacobsen:** For a comparative sense of everything as mostly “extremely slow,” how much slower – quantitatively and qualitatively?

**Sorenson:** As slow as in “slow-motion” but not as slow as “being paralyzed.” It is to feel that a part of the “vital breath” is lost, when it is not possible to express a response because timing makes it impossible.

**Jacobsen:** What would be a cognitive generalist without cognitive singularism?

**Sorenson:** The closest thing to what a “divine intuition” could be.

**Jacobsen:** What would be a cognitive singularist without cognitive generalism?

**Sorenson:** A “realistic” thinker without “idealism.”

**Jacobsen:** What would be a healthier pivot than impatient and exasperated in awaiting others’ catching up, as a means of emotionally coming to terms with the intellectual pace of much of the rest of the species?

**Sorenson:** I think that being able to “sublimate,” that is, to channel the attention and intellectual energy towards something else that I consider of “greater value.”

**Jacobsen:** Why did Greek culture exhibit more Humanism and anthropocentrism than Christian culture?

**Sorenson:** Because the Greek culture did not have the notion of “sin,” in the sense of “guilt and atonement” for a misconduct.

**Jacobsen:** Why did Christianity – well – “demonize” reason? What did Christianity – does Christianity – “angelize”?

**Sorenson:** They demonize it as a “defence mechanism” to protect its doctrine and dogmatism. “Angelizes” the “asexuality” of the sacred figures, since it was through “the flesh,” that the first sin entered into humanity, and therefore it is necessary to “retrace” that path, until an “immaculate woman” is able to “step on the head” of the snake that tries to “bite its heel.”

**Jacobsen:** How does a Humanism mix well with Greek notions of life and, probably, many notions of life for you?

**Sorenson:** I believe through a humanism “post-humanist,” capable of relativizing cultural principles and values in the sense of giving them a more “symbolic and interpretive” character, than of “univocal meanings,” and at the same time being able to reach more “eclectic and inclusive” elaborations with these.

**Jacobsen:** Do you believe in an afterlife? If so, why? If not, why not? What would comprise the content of this afterlife if any?

**Sorenson:** I “would like” to believe in an afterlife, because “I need to do it,” and I need it to be so, because I need to “perpetuate enjoyment” and the persons who I love, nevertheless, since my reason doesn’t always “understand my heart,” I am obliged to impose the “power of the will.”

**Jacobsen:** Any thoughts on proposed religious afterlives – hypotheses on the hereafter?

**Sorenson:** I feel that in general, they are forms of evasion to “numb the suffering” in this life, which often consist of “land sold in green,” that nourish hope and faith.

**Jacobsen:** What is your framework for understanding oppressor and oppressed here?

**Sorenson:** The dialectic of the “master and the slave,” in the sense that both need each other to exist, but that nevertheless have feelings with different valence, since while one feels “contempt and annoyance” the other has “resentment and hatred.”

**Jacobsen:** When life on Earth is made into a hell here-and-now, does this explain many of the predatory aspects of some political systems, religious belief structures, and human relations? They want to relieve the anguish of the aforementioned oppression.

**Sorenson:** They want to alleviate from the “punishment” that awaits them in the afterlife, for the hell they make this world, and in this way reduce the amount of anguish they feel for knowing what “awaits” them later. In my opinion, the problem is that it is not understood that this, is a “conflict” that is not called to be resolved in a “supernatural” world, but on the contrary, it is a “critical instance or period,” of individual evolutionary development, and that of the species itself, which must be resolved in this earthly world.

**Jacobsen:** Why were some killed for finding the truth? What is the threat of the truth to the political and religious authorities?

**Sorenson:** Doing a “double reading” to put aside the “obvious reason,” and stay with the “underlying” one, I would say that this arrived, since they put “the survival” of the system at risk. It is the fact of denouncing the “deceit of conscience” in which they maintained the population, and consequently, the loss of power to “subdue and exploit” people.

**Jacobsen:** Please elaborate on the “noumenic identification.” First, the term “noumenic” and, second, the term “identification” in context; together, the meaning of “noumenic identification” for a unity with the whole. Is this truly a unity or simply apparent unity with the whole?

**Sorenson:** I believe that the noumenic or “noumenon” is like the “substance” of an existing being, that is to say that it is “now existing,” and that acts as a “representative-representing” of an “ideal form” or “idea,” that has its own subsistence. In this context, the identification of the “noumenon” with the “whole,” would be something similar to “capture” in a precise moment and

instantly, that is “without reasoning,” the response “came out” of something, as if it was “floating” in front of us in space. It is an identification with the “whole” since, besides me having the “apoptotic certainty” related to the validity of the answer, which in turn is verifiable through a verification process. I also have in this experience, “the sensation of union” between me as an individual self or subject, and an other as “great other.” The latter, although this “other” is in a different place than mine, I feel that he “encompasses” me, because of the “synchronicity” that I lived at that time. From a logical point of view, if it’s possible to sustain that the “whole” itself is “unique,” since nothing else exists outside it, then it could be said, that the “whole” is equivalent to “number one,” and if this is true, then I could affirm that “unity” with the “whole” exists, because at the same time the “number one” is a “numeric unit,” and a “unity” in the sense of union.

**Jacobsen:** Why is existence an unbearable lightness of being for most or all of us?

**Sorenson:** Because we feel that we are not able to “escape” from our “instinctual determinism,” that always brings us to the same point, that identifies with “death,” and therefore we “struggle striving” to live, as a way to “evade” from that end.

**Jacobsen:** Continually, I see the synthesis thinking for you. So, I observe the Hegelian influence on you. Any other crucial elements of Hegelian philosophy for you?

**Sorenson:** His concept of “freedom” has influenced me, since I think that from this, I can develop a “theory of conflict.”

**Jacobsen:** Why Schelling, too, especially with the apparent obscurity of the philosophy?

**Sorenson:** I am struck by his “idealism” and the way he brings concepts such as world, self and freedom, to a transcendent level, through a “symbolically hermetic” language.

**Jacobsen:** Mozart! Any favourite pieces? I happen to be listening to him.

**Sorenson:** Die “Zauberflöte.”

**Jacobsen:** What are the limits of human science? What are limits of human philosophy? What could extra-terrestrial superintelligences develop past possible human sciences and conceive beyond the categories considered axiomatic in human philosophy?

**Sorenson:** The limits of science are given by its “method” that is necessarily inductive, while that of philosophy is given by “natural theology.” I believe that this superintelligence, dispensed with any method, and was able to arrive at the “ultimate” or “primary principles,” that did not require any verification process, as they were “self-evident” and therefore impossible to be “refuted.”

**Jacobsen:** What is the non-irrational “postmodern” to you?

**Sorenson:** It is a “post modernism” that well postulates that “knowledge” and “truth,” are like “two asymptotes” that only intersect in a point at “infinity.” And therefore, questions the “belief” in an unlimited advance of science, as modernity does, and in consequence, postulates at the same time, the demand for “empirical refutations” of “hypothetical knowledges.”

**Jacobsen:** Why can the empirical and rational hardly come together in this postmodern conceptualization?

**Sorenson:** It is hard but “not impossible,” since, despite the regrets, it is feasible to continue working with the “scientific method.”

**Jacobsen:** A body with an idea about itself as the soul. Any extended meanings of a soul here?

**Sorenson:** The soul, is an “idea” that has an “object” as a “thing in itself,” which is the body, and since this last is an “object-thing,” it is possible to have an idea of it, “the soul.”

**Jacobsen:** Why reject the idea of the soul as “divine breath” or a “transcendent spirit”?

**Sorenson:** Because if I accept it, I have a limit, since, in the analysis, I cannot go beyond a “condition of possibility” from a logical point of view, and then regardless of whether it is true or not, it does not become in an “irrefutable hypothesis,” in the sense of “truth provided with certainty,” and therefore I cannot even prove its “falsehood.”

**Jacobsen:** Why do you think you live in this “floating condition”?

**Sorenson:** Since I need to “problematize” everything, as a way to activate my adrenergic mechanisms, and feel the emotion of “finding flaws” everywhere.

**Jacobsen:** What defines the “staples” or the “parentheses” of a spatio-temporal volume, so as to provide a theoretical object for study?

**Sorenson:** It is defined by the “nature” of the “phenomenon” under study, the development of the “theoretical model” with which it is boarded, and the “scientific status” of the discipline from which it is being studied.

**Jacobsen:** If “nothing” makes reality real, and if things need delimiting for study as theoretical constructs, what differentiates the inner from the outer, the delimited from the delimiting?

**Sorenson:** The “consciousness of being.”

**Jacobsen:** Why do empirical and rational traditions represent modernity under the single banner rationalism?

**Sorenson:** Due to a historical matter, they have “reduced” rationalism exclusively to that, when in reality, rationalism is more complex and comprehensive than this. A way to test it, is for example by demonstrating that “post modernism” is not necessarily equivalent to “post rationalism.”

**Jacobsen:** What other externally induced internal factors besides guilt and notions of sin drive down the possibility of genius?

**Sorenson:** Religions and all forms of authoritarianism and dogmatism, since they inhibit “freedom” of thought and expression, which is the fundamental necessary condition for the existence of genius. The opposite would be “fear,” which is the common and necessary condition that makes possible the existence of guilt and sin.

**Jacobsen:** Why do we see more women in the middle range and more men at the lower and higher ranges of general intelligence?

**Sorenson:** In the case of women middle range and men who are located in high ranks, it is due to the process of “natural selection” which selects the “fittest” during individual development, being the “sociocultural conditioning” the force who regulates this process, through the practice of positive and negative “punishment” in women, and positive and negative “reinforcement” in men, in order to maintain this trend. In the situation of men with low ranges, are genetic and biological characteristics as pre-existing “endogenous conditions,” who determines it. In this sense from an “ontogenetic” point of view, men would tend to have the worst scores than women in

low levels of intelligence.

**Jacobsen:** What do you consider “higher value”? What internal energies can be best sublimated towards singular aims?

**Sorenson:** What I will denominate as “trans-personal” values, since they would allow us to leave our “egosyntonic sphere,” and in that way, go beyond the simple needs of individual “self-recognition” and “self-realization.” Therefore, if at the same time, they are directed towards the needs of the community and society, by the search for the “common good being,” which is what makes understandable the “meaning” and “for what” reason they must be pursued as “an end,” then they are susceptible of being channelled.

**Jacobsen:** I agree with the notions of a post-humanist sensibility as one extensive in its tensions and touches with the culture in which it embeds itself. Is this truly post-humanist or more adaptation of Humanism to a native culture, whether Latin American, Aboriginal, Native American, European, Asian, or African?

**Sorenson:** Both forms, place man at the center with its “self-worth,” and share aspects such as equality, freedom and dignity. However, post-humanism manages to make a “qualitative leap,” since, although this, it is capable of relativizing their concepts, to “clearly and distinctly” differentiate them. Due to this, I feel that post-humanism successfully reaches to establish categorically, that “man should never be treated as a means, but only as an end.”

**Jacobsen:** Any thoughts on the propositions of trans-humanism?

**Sorenson:** “Futurologically” speaking, the change of the human condition towards “trans and post-humanity,” seems to me that although it is a feasible possibility, it demands our attention in relation to “technoethics,” and particularly with respect to the development of “artificial intelligence,” and the purpose of its use, since it easily could turn against ourselves.

**Jacobsen:** Is death final?

**Sorenson:** I think that death is a “change of state” in an energetic sense, that is to say, that “it would not be destroyed but only transformed.” This doesn’t mean that energy would necessarily be transformed into a form or something similar to how we currently know living things. In this sense, death would be “half the way,” between the life that arises from “emanations” of “transmuting energy,” that comes from some type of “vessel,” that acts as a container, and the return of it to that place of origin, until another “emanating” process occurs again.

**Jacobsen:** Does this Hegelian notion of freedom itself produce its own conflict with a singular resolution in the “determinism” of the single point for all: death? In that, freedom while in the world to “struggle striving” while all paths lead to the single numeric unity of physical annihilation.

**Sorenson:** Although it is possible to deduce it in a Hegelian sense, I feel that freedom is “conflicting,” since it’s the “delusion” of the “neurotic,” and the “one who pursues it, is a donkey.” I do not believe that death solves anything, because the “conflict” expressed in that or in something else, will be “re-edited,” in this or another “dimension,” perhaps indefinitely.

**Jacobsen:** Any thoughts on primary principles or ultimate principles? Rosner and I call them principles of existence, in a similar manner of thinking.

**Sorenson:** The fact of being “principles,” makes them evident, and therefore “indisputable,”

since it is not possible to go beyond them. In that way, I relate these to “natural theology,” that is to say, to the study of God in those properties, that are “accessible” to reason, in what could be understood as the “preambles of faith.”

**Jacobsen:** Is there ever a reaching of the infinite intersect of knowledge and truth, or only first apprehension of the primary principles or ultimate principles and then the asymptote towards infinity at knowledge-truth merely fills in the details deriving from the primary principles or ultimate principles?

**Sorenson:** If I assume that “knowledge” is not equivalent to “truth,” but nevertheless the “ultimate principles” are, then it could be affirmed that “knowledge” and “ultimate principles” are not equivalents, and therefore “knowledge” would never intersect at one point not even in infinity with the “truth.” The aforementioned is possible, since, in Popper’s terminology, some are “refutables,” while others aren’t. Ultimate principles don’t admit any “confrontation,” because in my opinion, if they weren’t “true,” then “formal logic” couldn’t be able to operate, and neither could our “thinking” do.

**Jacobsen:** Why was Schelling using such a hermetic language? Is he pulling an Aleister Crowley coded language of a different kind?

**Sorenson:** Because I feel that due to his “romantic” tendency, he develops a philosophy that he tries to convert into an extremely “transcendental system.” I indeed believe that he influenced the thinking of “occultism and esotericism” as it happened with A. Crowley and his “Thelema” philosophy.

**Jacobsen:** Is Karl Popper an influence on you? If so, how? If not, why not?

**Sorenson:** I share his “critical rationalist” vision and his position regarding the “refutability” of scientific knowledge. Nevertheless, I think that he is wrong, from a “formal logical” point of view, when he says, regarding “irrefutable postulates,” that these aren’t “true” or that it is not possible to pronounce anything in relation to its “veracity.” I also believe that, among other aspects, the “inability to delve” into the connotation of “partiality” and “relativism,” regarding the “objects” of study in science. This last, question the “validity” of his idea, regarding that the “knowledge is always plausible.”

**Jacobsen:** Is Kuhn an influence on you? If so, how? If not, why not?

**Sorenson:** I share his idea about “paradigms,” but I think that is an incomplete concept in relation to the notion of change, and revolution, and regarding to the possibility of “building new constructionist bases.” In this sense, I feel that rather than finding ourselves in the midst of “paradigms,” we live in a “post-paradigmatic era.”

**Jacobsen:** Any extensions into more recent thinkers like Lakatos and Feyerabend?

**Sorenson:** I consider that both not only don’t depart from Popper, but also aren’t able to achieve any kind of important goal. This is how Lakatos, in his attempt to make more rigorous what he calls Popper’s “naive falsificationism,” does nothing more than “turning around” over the same, like a “dog chasing its tail,” for remaining exactly in the point from where he started. And Feyerabend for his part, with his proposal of “methodological anarchism,” does little more than “sustain the unsustainable.” To claim what he says, it’s as “absurd” as believing that “by perceiving, reality is being created.”

**Jacobsen:** What is an extended meaning of the consciousness of being?

**Sorenson:** The fact, of “knowing that I know” about the “being in there.”

**Jacobsen:** Is rationalism extended beyond empiricism and rationalist discourses into post-modernism in a modified, extended and highly differentiated meaning of post-modernism?

**Sorenson:** What I consider as “post-modernism” in this context, it is equivalent to a “rational post-rationalism,” which is far from how the former is usually understood.

**Jacobsen:** Where does this post-modernist Humanist (as in post-humanian/post-humanist) context place ethics differentiated from transcendentalist religious discourses as in more human rights and humanitarian law-based morality?

**Sorenson:** In my opinion, this “post-modernist Humanist” should based its morality on a “personalistic ethic.” What I mean with this, it is an ethic that focuses on the “intentionality” of the “human act,” in contrast to what the “act of man” is, since it sees the conduct, by a purely “formal,” and “normative” prism.

**Jacobsen:** What about modern ‘religions’ or communal organizations bound by principle including the Ethical Cultures/Ethical Societies, Humanisms, Sunday Assemblies, Secular Judaism/Humanistic Judaism, and so on? Do these perform an important function as non-dogmatic and non-authoritarian structures beneficial to the health and wellbeing individual members wanting community and the community too?

**Sorenson:** I feel it’s necessary to differentiate the fact of “having a religion,” from the one of “being religious of that religion.” Following the sense of the former, it could be said, that these as other similar systems, promote the moral development of men through values that are “ethical principles,” since they are “transversals” among all. It could be said, that they are the result on the one hand of the union between the innate and therefore “universal form” that constitutes the “practical moral reason,” that simply discriminates between “good and evil,” and in turn dictates in conscience “do good and avoid evil,” and on the other hand concrete behaviours.

**Jacobsen:** How do freedom of thought and expression help create better soil for geniuses to emerge, crop up?

**Sorenson:** Society is prepared, receptive, and positively values brilliants, and even highly and exceptionally gifted minds, to the point that generally positions them as “elites of power.” Nevertheless, something very different happens with geniuses and the “incommensurable geniuses.” Geniuses, need freedom of thought and expression to emerge, but any kind of freedom is not enough, since their “self-being” is necessarily linked to their intrinsically “revolutionary way of being.” Therefore, if they do not pursue any mode of change in society, but one that is radical and absolutely novel, freedom of thought as a condition of possibility for the emergence of genius, will always be conditional and relative.

**Jacobsen:** The international institutions harbour the freedom of expression in principle and, for the most part, apply these rights in most countries in the world. Are they on the right track with the stipulated rights of freedom of expression and freedom of opinion?

**Sorenson:** I feel, that the discourse of freedom of thought and expression that they have, is “hypocritical,” since it is only an “ideal-of-being,” that’s only and therefore, very far from putting it into practice. There’s no consequence between one and the other, and finally what operates is a “censorship,” that represses by “surreptitious punishments,” all conduct that departs from what should be the “must-be.”

**Jacobsen:** Why focus on a process of punishment of women and a reinforcement for men?

**Sorenson:** Partly, because society is essentially “abusive” of different forms of weakness. Woman historically, unlike man who is identified with the place of “father” or a “totemic figure,” has often been represented “mythically” with “evil and sin,” since Eva and Lilith, and as the subject of “castration” lived in her body, with which she should continue “symbolically” paying her “guilt” indefinitely, and therefore being worthy of “punishment,” as the only means for “expiation and purification.”

**Jacobsen:** In the aforementioned sense of a “for what” and community, can meaning mostly be directed sensibly in a communal sense? Does this apply to productions of genius as well?

**Sorenson:** If we see it backwards, what I meant by the question of “for what,” regards man as well as community, on their “search for meaning,” since for both is like a “first immobile motor” that mobilizes everything, but without which nothing can be moved, not even productions of genius.

**Jacobsen:** Can you unpack “trans-personal” values some more, please? I mean origin of the term and the current contextualization of its use in a post-modern Humanism.

**Sorenson:** Both terms, “trans-personal” values and “post-modern Humanism” are mine. With the first I intend to dismantle Maslow’s pyramid, and rebuild it, since I think that self-actualization needs, do not constitute the “apex” of the pyramid as Maslow indicates. From my point of view, they are values that have a scope that goes beyond the individual sphere, since they seek the “common social good,” and therefore are “trans-personals,” but that nevertheless constitute part of “individual needs,” insofar as they promote “individual spiritual development.” And therefore within a “pyramid of need,” they’re at a higher level than those indicated by Maslow. For this reason, also it is a “post-modern Humanism,” because places both, man and society, at the “center of concerns,” but at the same time, as “mutually interdependent” entities of development.

**Jacobsen:** What differentiates the egosyntonic from the common good (as in a co-egosyntonic positive relational dynamic)?

**Sorenson:** The dynamic of the relation, is between the “egosyntonic” and what I will denominate the “ego-dystonic” sphere, not the co-egosyntonic. Since individuals, by “leaving” outside and “emptying” themselves of their “own needs,” at the same time that they “fill” themselves with the “needs of others,” they will be able to advance in a “personal spiritual correction.”

**Jacobsen:** What makes human beings treat others as means? What makes human beings treat others as ends? What are the inevitable ethical outcomes in either case?

**Sorenson:** “Egoism” and “the inferiority complex,” is what causes human beings to be treated as a means. Being able to “empty ourselves of our selfish desire for ourselves,” to fill it instead with the “desire of the other,” makes us capable of treating the human being as an “end in itself.” The former, takes us on the path of “pain and suffering,” from which it is not possible to escape, while the last, leads us on the path of “completeness and happiness.”

**Jacobsen:** Human beings seem like technology to me. What we create, it looks like technology to me. All part of the same comprehensive system with different timelines of emergence. To deny this, it would seem as if a denial of souls in animals seen in the past, as for a justification to abuse and kill them. Similarly, the removal of this – what seems like an – illusion, to me, could

pre-empt and reduce the possibility of the mistreatment of constructed or synthetic (non-carbon) intellects in the future. In many ways human beings harbour an entirely different form of technology, but, in many other ways, the same, the idea of a trans-humanism future as proposed often as a trans-human – beyond or after human – future seems unreasonable if not on principle false. In that, any outcropping will become part of humanity or an extension of current human forms in thought and action and, thus, in all cases, or in all futures, a future is a human future co-extensive with the human present into all possible futures. The idea of trans-humanism, as such, seems completely unreasonable and illogical to me; whereas, post-humanism makes sense as this acknowledges, incorporates, and naturally develops the current human systems and extends them outward in a multidimensional way. So, in a post-humanist vision rather than logically untenable trans-humanist vision, how could these technological entities and yonder-present technologies lead to the annihilation of humanity or the nature of human beings in general with these as outcroppings of the same beings, the same nature, and the same proclivities of thought and form? Fundamentally, with technology, we speak of aspects of our extended selves killing its original patterns and, thus, would remark on another human condition, psychology and behaviour, of self-murder or suicide rather than a murder from some outside force, as the “outside force” represents our extended selves, i.e., a derivation of post-Humanism rather than trans-Humanism. If one wants to stretch the argument as much as possible, then it’s both an extrinsic manifestation of some other force while an internal representation projected outward into a functional manifestation with an internal made into an external other *and* an internal-represented-external with human extinction by these forces as a form of murder and suicide *at the same time*. But that is long-winded and annoying.

**Sorenson:** Due to the development of technology and specifically of artificial intelligence in the future, the “post-humanism” that will exist, in the sense of “after man, but not beyond man,” It’s probably going to be given, by a humanity in which “humans” and “humanoids,” endowed with thoughts, emotions and will, will be autonomous as we are, and identical to us. Therefore, we are going to relate in every way as equals with them, at the point that they would represent “artificial human species,” but “human species” as well. Perhaps at the beginning, we will develop these beings first, nevertheless maybe in a second stage, they are going to have the capacity to develop them too. I feel that the “quid” in this point, is how it’s plausible to project that novel humanity, in order to have a harmonious and collaborative coexistence. One of the keys necessary for that purpose, I believe is to develop entities with similar capacities from the qualitative and quantitative point of view. The risk, would be to “lose proportions” by the development of superintelligences, and “losing sight” also of a “normal distribution of population,” since this could feasibly break the “balance,” and in that sense, could transform into a threat for the survival of the “natural human species.”

**Jacobsen:** Following from the last question, on techno-ethics, and if the distinction between technologies becomes artificial in the end, should any generalized ethic then apply to ‘technology’ and humanity at the same time? ‘Techno-ethics’ as bound to an ethics of consciousnesses, i.e., of those that know they know and have a sense of being in themselves.

**Sorenson:** It depends because in an eventual “post-human humanity,” where we could coexist harmoniously with humanoids, it would be essential to verify, in order to apply an eventual “generalized ethic,” the existence of “consciousness,” in these beings. Since this property, probably has a nature analogous with something close to “spirituality,” therefore if it is not certain that they possess it, it would not be possible to apply an “inclusive ethic.”

**Jacobsen:** Is artificial intelligence truly artificial or more constructed intelligence as opposed to evolved-by-natural force intelligence? In that, human thought patterns evolved. Those evolved and constructed thought replication in devices for different processing and similar output. Both remain part of the natural world, the hermetically sealed natural world, known by noetic consensus with the noetic consensus itself influenced by these constructed intelligences, so-called ‘artificial.’ Our evolved human thought patterns reflected in some processing and more in output of the constructed intelligences makes them an extension of us with substance differences, carbon versus silicon.

**Sorenson:** It seems to me, that what makes artificial intelligence “artificial,” is the fact that there’s an “intervention” and “manipulation” on it, in contrast to what it would be for it, to follow a development or a course without the action of any external agent. In this sense, artificial intelligence would be “artificial,” not always because develops an intelligent being, but also if it intervenes in any way on the intelligence of a “natural intelligent being.”

**Jacobsen:** Are we all donkeys in some sense?

**Sorenson:** No, since “obedient individuals” certainly would not be.

**Jacobsen:** Any thoughts on Crowley and Thelemites, or on offshoots in the Temple of Satan, Hermetic Order of the Golden Dawn, Temple of Set, Church of Satan, the LaVeyans, demonology, and the like?

**Sorenson:** All start from a common principle in which the only law is to do one’s “own will,” and likewise they identify love with that law, as long as it is under the exercise of “will.” However, I believe that Crowley’s position is not completely equivalent to the others, since he identifies more with Luciferian’s postulates, while the rest do so with Satanist or demonological ones.

**Jacobsen:** Christianity and Islam comprise about half of the population of the world’s minds. Two big figures in their theologies as philosophies. One is Satan/the Devil. Another is Jesus. Both believe in the former in the same way. They believe in the latter as the Son of God/Son of Man in one manner (acceptance of the resurrection) and then a great prophet in another (denial of the resurrection). What do these figures represent to you? How do these philosophies spread so much, so fast, among so many human beings? What is Jesus Christ/Yeshua Ben Josef? What is Satan/the Devil?

**Sorenson:** I feel that the figure of Jesus, represents that of a misunderstood revolutionary who fought for the poorest. The devil is a figure basically distorted by the Christianity from the figure of the “fallen angel,” Lucifer. For me represents both, Lucifer and “Baphomet” which are in some way, “humanistic and earthly god,” since they demonstrate in some degree, concern for what happens to man and its destiny. Though it could be identified in a negative sense with the *יצר הרע*, the “inclination towards evil,” in my opinion is more related with the figure of “Adonay.” I believe that these philosophies spread so much and so fast, because they are a “breeding ground,” that ignites strong in “ignorance” and “foolishness.”

**Jacobsen:** We talked about theoretically defined constructs or study objects through delimits of spatiotemporal capacities relevant for study objects for human beings. Let’s focus on sets of theoretically defined/confined constructs or study objects for fields of study or disciplines devoted to particular scales of spatiotemporal delimitation and types of patterns in this hermetically sealed world, some point to “physics,” “chemistry,” and “biology” as the foundational fields of the sciences with everything following from them, especially when one considers mathematics or

“maths” as a form of science/natural philosophy defined as the “mathematical sciences.” Within some of the conversation before, what is physics?

**Sorenson:** For me, it is “cosmology.” Therefore, would be the study of all natural entities, including those that could be derived from them.

**Jacobsen:** What is biology?

**Sorenson:** In my opinion, it is the science that studies living beings, or those endowed with some activity equivalent to this.

**Jacobsen:** What is chemistry?

**Sorenson:** For me, it is the science that studies the composition, properties and transformations of matter, in relation to elements already known or not yet known.

**Jacobsen:** For the ultimate principles or “principles of existence,” we have them, for the sake of argument, as a knowledge-truth 2-dimensionality attempt at infinite intersect developed through growing experimentation databases of facts about the world and little theories to tie them together. In this extensive example of physics, biology, and chemistry, those three points of contact merely exist as the manifestation of the knowledge-truth 2-dimensionality with the fundamental basis for any dimensionality whatsoever bound in the penultimate rules of the universe. Where does this place thinking critters like us?

**Sorenson:** In this context, the “primary principles” don’t take place in this double dimension of truth/ knowledge, since they are postulates of a “metaphysical” nature, they are not empirical, in consequence do not represent any knowledge, and therefore it is not possible to pronounce on their “veracity” not either its “falsity.”

**Jacobsen:** How are Verificationism and Falsificationism different manifestations of the same underlying principle fundamental to the empiricist-scientific endeavour?

**Sorenson:** “Verificationism” is not equivalent to “validationism,” since the first one only allows us to affirm that a postulate is “not false” at the moment, but it can never tell me anything about its veracity. At the same time, it is “falsificationism,” because the intentionality must always be to try to “demonstrate the falsity,” and not the veracity of a postulate. In that sense, it is analogous to what should happen between a “null and investigative hypothesis,” when intentionality seeks to demonstrate that both are equals, due to the fact that there are “no significant” differences between them.

**Jacobsen:** The Kuhnian notion of revolutions in science has a hidden premise, too. The idea of human revolutions in science. As we become less dominant in the thinking sphere of the conducting of science, revolutions will be partially post-human. I can agree with the post-paradigmatic view in one way; I can see an argument for partially post-human paradigm shifts making the paradigms not-so easily perceptible or definable in precise terms now. Demarcations become opaque. What’s next?

**Sorenson:** In my opinion, the next that will arrive, since it is not a matter of “opacity of demarcation,” is a simultaneously situation of “post-humanian” and “post-paradigmaticism,” in relation to what strictly explains the meaning of the second. For this goal, it’s fundamental to recognize as a fact, that today main theoretical systems and paradigms, have collapsed. If in turn, there are “no novel revolutions,” not even on the horizon, then it’s expectable that neither “really new the-

ories,” will emerge. Therefore, it’s conclusive, in function of the aforementioned, that in a following stage, the theoretical bases which are supposed to be available, won’t be enough in order to construct future paradigms. Maybe not even for “an everlasting time.”

**Jacobsen:** I agree on both remarks about Lakatos and Feyerabend. Also, I find the terms “philosophy of” annoying and redundant. Science was defined as an extension of philosophy; scientists were defined as practitioners of philosophy. In that, science is natural philosophy; scientists are natural philosophers. In this sense, scientists do philosophy via natural philosophy, where philosophy extends into natural philosophy, and vice versa, but with philosophy containing natural philosophy, by history and definition, and not vice versa. All these Nobel Prize winners and developers of redundant fields with “meta-” this and “philosophy of” that miss the point entirely. It’s all philosophy while the contraction of focus brings them more to practical elements of the field or the application of the principles for economics, statistics, mathematics, biology, physics, and so on. How could we simplify the linguistic landscape to make things less pompous, more accessible, and logically straightforward?

**Sorenson:** It’s simple, “they lose their way” by doing so, since what occurs is that from the origin itself, they start their search from a wrong point of view, and afterwards they continue to enlarge the error, and lose more and more the “route” of what is being looked, as they try to get closer to the goal they are pursuing. What I mean, is that all particular sciences, always and forever, because their objects of study and their methodologies determine it, will respond to only one and the same question, the question “about how,” while philosophy, does it respect to “what.” The former, refers to “phenomenon” of things, meanwhile the last is going to refer to the “being” or the “thing itself.” Consequently, as one response to what I will denominate “intermediate” or “second causes,” the other answers to causes that are “ultimates” or “primaries.” If the latest is correct, then one would belong to the “physical” plane in the sense of “nature,” while the second should correspond to the “metaphysician,” and therefore between both, there will never be a “continuity” or “unity” in any sense.

**Jacobsen:** To know that you know, to be in existence here-and-now, is this an implication of a time-sense as first-principles knowledge?

**Sorenson:** Not really, because at the very moment that I want to “capture” the experience of what is here-and-now, I immediately “lose it.” Therefore, the only thing that I can reliably demonstrate in that experience, as a time-sense and first-principles knowledge, is that it doesn’t exist in my “conscience.”

**Jacobsen:** Can you expand on “rational post-rationalism”?

**Sorenson:** What I mean with this term, it is that I place rationalism with “its feet on the ground, while pointing towards the sky.” In this sense I believe empirically speaking, that it is possible to “advance” with the “truth,” as long as it is “partial and relative.” Since what “ties” it, it is the object that is “not real,” and is always “constantly changing.”

**Jacobsen:** How would a personalized post-modernist Humanist ethic become both universal and individual?

**Sorenson:** I rather would denominate it as a “personalistic” ethics, and therefore focused on the sense behind the “human person,” more than in the individual as such. Through these notions, I synthesize the meanings both of “post-modernist Humanistic ethic” and what regards “universal and individual.” In this way, the concept of “human person” comprehensively encompasses this

last two, since the “personal being” of each individual, on the one hand represents what is “universal” with our human nature, and that is replicated in all, by “investing” ourselves with a “dignity” that makes all unique. And on other side, “individualizes” everyone, to the extent that it transforms us, in specific subjects endowed with an “identity.”

**Jacobsen:** Any thoughts on a theistic god?

**Sorenson:** It sounds like paternalism and “totemic veneration.”

It is more related to the Islamic, Jewish and Christian religions, within which the “paternalistic” need, is emphasized, has to be fulfilled, and transferred to that of “government,” and “intervention” of God with what is created.

**Jacobsen:** Any thoughts on an atheistic absence of gods?

**Sorenson:** It is equivalent to believing in the existence of “chance,” which is more or less to believe in the god “of the absurd.”

I think that from a “practical” point of view, it is logically sustainable, but not “theoretically” speaking.

**Jacobsen:** Any thoughts on an agnostic stance on gods?

**Sorenson:** If not, god wouldn’t be god.

From a point of view that regards divine “transcendence,” it is reasonable for god to remain on a “mysterious,” and “inaccessible” plane.

**Jacobsen:** Any thoughts on a deistic god?

**Sorenson:** A “watchmaker” god, seems more logical for me.

It seems logically unsustainable, to postulate a divine “transcendence,” without making a distinction between “substance,” and “matter.”

**Jacobsen:** Any thoughts on a pandeistic god?

**Sorenson:** It is made with the same “deistic sponge cake.”

In relation to “immanence,” it is coherent, but since there is no “delimitation” and “distinction” between god, and the universe, it is difficult to “signify” his “name.”

**Jacobsen:** Any thoughts on a pantheistic god?

**Sorenson:** It sounds to me like a “veganian” god.

In a way, it represents an energetic “circularity,” and the Platonic idea that god or gods, in their “wisdom,” knew how to change their positions.

**Jacobsen:** Any thoughts on a panendeistic god?

**Sorenson:** So, who’s who?

The distinction of “immanence” and “transcendence” is not clear enough, and neither the reason why the interaction with god, would be reduced to contemplation of nature, meanwhile “thought” is excluded.

**Jacobsen:** Any thoughts on a panentheistic god?

**Sorenson:** There is “no need” to believe in this type of god.

If god supposedly “intervenes” in the universe, it is not understood how this is possible.

**Jacobsen:** Any thoughts on apatheism?

**Sorenson:** It is the abbreviation of “apathy” and “theism,” sounds like “child oppositional behavior.”

It seems to me more like an “emotional predisposition” of opposition towards “theism,” however its theoretical foundation, is not sufficiently understandable.

**Jacobsen:** Any thoughts on henotheism?

**Sorenson:** It’s like equivalent to a “perverse object fixation.”

I believe it is one of the most basic expressions of religiosity, since it divinizes “beings from nature,” to explain “metaphysical phenomena.”

**Jacobsen:** Any thoughts on polytheism?

**Sorenson:** It makes me noise with Anubis, my dog, and “animalists.”

In my opinion it is the most basic expression of religiosity in the symbolic sense, regarding its “belief system,” and the use of “images.”

**Jacobsen:** Any thoughts on monolatry?

**Sorenson:** Christianity and “idolatry.”

I feel that it is equivalent to what happens with Christianity, in the sense that it “sanctifies” worldly images, in order to “venerate” and “adore” them.

**Jacobsen:** Any thoughts on kathenotheism?

**Sorenson:** It is like an “object fixation” but with “symptom displacement.”

It is found within the naturalistic expressions of religiosity, but I believe that it is even more rudimentary because is heavily invested with “irrational superstitious beliefs,” since it cyclically invokes divinized meanings, depending on the “situational context.”

**Jacobsen:** Any thoughts on omnism?

**Sorenson:** It is equivalent to the “negation sign.”

It is to pretend to achieve a “religious eclecticism,” from theoretical assumptions that in many cases are “irreconcilables,” therefore beyond being a “utopian thought,” and constituting a position on the practical plane, I do not see how it could be achieved “conceptually” speaking.

**Jacobsen:** Any thoughts on transtheism?

**Sorenson:** It is a synonym of “meaningless transcendence.”

It tries to transcend “atheism” and “theism,” into a kind of “meta-religiosity,” however what is verified is that the transcendence of which it is spoken, “lacks” or even is “empty” of content.

**Jacobsen:** Metaphysics, what is it?

**Sorenson:** In my opinion, it is “theology,” since it studies the “non-visible” properties of being, which in turn coincide with those of God. Therefore, in a certain way, they are “supernatural,”

but at the same time, they are studied through “reason,” and in consequence, it is “natural.”

**Jacobsen:** How would metaphysicalism differ from supernaturalism or extramaterialism, or some other formulation?

**Sorenson:** I feel that it does not necessarily differ from these, it may even coincide perfectly. What is going to disagree, will be the means by which are studied, since it can be through faith that is “irrational,” or reason that is “reasonable.” Being the latter, always the one used by “philosophical metaphysics.”

**Jacobsen:** What would a world look like built on the metaphysical?

**Sorenson:** Something similar to be sitting in a “powder keg,” that can explode at any time, since with metaphysics there is a “risk” of dispensing with the use of reason, and because it generally arises where it is “felt” that reason is not capable of reaching, it is therefore easy to arrive at explanations full of “superstition,” and loaded with dogmatism and fanaticism.

**Jacobsen:** What would a world look like built on the supernatural?

**Sorenson:** Like a world built on the metaphysical, but with “saving doctrines,” that is to say with “religions.”

**Jacobsen:** What would a world look like built on the extramaterial?

**Sorenson:** As a “spiritualist world,” where everything that exists, would be part of the “same” and “unique” spirit.

**Jacobsen:** What is epistemology?

**Sorenson:** It is something like a “knowledge” about “knowledge,” with “inquisitive” traits.

**Jacobsen:** What is ontology?

**Sorenson:** It is the study of being, in relation to the “substance” and “matter” that constitute it.

**Jacobsen:** What is knowledge?

**Sorenson:** For me, it is to “remember.”

**Jacobsen:** What are the forms of knowledge?

**Sorenson:** They are the ways, in which the “identification” between the subjective form, and that which allows a certain thing to be what it is, is “mediated.”

**Jacobsen:** What relates epistemology with ontology?

**Sorenson:** The cognizant subject.

**Jacobsen:** How does this aforementioned relation lead to different forms of knowledge?

**Sorenson:** Depending on where the “abstracted form” will be located, regarding the intellectual intuition, and the reasoning or rational discursive process.

**Jacobsen:** Does science need a bit of metaphysics? Is science grounded on metaphysical assumptions?

**Sorenson:** I guess that in relation to science with a capital, yes. But with respect to the “particular sciences,” no. Since the sciences as we currently know them, do not work with “noumene,” and therefore do not respond, about the question that regards “the what” of being.

**Jacobsen:** Any thoughts of theistic evolutionists, progressive creationists, Intelligent Design advocates, young earth creationists, and old earth creationists?

**Sorenson:** In my opinion, they all lack the same element. That is, the “missing link.”

**Jacobsen:** What makes pseudoscience and non-science pseudoscience and non-science? How does these differ from science properly understood and practiced?

**Sorenson:** What makes “pseudoscience” and “non-science” what they are, is fundamentally the inability to have their own “research method,” and the lack of “criticism,” in order to be able to constantly review themselves, in relation to their achievements. While what gives science its “proper status,” it is the ability to reach theories and laws, through empirically verifiable “research hypotheses.”

**Jacobsen:** Any thoughts on medical quacks, guru charlatans, miracle men, or fringe cranks and crackpots?

**Sorenson:** I feel, they owe their existence to a “dialectical process,” opposed by educational, social and intellectual poverty. Which lastly, it is the engine to seek “saving responses,” to the feeling of loss of existential meaning, and the “fear” of eventual punishment to come.

**Jacobsen:** Is Lutheranism still influential on you?

**Sorenson:** I think that Lutheranism does not, but Luther’s personality in part yes, in what refers to his rebellious character and his idea of predestination.

**Jacobsen:** Do we have freedom of the will (if so, how, why, etc.)?

**Sorenson:** I feel we have the “power of will”, but not the “will of power”. What I mean with this, it is that we have freedom in the sense of “self-affirmation” as individuals, that in turn is the only power of which we cannot be dispossessed, not even with the deprivation of physical freedom. Nevertheless, at the same time, we are predetermined at least in an instinctual, and unconscious sense, in some manner, we have no way to escape from it. And our instinctive drive, in one way or another it is neither accessible nor controllable.

## Appendix I: Footnotes

[1] Independent Philosopher.

[2] Individual Publication Date: May 15, 2020: <http://www.in-sightjournal.com/sorenson-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 Matthew Scillitani on Cautionary Notes About the High-Range (Part Six)

2020-05-22

**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](mailto:mattscil@gmail.com). Hediscusses: intelligence as a global character; gap in the research before; test reliability and validity; caution about highest scores, highest measured scores, and so on; and other things to keep in mind.

**Scott Douglas Jacobsen:** This is the final session before the release of the book. Let's wrap some things up, about half or a teensy bit more of the known Giga Society membership agreed to and conducted interviews over the period of about 4-5 years. As always, interviewees co-copy-right the materials and can distribute for their own independent purposes. Now, this period of research comes to a close, except for additional versions of e-books or new e-books. What makes intelligence a global character of human thought when measured in the relevant reliable ranges of 40 to 160 IQ at S.D.15?

**Matthew Scillitani:** Intelligence is a very important feature that, I.Q. tests aside, we can all determine by communication alone. I think everyone knows that qualities like beauty, intelligence, and athleticism are important. But, because intelligence is the only one of those that can't be perceived with our eyes, it's harder to find, and easier to fake.

When someone's lacking positive qualities the instinct is to keep searching until they find one in themselves. Lots of people, especially young people, focus on their intelligence (or lack thereof) when that happens. It's made easier that intelligence is quantifiable on a familiar scale from I.Q. tests.

**Jacobsen:** If anyone has recommendations of IQ 160+ people – get them in now, this is the time for the interviews in the Summer (ending August 22). In addition, if any have IQs less than 160 S.D.15 while having some unique or special quality, then, please, send appropriate recommendations of others or oneself, I want to have the voices presented here. By the way, on the high range testers, why was this such a huge gap in the research before?

**Scillitani:** Small sample size, both in the tests and participants. Not many mainstream tests attempt to measure above I.Q. 160 (15 S.D.) anymore, and few people are willing (or seek) to take high-range I.Q. tests from fear of not doing well. Finding high-quality I.Q. tests with good reliability along with the participants to take those tests is hard. Paul Cooijmans formed the Giga Society as an incentive for test candidates to take more tests and do their best.

**Jacobsen:** Some important lessons for everyone to bear in mind here. The mainstream IQ tests – WAIS-IV, Stanford-Binet, Raven's Advanced Progressive Matrices, etc. – ranging IQ 40-160, depending on the test, (160 would be perfect verbal and quantitative scores on the GRE, for example, or near it accounting for margins of error) on S.D. 15 averaged on 100 are the *most reliable by far* and with a trained professional psychometrician present or administered by a professional psychologist. There are sincere and honest efforts for above 4-sigma. However, as I have placed as a cautionary note in most or all relevant contexts of interviews recently, there should be a consideration. Some base their entire identities on one, maybe two, test scores, or a few media reportages years ago, and then proclaim themselves greatest mind in the history of the human race, or simply lie. Several cases of this abound in the niche community. It's on the documentary

record. Any thoughts here? I am breaking questions here, as I believe more needs statement.

**Scillitani:** It's not good when someone bases their entire identity on an I.Q. test score, especially when it's a jackpot score or from an unreliable test. Unfortunately, I've come across a fair share of high-range I.Q. test constructors who charge an incredible amount of money and clearly give scores much higher than the test candidate's true level. When someone's identity is really weak, it's dangerous for them to take I.Q. tests, especially from those test makers. If the mean I.Q. of a test is 150-160 (15 S.D.), there is little variance in scores, it's self-scoring, or allows re-tests then it's safe to assume that test should be ignored.

There's not really a point in worrying about who has the highest I.Q. or not because, besides low accuracy in that range, we don't know if or when there are diminishing returns with higher scores.

**Jacobsen:** One common example as I like to note: Only five societies make the cut based on Wikipedia: Mensa International, Intertel, Triple Nine Society, Prometheus Society, and Mega Society. That's for a good reason. One reason came from members of the high-IQ communities, some, faking names/having pseudonyms and trying to warp the editorial record of Wikipedia in their favour. Some of them got caught and heavily penalized internally to Wikipedia. That's publicly known, on the record, and most relevant people remain aware of this, or can be informed with some research. That's well-known, and often lied about to their relevant constituencies. That's nothing surprising, ordinary human behaviour. [Ed. It can get *a lot* worse – eyes wide-open folks.] With that covered, it becomes a sort of “move along, nothing to see here” phenomenon. Next! So, on another large trend, there are, for example, 84 active high-IQ societies listed in the World Intelligence Network of Dr. Evangelos Katsioulis (Founder and President) and Dr. Manahel Thabet (Vice-President) here: <https://www.iqsociety.org/iq-societies/iq-societies-alpha-betical-list/>. Wikipedia deserves kudos for its public service and narrowing down the listing to the safer and reliable societies, including the *Guinness Book of World Records*, as Dr. Ronald Hoeflin noted, about the *Guinness Book of World Records* and some of the contexts of the high-IQ societies, to me:

*The Guinness Book of World Records abandoned its “Highest IQ” entry in 1989 because the new editor thought (correctly) that it is impossible to compare people’s IQs successfully at world-record level...*

*..Leta Speyer and Marilyn vos Savant, both of whom I had dated for a time, had been listed in the Guinness Book of World Records as having world-record IQs of 196 and of 228, respectively, Marilyn having displaced Leta in the 1986 edition. Leta felt that the 228 IQ of Marilyn was fake, but I was aware that these childhood scores could go well beyond 200 IQ because they fail to conform to the normal curve that Francis Galton had hypothesized as the shape of the intelligence curve in his seminal book Hereditary Genius (first edition 1869, second edition 1892). I was unable to contact Alicia Witt to see if she would be interested in joining the Mega Society. I should note that the three key founders of the ultra-high-IQ societies (99.9 percentile or above) were Chris Harding, Kevin Langdon, and myself. Harding founded his first such society in 1974, Langdon in 1978, and myself in 1982. Mensa, the granddaddy of all high-IQ societies with a 98th percentile minimum requirement, was founded in 1945 or 1946 by Roland Berrill and L. L. Ware, and Intertel, with a 99th percentile minimum requirement, was founded in 1966 or 1967 by Ralph Haines. I don't care to quibble about the precise dates that Mensa and Intertel were*

*founded, so I have given two adjacent dates for each. In its article “High IQ Societies” Wikipedia lists just 5 main high-IQ societies: Mensa, Intertel, the Triple Nine Society, the Prometheus Society, and the Mega Society (minimum percentile requirements: 98, 99, 99.9, 99.997, and 99.9999, respectively; or one-in-50, one-in-100, one-in-1,000, one-in-30,000, and one-in-1,000,000; dates founded: roughly 1945, 1966, 1979, 1982, and 1982; founders: Berrill and Ware, Haines, Kevin Langdon, Ronald K. Hoeflin, and Ronald K. Hoeflin, respectively.*

In short, any “Highest IQ in the world” claim is highly dubious – *never believe it* – based on the aforementioned reasons. “Highest *measured* IQ” may be tolerable, but then look at the test validity and reliability while bearing in mind the golden mean range of 40 to 160 IQ on S.D.15 or 4-sigma in either direction from the average. However, as I have learned, and others, too, “among the highest” may be a reasonable claim if amongst the highest rigorous high-range tests known to date, e.g., the Titan Test, and only first attempts under a person’s real name. Any further thoughts come to mind here?

**Scillitani:** I think that’s a smart idea, saying “among the highest” instead of “*the highest*” when discussing high scorers. Regarding the highest measured I.Q.s, it’s also probably best to discuss the top score(s) on any particular test and not across all tests due to differences between high-range tests. So, something like, “he had a record score on the WAIS” instead of “he had the highest I.Q. ever recorded” would be better.

**Jacobsen:** As a public service, I put this on most interviews with these individuals in the high-range environments now, at least somewhere:

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Any thoughts on this? I would encourage others to do the same, as a public service or as a public service announcement.

**Scillitani:** That makes a lot of sense and is much better than stating matter-of-factly that I.Q. tests are either completely accurate or total bunk in the high-range.

**Jacobsen:** What else should be kept in mind about the communities here?

**Scillitani:** That they’re not perfect, there’s no or low standards for admission into most I.Q. societies, and we should continue to be skeptical about the validity of extremely high I.Q. claimants. I really do hope that, in the future, we’ll tighten up admission into these societies and focus on promoting collaboration and productivity.

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

## Appendix I: Footnotes

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

[2] Individual Publication Date: May 22, 2020: <http://www.in-sightjournal.com/scillitani-six>;  
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 Tor Arne Jørgensen on History, Internationalism, and Ethical Systems (Part Two)

2020-05-22

**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. He discusses: interest in history; global governance; ethics; philosophy and ethics; governance as important in a modern world; fundamentalist religion; governance in the highly technological world; human beings in relation to one another and the institutions built by them; a digital world; and future human societies on the risks and promises of the 21st century.

**Scott Douglas Jacobsen:** Let's talk about history, your interest in it. Why this particular focused interest in history?

**Tor Arne Jørgensen:** My interest in history comes from an early stage around 10 years of age, and forward. Why? Well as it goes, it all started with movies of the old west, cowboys and Indians and such. This particular time period was very exciting to me, and by that fact started to dive myself into books about old western themes. As time went on, this fascination led me further into the time period as a whole from the early 19th century and up to the late 20th century. Then my interest shifted from the old west, to be more about history divided into sections within numerical fields. By that, I saw history as a big jigsaw puzzle to be solved.

Thus gaining a better understanding of terms and their reasons for why, within; politics, commercial interest, migration patterns, trade routes, and the transition into the industrial revolution, as both national and global interests alike. Specific to Norwegian democratic processes in the year of 1814, and thus paving the new way forward into today's democracy, first influenced by the American Revolution, then followed by the French Revolution, is for me the chief field of interest as to the historical aspect in question.

**Jacobsen:** As with many gifted individuals, there persists a desire for fresh information. You mentioned Mark Mazower. What about his text provided a context for understanding global governance within a historical contextualization of the issue?

**Jørgensen:** Angle of reply is to look back at the time of The League of Nations, built on Woodrow Wilson's initiative, and as I would like to point out, idealism in its most fragile state regarding utopianism. A failed project with horrible after-effects on a global scale within numerous fields, like economics, trade, state governance just to name a few. Hereby instigated by greedy state leader, built on the notion of world peace. We all know today how well that went, with reference to the tragic outcome of WWII. Forward into the days of the beginning of the United Nations. The UN then was more effective than today, the leaders of yesterday more robust than the leaders of today.

This organization, is built on the same idealism as regards utopianism, but in a more liberal way now than before. How well is it working, hereby agrees on a long debate on its own merits, but

still. The outlines are evident within a structural notion as to the fundamental principles of Effective Altruism regards to global governance. The structural draft from the implementations of wars throughout the ages, the dividing of nations for a better and more understanding world of tomorrow, mirrored in the belief of global imprisonment of idealism within an altered state of mind, as to be debated on a later time.

**Jacobsen:** Peter Singer remains a controversial and important figure within the atheist and secular community, and within the professional ethicist class in Academia. How does *Practical Ethics*, and Effective Altruism, provide a basis for the advancement of a utilitarian ethic into the area of broader ideas of rights? A current era in which divinity of individual human rights and special privileges afforded to most royals, as in the Divine Right of Kings, collapsed and gave way to the democratization of rights as seen in documents including December 10, 1948, United Nations *Universal Declaration of Human Rights*. We can see this instantiated, even bolstered, by modern scientific findings with the discovery of the evolved nature of human beings in a tree of life and one species amongst a litany of others. Some philosophies, including Humanism, incorporate international human rights and modern science within a set of guiding principles of understanding the nature of the world and for orienting human life.

**Jørgensen:** Peter Singer and his view on ethics as to the field of Academia, was and is of great importance for all students and scholars alike. His opinions of an ethical nature towards the utilitarianism of theocracy, as an aspect of divinity both on religious ground and an of the notion of constitutional royalism. The aspect of human rights for both humans and all life in general, hereby the equality of human/animal rights. The settlements of an endemic by the termination of these rights, to cross the religious implementations of preserving all life at all cost, but at what personal gain.

The fall of the superior rule of feudalism, to nothing else, then to be replaced by the democratic realism fueled by capitalism. To what aim is this to be understood as nothing else than a replacement of divine powers, driven by the notion of Darwinism. To bring about the understanding of and by the fact, that divinity is to the beholder, in terms of the notion of lust to rule as by personal intent. This thus understood as the implementation of ethics on both sides of the religious spectrum at the cost of democracy.

**Jacobsen:** What philosophies and ethics make the most sense to you?

**Jørgensen:** The moral and ethical aspect within a philosophical thought line, now when outline seeks to be debated as to the developing stages regarding its historical continuity. The conceptual fault-lines as a paradigm in its own right with regards to inequality across the political sphere. The social diversity of trade politics within the EU trade organization as to belittling the terms of agreement of the nation's importance, is what I seek to speculate over as ethics of importance.

**Jacobsen:** When considering history and ethics, and the modern scientific world tied to technology, why is governance more important than ever?

**Jørgensen:** The importance of governance within the global society of today is indeed a nice angle of question. The technological imprint that is ever more evident, and by that as I see it, spinning more and more out of control. This is maybe one of the most important factors to be addressed in both present time and forward into the future. If one is to look at the present pandemic outbreak of the COVID-19 virus, governance for how to deal with this pandemic is needed now

more than ever, as we will most surely be seeing a lot more of these types of outbreaks in the future. So hopefully in the next event, we will then be more prepared, as to how to contain or at least control its effect on a global scale more effectively.

As to both natural disasters and man-made disasters, the effect that the human race will further expose upon our planet as to an upscaling of global warming, marine pollution, overfishing, overpopulation, and more... What history has shown us if anything, is that the ethical aspect is seen as nothing more than a hindering obstacle to be tumbled over.

But even so, the most worrying factor of the ethical aspect is within economic politics, as the world is ever more seen as an interconnected unity to be profited upon as the cash cow for the greedy government powerhouses to fulfill their most vivid imaginations.

**Jacobsen:** How does fundamentalist religion work against modernist versions of ethics and governance?

**Jørgensen:** As an example, I would refer to the ancient religious rules of “hamarabi” in Judaism or “qisas” in Islam, or commonly what we refer to as “an eye for an eye,” these ancient religious rules fuel a tit-for-tat approach to justice, which then leads to escalation and further damage. Indeed, you could contend that much of the troubles in the Middle East are generated out of this single religious tenet of revenge. It directly conflicts with much of our more relatively recent International flora and fauna of conflict resolution from the United Nations and approaches to justice, etc.

**Jacobsen:** What kinds of governance make most sense for a highly advanced technological society now?

**Jørgensen:** Where do you start with a technological society? A “technological society” has been around since the industrial revolution – what we are moving to is a predominantly digital society, take for example a drone – a drone (a physical device but also driving digitization) can be used by the police to trace and catch criminals, they can carry food and essential items into inhospitable places, they are also arguably low emission means of carrying goods to peoples homes – yet is it right we see Amazon patenting the use of a ‘drone-zeppelin warehouse’ where drones literally pick up products from a zeppelin and bring them down to that areas houses based on the known demand for that area?

Drones are also now implements of war, controlled by a pilot sitting in a Nevada cave thousands of miles from where the drone is deployed – how do they fit in with the Geneva Convention? So, I would suggest refinement in the question posed. I would suggest the need for checks and balances to manage the issue between state control and individual freedom, and between international standards and national priorities. It is right that governments assess and govern those standards as mandated by that nation’s own standards of its people collectively, and as to what ‘de minimis’ standards and standards of international communications (but what about implements of war, e.g., drones?) – but also that governments themselves are held in check and do not ‘over-reach’ in tracking the populace for erstwhile means.

**Jacobsen:** How can the world of re-interpretations of ancient mythologies, i.e., religion, and newer ethics, i.e., Effective Altruism, come to bring about better understandings of the place of human beings in relation to one another and the institutions built by them?

**Jørgensen:** What could we learned from looking to the past, as to ground alone to further seek-

ing answers to bring about a broader understanding of this principle. If one is to look at the religious content of understanding for a speculative better world, regards to redemption for the politics that your religious leaders fault themselves by. For reasons alone to seek guidance, is by that fact to rid themselves of their disciples wants and grievances. The effect that religion has had as to uphold this principle, is indeed lacking as to the content of ethical aspects for personal gain. Effective Altruism as a concept alone with the religion sided out, with that done, we can move forward in redefining ethics or maybe re-interpretation of a better way of an ethical route forward. Understanding how to implement a positive outlook in moulding a stronger and better world of tomorrow. What directions can we take, well in the use of the collaboration of stately institution, governments, support of donations to organizations that gives the biggest effect as to health, medicine support, and more...hereby as a possible suitable paradigm for explorations as an outlook for honourable intentions.

**Jacobsen:** As we see now, the world of the digital comes to coincide with the world of the material. Digital information as algorithms and biological systems as entities working in unison for a modern form of political systems and ethics bringing about unfathomably complex, previously, forms of human society tied to digital computation with a modicum of intelligence with well-structured and narrow domains. What does this portend now?

**Jørgensen:** What it portends now is to what aim it seeks to be understood as, and by what intent it appears to the general public, this within a widespread of governing resolutions. What does this mean, well that the purpose of unison politics is now to be understood as a means to endemic widespread propaganda within the governing resolutions of policy. As formatted by its complexity regarding the ethical aspect of combination toward the regulatory system, thus for the sole purpose of bettering, and ultimately preface of consolidation of this structural integrity by alterations of intent, directed by progress within the shift of political alignment. Then the system is modified, as by the underlying legal understandings by the term «ethics of justice». Does the complexity in question as a medium of intelligence serves its general purpose, yes within the framework of contemporary consent, and to the degree of forward-looking intent by structural implementations of governing policy.

**Jacobsen:** Following from the previous question, what does this portend for the future of human societies into the rest of the 21st century as the promises and risks increase more and more for human societies and the realization of the best and worst aspects of human nature and proclivities bolstered and built upon the incredible power of modern mastery and power of silicon, metal, concrete, and the informational?

**Jørgensen:** If one is to look beyond our selves as an output of the previous line of question, I would like to point out the following. First on the positive side, that we will further our selves in a way of implementing the fundamentals with regards to structural alterations of the policymaker at the governance level.

The educational fundamentals for development into tomorrow with regards to what has been pointed out will ensure and secure positive output throw positive input by these indicators as a countermeasure against ethical fading. Next, human nature is and always will be to seek more complex forms of knowledge, for a reason to evolve oneself to confront the unknown factors within his or her own state of mind. The negative side will start a downward spiral, as within the endemic of revelatory proclamations. For the reasoning of pathetic self-deplorations of content. We can secure the world of tomorrow through the implementations of personal interest through

the terms of Effective Altruism, but also we can just as easily cause our own demise on these same terms.

### **Appendix I: Footnotes**

[1] Child and Youth Worker.

[2] Individual Publication Date: May 22, 2020: <http://www.in-sightjournal.com/jorgensen-two>; Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-is-sues/>.

\*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 the Gifted Young (Part Four)

2020-05-22

**Justin Duplantis** is a Member of the [Triple Nine Society](#) and the current Editor of its journal entitled [Vidya](#). He discusses: nurturance of the young and gifted; differentiation based on learning styles; schooling and moral education; synchrony difficulties; the pervasively intelligent child; nutritional and health habits; social life; guidance in early relationships for boy-boy, girl-girl, or boy-girl time; and modelling healthy relationships by example.

**Scott Douglas Jacobsen:** What about the nurturance of the young and highly intelligent? You have children. How should this be done and with the proper care of a benevolent parent or guardian?

**Justin Duplantis:** I would hardly consider myself an expert in this realm. I have three and four year old boys. Both are members of Mensa. They joined a year ago. For me, the key was identifying their giftedness early. This enables them to ascertain the proper resources during this critical developmental time. With that said, they are very different. Although they are both highly gifted, they have unique challenges and interests.

**Jacobsen:** For girls and boys, should there be gender differences in the style of the gifted education?

**Duplantis:** I do not feel as though it is so much as a question of gender, rather the necessity of differentiation based upon learning style. My oldest is able to hear information once and retain, as opposed to my youngest. He requires more tactical learning, to stay engaged. This may be due to the 18 month age separation, but I feel it is personality characteristics.

**Jacobsen:** For girls and boys, how should schooling and moral education in the home reflect the level of giftedness – highly, exceptionally, profoundly, etc.?

**Duplantis:** It is vital for parents to be well-informed regarding the characteristics of gifted youth. Generally speaking, the higher the intelligence, the more exaggerated the characteristics. My eldest, Anderson, is stereotypical. He is emotional sensitive, has a strong moral compass, and requires positive reinforcement. My younger boy, Crawford, does not share these. Although they may share a high level of intelligence, they are still very different.

**Jacobsen:** What are some of the synchrony difficulties gifted adolescents may experience as they travel through the turbulent and rapid changes of the teenage years?

**Duplantis:** Acceptance in society and social groups is tough for any adolescent, but when there is a significant variance in intelligence with your “peers”, it creates an additional challenge. Just as someone that has an IQ of 60 would have a difficulty in societal integration, an individual with an IQ of 140+ would face different, but similar issues. There are resources that aid the mentally challenged with these sort of difficulties, yet assistance for the exceptionally gifted is non-existent. This is what I hope to change.

**Jacobsen:** For the pervasively intelligent child, how can adults in their lives help them form confidence based on real talents and competencies?

**Duplantis:** The key is acceptance and support. When a child shows interest in whatever it may be, the parents need to ensure they provide the proper resources to harness their potential. At the same time, pushing them into an area of disinterest is just as harmful as lacking support in areas

that they would like to pursue.

**Jacobsen:** What about the nutritional and health habits for them? This one is probably more general. How can a parent assist the gifted child have appropriate nutrition to perform optimally in school and have the energy to do kid and teenager stuff throughout the day?

**Duplantis:** Health and nutrition habits are not intellectually dependent. Regardless of intelligence, proper nutrition is necessary for mental and physical development and maintenance.

**Jacobsen:** Social life may be a neglected part of the lives of the young gifted. Based on personal experience in the Triple Nine Society, or through reading and conversations with other gifted individuals, does this reflect a common problem? Is social life a concern for the gifted more than others because of a trend of isolation, or not?

**Duplantis:** The lacking of a traditional social life seems to absolutely be a common thread among the exceptionally gifted. The reason I say traditional, is because many times there are nontraditional relationships forged. At times socialization is between intellectual peers. Often times there is a substantial age differential, which creates its own challenges. The further from the mean an individual is in intelligence, the more difficult it is to have the traditional relationships.

**Jacobsen:** What about when it comes boy-boy, girl-girl, or boy-girl time for the gifted adolescent and young adult? How can a parent or a guardian guide and nurture healthy relations at those crucial periods of early life?

**Duplantis:** I have yet to enter that stage with my two boys, so I am unsure how we will aid in navigating our boys through those treacherous waters. With that said, I would recommend starting early with reiterating different is not damaged. Embracing the unique qualities of others aids in the establishment and maintaining of relationships, regardless of gender.

**Jacobsen:** Following from the previous question, how can parents model healthy relations?

**Duplantis:** Leading by example. If we call for our children to be accepting of the differences of others, we must practice what we preach. If our children see us judging others, they will follow suit and vice versa.

## Appendix I: Footnotes

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

[2] Individual Publication Date: May 22, 2020: <http://www.in-sightjournal.com/duplantis-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 Christian Sorenson on Life, Love, Psychopaths, and Sociopaths (Part Four)

2020-05-22

**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: love; meaning of life; love as part of the meaning of life; emotional version of hell; psychopaths, narcissists, and sociopaths in love; differentiation of a psychopath from a sociopath; differentiation of ordinary notions of narcissist from formal Narcissistic Personality Disorder; definition of the West; definition of the East; cultures in the East flourishing; nations mixing values; a show of love; more on “seeking death”; the “pink feeling”; more on love; mimicking of moral behaviour by psychopaths and sociopaths; a narcissistic age; Babylon and Persia; the flourishing of some nations compared to others in the 21<sup>st</sup> century; the extreme form of love leading to hatred exemplified in some of the extreme loves of the young; secondary narcissism; nonconformity and defiant nonconformity differing from regular isolationism of an ordinary unsocial person or a similarly in-isolation genius who requires said isolation to pursue their intellectual or artistic work; something most likely missing from the brain for a complete absence of conscience; the pathology of the psychopath and the pathology and the sociopath; a primary narcissistic age; theatrical examples of the “strictly moralistics” oriented individual; more differences between the sociopath and the psychopath; “spiritualist wisdom”; resisting the pull for the desire of ourselves; other important characteristics feed into high performance or higher probability of achievement; moral repressions; the lack of remorse as a key indicator of psychopaths; Nietzsche *Übermensch* in contrast to *Untermensch*; the primary narcissism idea reflecting an age of infantilism as opposed to immaturity; the reasons for the higher stature given to religious figures; abuse of women by men; simple behavioural, speech, or emotional cues/proxies of psychopaths and sociopaths; delay of gratification and other mental skills; first love extensions; the roaring lion as the child; and the collapse of Nietzsche.

**Scott Douglas Jacobsen:** Let’s talk more about love and life. What is love?

**Christian Sorenson:** I feel, that if there is no greater “show of love,” than giving until you don’t have anything else to give, and therefore to get to give what you “do not have.” Then if this is right, and to love is to “donate” something or ourselves, it could be said that love is a “gift,” in the sense of “nothing.”

**Jacobsen:** What is the meaning of life?

**Sorenson:** I believe, that is equivalent to the opposite of a state of perfect equilibrium that would be equal to “zero.” In turn, it is an insistent search to “return” towards an original state, that previously existed, and that is synonymous with “inert.” In this sense, it would be a “force of compulsion,” that tends to repeat, and therefore “seeks death.”

**Jacobsen:** What makes love part of the meaning of life for most?

**Sorenson:** I feel, it is the desire to live a “pink feeling,” that strictly speaking, seeks to complete

the “ideal statue” of ourselves, “through pieces” that are “swallowed” inside, from “partial identifications” with others.

**Jacobsen:** Is an emotional version of hell quintessentially the inability to love?

**Sorenson:** The emotional version of hell has nothing to do with the inability to love, but rather with not “feeling loved,” and the consequences of “not being reciprocated” or even worse, “abandonment” by the loved object, which is lived as an experience of “mourning.” I think that love as such, and realistically speaking, is “conditional” on something, and therefore, it is more further from romanticism than from aggression, and if within a vital context, is “never eternal,” then it always will be intrinsically linked to “suffering.”

**Jacobsen:** What do you make of the ‘love’ of psychopaths and narcissists and sociopaths?

**Sorenson:** Psychopaths and narcissists, and sometimes sociopaths, dispense with love, since they only establish “symbiotic” relationships of “dependency” towards them, for “profit-utilitarian” purposes.

**Jacobsen:** What differentiates a psychopath from a sociopath?

**Sorenson:** The psychopath, unlike the sociopath who is “anomic,” draws attention because he appears as someone “too normal.” In this sense, the second openly and oppositionally, defies the “law,” with the clear intention of violating it and staying out of it, regardless of the damage this may cause to “others” and to “society.” The former, on the other hand, feels in a certain way that he “represents the law,” and therefore who has the right, discerns between “good” and “bad,” and therefore tries to “challenge” the established norms, by demonstrating that he is able to benefit of it, by staying within their limits, but without suffering any sanction for his conduct.

**Jacobsen:** What differentiates ordinary notions of a narcissist from formal Narcissistic Personality Disorder?

**Sorenson:** They differ, because “ordinary” notions, are generally related to “narcissistic traits,” that fundamentally have to do with “self-recognition” needs and to “attract the attention” of others. While in “formal” notions, what exists is the absence of “remorse” and “empathy,” the “lack of control” for violent behavior, and the inability to establish “lasting emotional” relationships.

**Jacobsen:** I live in North America. We both live in what is deemed – without current geographic considerations anymore – “the West,” as in Greek Humanism through Western European Enlightenment into North American techno-capitalist freedom culture, including offshoots in Israel – save me Tel Aviv! What defines the West?

**Sorenson:** It is determined by the “Judeo-Christian” religious values, and the “cultural” development, that emerged from the “Greek” and “Roman” empires.

**Jacobsen:** By comparison and contrast, naturally, what defines the East?

**Sorenson:** In my opinion, it is mainly defined by the Babylonian, Neo-Babylonian and Persian empires.

**Jacobsen:** Why have some cultures in the East flourished when taking on the West’s values and not when sitting purely on the East’s values?

**Sorenson:** Due to the “anthropological” vision that they had of man, especially in relation to “liberalism,” to the development of some sciences such as “mathematics,” and because of the

“cosmogonic” conception they had of the universe.

**Jacobsen:** Why have some, as Singapore, flourished, as under Lee Kuan Yew, Goh Chok Tong (briefly), and currently under Lee Hsien Loong, when mixing and matching values of East and West (as represented by the United States and China) as appropriate?

**Sorenson:** I feel that from the point of view of historical origin, prevailing values and the development achieved there is a close analogy between Singapore and Israel. Both fought to become independent from English colonialism, with founding prime ministers such as Lee Kuan Yew and Ben Gurion with stories of similar lives and coming to lead in both cases the development of high technology worldwide in addition to other achievements. Both states have the peculiarity of representing “models of democracy,” since they have managed to integrate different ethnic groups and cultures of the West and East, from the idiomatic to the religious, being the common factor that has articulated it and enabled this, the strong investment they have made in education, and strengthening citizen values such as respect for the law and diversity.

**Jacobsen:** Is a show of love truly love or merely an adornment on a tree for presentation, admiration, rather than true instinct, true feeling, of the utter giving of oneself?

**Sorenson:** From my point of view, “instinct,” in a human context, goes beyond the “biological,” and therefore is analogous to an extremely variable “force” regarding the “object” as such, and the “behavioral process.” In this sense, “true love” is not equivalent to a “feeling,” but rather to a certain way of relating to a “particular object,” and consequently to a form of “human drive.”

**Jacobsen:** Some philosophical systems preach denial self. Others instruct self-annihilationism. Is this part of the ‘seeking death’? A differentiation of a common pathway for the meaning of lie to seek death.

**Sorenson:** I believe, that it is neither “one” nor the “other,” by itself but rather “both,” since in human beings, these represents two tendencies that are contrary, but coexisting. Meanwhile one of them “struggles to live,” the other “seeks death.” Therefore “one” and the “other,” leads us to live in a “continuous conflict” with ourselves, that finally to be worse, doesn’t allows to know for what reason this happens.

**Jacobsen:** Can you expand on the “pink feeling”?

**Sorenson:** “Pink feeling” or “pink love,” is to suppose that love is similar to a romantic idyll of “twin souls,” who “unite” for “eternity.” Or an “unconditional surrender” of oneself, in order to seek the “good of another,” when “deep down,” is neither a “feeling” nor one “altruistic obliteration” for another. As well, at the same time, it is not something eternal, nor a romantic or disinterested motion towards someone. Paradoxically, with love we generally do not understand, “why our right hand, knows what the left does,” or for what reason does it “translate into violence,” rather than being an “expression of sweetness.” And lastly, why sometimes it becomes into the “other side of the coin of hatred” or vice versa. Therefore if what love means, is taken to the extreme, I feel that sometimes “true love, will end in hatred.”

**Jacobsen:** Is love fundamentally internal hope for extrinsic reciprocation, where the external reciprocation is received (or perceived as received) in like kind? If so, this may help clarify individuals who marry apartment complexes, or some such thing.

**Sorenson:** I would rather say, that love is an “internal ideal” to be “internally reciprocated.” In my opinion, love is “phantasmatic,” since what is “sought” generally is not real, and it is not

even “fulfilled” on that plane, and therefore it is an “ideal,” because it’s always an “unsatisfied desire.” Its frustration, is “intrinsic,” due to the fact that the “object” being pursued is “a mirage,” that does “not exist.” And in consequence, is “not even real” in an imaginary dimension. Nevertheless, in turn, this is the “great surprise” of love, that thanks to the “failure” for fulfilling its desire, it “exists” and is “so longed” by everyone.

**Jacobsen:** Can psychopaths and sociopaths be moral, or only mimic that which is intrinsically moral? In this sense, a parrot can simulate human statements without corresponding comprehension, i.e., a psychopath or a sociopath can enact a moral act, which is play-acted without comprehension of the importance of the consideration and intent behind the act, and the outcome of the act.

**Sorenson:** In fact I would say, that what they both do is a “morality role play” or even a “staging of it” more than something else. Paying attention to some subtleties, it could be said that what differentiates them, is the way of how psychopaths, unlike sociopaths, are “strictly moralistics,” since they know perfectly norms’ meanings, nevertheless, “acted-out” hypocritically them in an “exemplary way.” While the second ones, in this sense are “defiantly” more opened and franks, “leaving clear” their lack of interest and “nonconformity” towards any social conventionalism. The essential point in here regarding the formers more than the last ones, is the absolute absence of real “conviction of conscience,” that is ethically aggravated by its “life motive” to “deceive” and “pervert” others.

**Jacobsen:** Do we live in an informally-defined narcissistic age?

**Sorenson:** In some way yes, since I consider that our age lives in what I would denominate “state of primary narcissism,” due to the fact that to a certain extent it could be classified as “infantile.” Similar to that of the child, when as a “little beast” felt himself to be the “center” of the world, and wanted to “capture” the full attention of its mother or substitute, at the same time he intended to “devour,” without being able to “postpone” the immediacy of its needs, everything within his reach, as if “everything” and “everyone,” was “disposable,” and had to “prostrate” at his feet.

**Jacobsen:** Why Babylon and Persia as representative of the East?

**Sorenson:** Since in Babylon, “occult knowledge systems” were developed, who in turn promoted the emerging of certain sciences, that after its fall as an empire, they separated from each other, for passing towards Persia first and then to the East, as a part of these, and through becoming into “spiritualists wisdoms.”

**Jacobsen:** Why will some nations flourish and dominate in the 21st century compared to others?

**Sorenson:** Because they will be able to “integrate” existing polarities, with “emotional maturity,” overcoming all kinds of “totalitarianisms” and “fundamentalisms,” and by managing to postpone the “desire for oneself” satisfying the “desire of the other.” Reaching to understand, in a certain way, that by the exercise of “alienating ourselves,” the “cycle of life” is going to give us back, that energy transformed into “good.”

**Jacobsen:** Is the extreme form of love leading to hatred exemplified in some of the extreme loves of the young?

**Sorenson:** Not only, because it also sometimes occurs in adults. When I refer to the term “extreme,” rather than wanting to say something that is of the order of “intensity,” what I intend is to

allude to a “logical consequence,” in relation to what is expected of love after analyzing its parts. Therefore, hatred can arise regardless of the “depth,” with which love has been lived. However, there exists a condition whose antecedent as “necessary presence” for the manifestation of love, and in consequence probably also for hate, will be fundamental. This, is the “feeling of infatuation” which in my opinion, refers to an “experience of identification,” that is not “consciously perceived,” with part of the “object” of the loved one. And which ultimately, has a character of “appropriation,” and therefore, when it is not possible to be “possessed” is experienced as a “non-correspondence.” Lastly this may be felt as a “rejection,” and in consequence can easily trigger “aggressive feelings” that may end in “hatred.”

**Jacobsen:** What would be secondary narcissism?

**Sorenson:** It would properly be known as “pathological narcissism,” in contrast to the “primary” one, that would necessarily constitute part of the child’s “normal” psychological development. It’s named “secondary,” because “evolutionarily” speaking, always appears from early adulthood, and since it would derive from a “personality disorder,” that therefore, “psychodynamically” regards a “psychic structure,” which would be able to explain it.

**Jacobsen:** How does this nonconformity and defiant nonconformity differ from regular isolationism of an ordinary unsocial person or a similarly in-isolation genius who requires said isolation to pursue their intellectual or artistic work?

**Sorenson:** They are different, since first of all antisocials are usually “not geniuses.” Besides, the latter in general are mobilized by high “universal ethical canons.” Also they differentiate each other regarding their goals, because meanwhile one pursues an “intellectually productive matter,” the other tries to challenge and destroy “moral conventions,” that are necessary for the proper functioning of society, and in many cases are valuable and fundamental. And on the other hand, both are far from each other, due to the fact that geniuses seek isolation, as something similar to a “facilitating space” for what they search. While sociopaths, pursue it by following an “empty sense,” that doesn’t have anything else beyond the simple fact of “marginality.”

**Jacobsen:** What would most likely be missing from the brain for a complete absence of conscience?

**Sorenson:** I believe, it’s likely to a sort of “lobotomy” with hereditary or congenital etiology, and therefore, it may be represented by some kind of failure, at “neurochemical conductivity,” or “anatomical neurostructures” levels, either in the frontal sector as well as the hippocampus.

**Jacobsen:** From a philosophical standpoint on the psychological condition, what best represents the pathology of the psychopath and the pathology and the sociopath?

**Sorenson:** In my opinion, by the concepts in Nietzsche, of “rebellion,” represented by the figure of a “roaring lion” trying to free himself from all the moral restraints imposed, in the case of the sociopaths. And that of “super-man,” in psychopaths, embodied by a “child,” who simply plays with everything, without measuring the consequences of anything regarding its acts.

**Jacobsen:** Is a primary narcissistic age one of immaturity reflected in socioemotional and intellectual age? In more precise terms, what would be the approximate emotional and intellectual age of the general population of the planet to produce such a primary narcissism?

**Sorenson:** “Primary narcissism” in the context of individual evolutionary development, “does

not reflects” psycho-social or intellectual immaturity. Nevertheless, analogically speaking, society could be said that rather to be considered as immatured, it could be more seeing as “infantile,” since its state is of “evolutionary fixation.” Equivalent, to the most primitive or basic stage of individuals development. In this sense, from a “symbolical perspective,” what represents its maturity level, is “orality,” because is not capable of “integrating” into a “single object,” both positives and negatives aspects, regarding “mother’s images” of good and bad breasts. At the same time, “eagerly devours” everything around, with the sole purpose of satiating itself, and “aggressively bites” the object, if its perceived as “threatening,” when does not meets the expectations of needs.

**Jacobsen:** Any theatrical examples of the “strictly moralistics” oriented individual?

**Sorenson:** Leaving aside the examples of “moral repressions,” that obey a different nature, in my opinion the best “graphed examples,” on the one hand are the cases of pedophilia, “veiled” by supposedly “asexual clergy figures” invested with “sacred holiness.” And on the other side, the “swindlers of neck and tie,” and the men who psychologically and physically “violates women,” maintaining the “status quo” of normality and happy couples.

**Jacobsen:** I heard one casual differentiation, between the psychopath and the sociopath, is the sociopath in a bar room who is insulted and then will react and punch. Whereas, the psychopath will wait until three days later and then disrepute the individual, subsequently murdering them. It is much more impulsive in the former and calculated in the latter. Any thoughts on simple thought experiments or examples to make the point as clear as possible with a mental image?

**Sorenson:** Not necessarily. It is easier to find sociopaths with a base of psychopathy, than psychopaths with antisocial behaviours. One of the characteristics that stands out the most in the latter’s profile, is the importance they gives to their “self-images,” arriving almost to an obsessive concern about it, since has an outstanding importance, the fact of “projecting” it positively in order to reach a “favorable impression” of themselves on others. Linked to this last, lacks of “moral conscience,” in the sense of not having a “feeling of conviction” or conviction regarding why they choose good instead of evil, all though paradoxically “know” that they “know it.” Their “maxim,” will always be “to pass the traffic light with a yellow light,” and therefore will know better than anyone their “underlying motivations,” and the reason because they have an absence of conscience about the “existence” of some kind of “good” independent from themselves, has nothing to do with a “condition of impossibility.”

**Jacobsen:** What makes “spiritualist wisdom” spiritual and wisdom?

**Sorenson:** I feel, that the fact of “constituting complex knowledge” that’s capable of being “rationally explained,” on what regards not only the origin, but the functioning and destination as well of everything that exists, and therefore in what the “cycle of life” means.

**Jacobsen:** Will this resisting the pull for the desire of ourselves require more trainable skills like postponement of gratification?

**Sorenson:** I believe, that this “simple principle” covers everything, and in turn translates into the need to “re-do” the path backwards, from creation until now. In other words, by “returning” to our origin, as if we were “climbing” the steps of a ladder, in which each stage poses a “challenge” with an additional difficult. The fact of “overcoming” it, allows us to “achieve knowledge” at that level. In consequence, if it is done successively, it will facilitate everyone to

reach the “head” from where everything was “emerged.” In this way, what “renunciation of one-self” means, is “progressive,” since it is acquired depending on each stage, and therefore it is “not possible” to know it “a priori,” before having passed each state of “spiritual evolution.”

**Jacobsen:** Aside from global characteristics of intelligence, what other important characteristics feed into high performance or higher probability of achievement?

**Sorenson:** I feel, that both, the “emotional” and “intellectual” capacities, for “desiring” to put ourselves in the other’s place, after having understood the other as deeply as possible, And simultaneously with the last, the capacity, that I will name of “ambiguity” and “ambivalence,” in order to be able of “refraining ourselves” from making a “premature closure,” in relation to the “meaning” of things.

**Jacobsen:** What characterizes moral repressions?

**Sorenson:** I would say that’s a “psychic conflict,” originated by the “conscious effort” to stifle the “sexual impulse” without success, that is experienced with “displeasure,” through some “symbolic representative” of the paternal law that generates “guilt” and threatens with “punishment.” This internal trouble, “conversively” moves towards the body, provoking some kind of “suffering,” that’s expressed by “symptoms” of functional nature.

**Jacobsen:** What characterizes, philosophically speaking, the lack of remorse as a key indicator of psychopaths?

**Sorenson:** For who lacks of “remorse,” the “end pursued,” justifies the use of any type of “means” necessary to achieve it. In other words, transforms the person into a “resource” who’s destiny is to satisfy its “utilitarian goals,” through the “indolent” use of “seduction” and “violence,” and therefore “alienating” its individual “dignity.”

**Jacobsen:** What was Nietzsche intending when he spoke of an *Übermensch*, in contrast to an *Untermensch*? Is it the eternal child who plays with everything without a sense of remorse for immoral and unjust acts?

**Sorenson:** In my opinion, to understand both concepts well, it is necessary to analyze the works “Also sprach Zarathustra,” “Ecce Homo,” and “Der Antichrist” of Nietzsche. Regarding the image of the child who plays, is related more to the *übermensch* since he should be carried away by its “feelings” and “passions,” and in that way represent what the “super-man” really means. Nevertheless, at the same time, this child must be able to control himself, and therefore not only “seek pleasure,” because that would express a “weakness,” typical of the “last man,” but that in turn is quite different from acting with “moral remorse.” Respect the *untermensch*, I understand it rather with the meaning that I will denominate “infra-human,” which is very well reflected in the use that Nazi ideology gave through the term of “inferior people,” that ended up linked fundamentally with the Jewish people.

**Jacobsen:** What separates the primary narcissism idea reflecting an age of infantilism as opposed to immaturity, as infantilism can be seen as a cross-section of immaturity?

**Sorenson:** From my point of view, “infantilism” is always synonymous with “immaturity,” nevertheless “immaturity” doesn’t mean necessarily the same as “infantilism.” In turn, “primary narcissism,” is not equivalent to “immaturity,” since one is a natural stage in development and the other not, however it may be analogous to “infantilism” in the context of an era. Therefore, if the

latter is defined as a “condition of immaturity,” which it also could be “chronic” and “asymmetric,” since it is “not overcome” with the simple passage of time, and is “disharmonious” between parts that are adult and others that are not. Then it is possible, to talk about “primary narcissism” in an era, that is “immature,” and “childish” in that context.

**Jacobsen:** Why are clergy – religious authority figures – given such mythology around them, e.g., the “sacred holiness,” the ‘asexuality,’ and an assumed authority on things only spoken and never seen? How can members of these religious groups leave them in order to find a healthier way of life or one of freedom from the constraints of living under the authority of clergy figures?

**Sorenson:** Since in my opinion, they are “representations” of a “representative who represents” in the “symbolizing process” of what for me is the “name of the father,” which would establish the “duty of being,” as moral conscience. Religion, is one of the possible ways but not the only to get there. If it’s the option chosen, I feel that the only manner to find a healthier way of life, is to adopt a religion, “but without becoming religious.”

**Jacobsen:** For the other category given, of the men who psychologically and physically violate, or abuse, women, what drives them? What draws some women to them? How can people get out of those kinds of relationships?

**Sorenson:** What leads many men to that, is something they cannot avoid, and in that sense the weight of their “psychic constellation” weighs more than anything else. They are subjects “who know,” and what is worse, “they know what is good for one woman,” which is already “violent” as such. Afterwards usually comes the “seduction process,” in which she may succumb, but sooner or later will wake up, to realize in the best of cases, that has lived in captivity “inside a golden cage,” without really having conscience of what she was doing. The outcome is her “rebellion,” and the search of breathable space. This triggers the “second moment of violence,” through “imposition” and the spiral of aggression that follows it. These type of subjects don’t have the option of being different, and its pattern will be identical regardless of who is involved, since invariably needs to “seduce” and after to “convince” their victims, in order to “pervert” them through “deception,” and therefore are “hardly treatable.” They are generally “dialectical” and “mutually symbiotic” relationships, where there are women who look without really knowing, this pattern, because in some way they tend to “repeat” by an “acting-out” mechanism, of the ancient relationships with their father, who used to become “idealized,” when they have being too “authoritarian” and “punishing” figures. To get out of these “vicious circles,” it must be she who puts the “brakes” first, since it is difficult that he does it. And in turn, it is necessary to do so by “applying zero tolerance” criterion against the minimum abuse, being aware at the same time, that it depends directly on her, “that no other woman is going to be aggressed.”

**Jacobsen:** When you come across sociopaths or psychopaths, what are simple behavioural, speech, or emotional cues/proxies of them? We can tell a sick person based on a persistent cough. We can avoid them. Similarly, there must be “coughs” of a like-kind in the behaviour, speech, and emotions (feigned or real-but-blunted).

**Sorenson:** Precisely, that’s the “mis-conception” about them, since these kind of subjects “aren’t sick persons.” In fact they do not have any disease, because they have a perfectly preserved “reality judgment,” and in addition in the broadest sense of the word.

They do not “suffer from anything,” as normal patients do. Rather it is the opposite, since it is a society that “suffers” because of them. If the above is correct, then it would not be appropriate to

give them a “treatment” of something.

And therefore, the “environment” that should have them, it must be the prison and not the hospital. It seems to me, that the most “remarkable behavioural” characteristic of these individuals, is that they present themselves with a mixture of “excess seduction and goodness,” at the same time that it is possible to perceive them, as if they were “cold as ice,” and “sharp as a knife.”

**Jacobsen:** Matt Scillitani noted this “simple principle” covers everything about the core of intelligence too. There is research on Executive Function as a larger compilation of cognitive attributes. Does delay of gratification reflect the necessary function for the development of complex, sustainable social arrangements, including marriages and societies?

**Sorenson:** In some way yes, since the “delay of gratification,” requires to develop cognitive skills that allow “the source” or “object” of gratification to be symbolized, in the sense of “resignifying” it immaterially, in order to be able to satisfy the original need, through what I am going to name as “procuration” or “second intention.” As a “substitute,” that also allows to “cathectize” the energy that first triggered it. In turn, it would be possible to do something similar with “social dynamics,” which could improve the different levels of real interrelation in society.

**Jacobsen:** Our first love in the world is love of mother, as part of an integrated organism. Our second love is others. Our third love is the differentiation of self from mother. The lattermost as the process of individuation. How does this pattern of loves put constraints on types of loves and kinds of interpersonal arrangements for human beings?

**Sorenson:** I think that the different loves throughout life, are a sort of “reissue” of the “first or original love” with the mother. In a way, we also always “yearn to return” to maternal love, comparing all loved ones with that “first figure.” Something existed in our development, “symbolically” speaking, that did not allow us “to access” our mother, and forcing then to go out, and seek “substitute loves” throughout life. That “prohibition,” in my opinion is the one that enabled us to successfully enter the “symbolic world,” and “accept a law” that we carry within ourselves in order to discern with conviction, between the “morally” good and bad.

**Jacobsen:** Is the “roaring lion,” in terms of “rebellion,” more a child wailing than anything else?

**Sorenson:** I feel that he is a “self-centered” and “capricious” child, who plays with a “yo-yo,” expecting that the toy “goes and comes” back, nevertheless if that doesn’t happen, since he can’t pick it up with the string, he “cries but with rage,” because feels that the world, does not want to “follow his rules” of the game.

**Jacobsen:** What happened to Nietzsche’s thoughts over time? What was the symbolism of the moment that he collapsed and went insane? The purported moment of seeing the flogging of a horse, running over to it, and then holding its neck so as to protect it, followed by a collapse. A rather dramatic narrative of a mind unravelling over time with a climactic instant.

**Sorenson:** I am not sure if Nietzsche was really crazy or not, maybe he just felt so. In any case, I think that “no one can go crazy, even if he wants to.” He ends up being a “slave” to his beliefs, even though he tried to rebel from almost everything. In some way, it’s similar to what happened to Robinson Crusoe, when he “saw a mark” on the beach. Somehow, is a manner of finding “the presence” of something, that at the same time is “absent,” and therefore, when he wanted to “erase it,” its existence became even more evident for him.

## Appendix I: Footnotes

[1] Independent Philosopher.

[2] Individual Publication Date: May 22, 2020: <http://www.in-sightjournal.com/sorenson-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 Guillermo Alejandro Escárcega Pliego on Philosophies, Religion, and God (Part Three)

2020-06-01

***Guillermo Alejandro Escárcega Pliego** is the Founder of the Hall of Sophia. He discusses: economics; capitalism; monarchy; god; science; God's law; meaning in life; making sense of the worldview; absolute monarchy; "turbo capitalism"; Matthew 22:37 and Mark 12:31; insufficiency of science for the truth; definition of God; God's law some more; being in peace with the Creator of the universe; belief in individuals going against God as angry at God; religion as the only way to understand God; all positive religions leading to God; Moses as the one reflecting God's law; intelligence as disconnected from belief, or not, in a god; and the ease of Facebook as a platform.*

**Scott Douglas Jacobsen:** What economic system makes the most sense to you? Why?

**Guillermo Alejandro Escarcega Pliego:** Capitalism because is the only economic system in which someone can prosper.

**Jacobsen:** What social system makes the most sense to you? Why?

**Pliego:** Capitalism, since is the only social system in which everyone has the same opportunity to exchange goods.

**Jacobsen:** What political system makes the most sense to you? Why?

**Pliego:** Monarchy, it's the only way to get rid of the corruption of democracy.

**Jacobsen:** Do you believe in a God, gods, or not, or remain uncertain about the matter entirely?

**Pliego:** Yes, I do.

**Jacobsen:** What scientific topic remains the most exciting to you?

**Pliego:** I don't find science interesting at all to be honest.

**Jacobsen:** What ethical system makes the most sense to you? Why?

**Pliego:** I believe in God so I try to follow his law even though I sometimes fail.

**Jacobsen:** What is the meaning of life to you? Or what are the meanings of life to you?

**Pliego:** Life has several meanings, the most important meaning of all is to be in peace with God.

**Jacobsen:** How do these various points of contact – "makes the most sense" – come together into a knit blanket of worldview? A way to make sense of the world in a way that, to you, "makes the most sense."

**Pliego:** I think that it would be hard for the readers of this interview to understand my worldview with the few things I wrote but I will say that it makes sense a lot.

**Jacobsen:** Any particular form of monarchy as a replacement for "the corruption of democracy" that appeals more than others to you?

**Pliego:** Absolute Monarchy.

**Jacobsen:** What styles or forms of Capitalism make the most sense socially and economically to you, as various flavours have been proposed of it?

**Pliego:** Turbo Capitalism.

**Jacobsen:** What other meanings of life – well – mean the most to you?

**Pliego:** “Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind.””

Matthew 22:37

And

‘You shall love your neighbor as yourself.’

Mark 12:31

**Jacobsen:** Why isn’t science interesting to you?

**Pliego:** Because the paradigm that proposes has nothing to do with the truth.

**Jacobsen:** How do you define God?

**Pliego:** As the creator of the Universe and everything in it.

**Jacobsen:** How do you – or how does he – define “his law”?

**Pliego:** Basically his law are the rules he give us to live a good life.

**Jacobsen:** How do you fail to follow God’s law, whether on principle or in practice?

**Pliego:** It’s simple when you commit a sin – such as gluttony you are failing to follow his law.

**Jacobsen:** Why is “the most important meaning of all... to be in peace with God”?

**Pliego:** It’s simple if you are in peace with the creator of the universe you are in peace with you and the rest of the world.

**Jacobsen:** Any other principles or premises in its presentation so far to provide for framework or contextualization of it?

**Pliego:** I believe most people are mad at God because they don’t have the life they want so the only way to live a happy life is to being in peace with what he decided.

**Jacobsen:** Any thoughts on religion?

**Pliego:** Religion no matter which is the way to understand what God want from us and his plan for us.

**Jacobsen:** Of the religions on offer, what ones seem most in alignment with the presentation of the belief in God and his law stated before to you?

**Pliego:** All religions lead to God except for the negative one of course.

**Jacobsen:** Do any particular holy figures, prophets, or religious texts help elucidate the mind and morality of this God for you? (And thank you for sharing personal beliefs, here, by the way.)

**Pliego:** Moses.

**Jacobsen:** For many within the high-IQ communities, they have a wide array of belief systems from atheism to agnosticism to monotheism, polytheism, and the like. Any speculations on the correlations between different standard segmentations of the high-IQ communities and various forms of religious and non-religious, theistic and non-theistic, beliefs held by them?

**Pliego:** I don't think having a higher or lower I.Q. dictates if you are a theist or an atheist.

I think that being a theist or an atheist depends of the personal experiences one has had in his life.

**Jacobsen:** Facebook can give an easy platform for the communities if one wants to join them, as in the Hall of Sophia – as so many use social media and allowing the shy or introverted smart to more readily engage on these platforms. What makes Hall of Sophia a good platform for easy engagement?

**Pliego:** The reason is simple, almost everyone already uses Facebook running the Hall of Sophia through Facebook allows me and allows the rest of the members of the society to interact without any platform problems.

### **Appendix I: Footnotes**

[1] Founder, Hall of Sophia.

[2] Individual Publication Date: June 1, 2020: <http://www.in-sightjournal.com/pliego-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 Claus Volko, M.D. on Ethics and Critical Rationalism (Part Three)

2020-06-01

***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: Philosophy; ethical philosophy; non-religious or without religious affiliation in Austria; religions; Critical Rationalism; principle of Falsifiability; classical liberalism of John Stuart Mill; John Locke, Ludwig von Mises, Friedrich August von Hayek; strengths and weaknesses of classical liberalism, socialism, fascism, and conservatism; liberalism against Marxist socialism and Plato’s totalitarianism; a critical rationalist approaching a problem; John Locke; Ludwig von Mises; Friedrich August von Hayek; me counterexamples to the given existence statements and universal statements; classical liberal ideals; and moving the dial further towards classical liberal ideals.*

**Scott Douglas Jacobsen:** This week’s session, I want to focus on the ending point of Part Two, which dealt with the metaphysical and philosophical questions important to so many in an informal way and salient to an extreme niche of studious people in a formal manner. To rake the leaves here, some softer questions to start us off: What philosophy makes the most sense to you?

**Dr. Claus Volko:** My father was a fan of Karl Popper and thought that Popper’s philosophy was the only one worth spending time with. I share a similar preference for Popper over other philosophers. Popper tried to come up with a rational epistemic methodology that follows the laws of logic, and he also applied it to political philosophy.

**Jacobsen:** What ethical philosophy makes the most sense to you?

**Volko:** I have dealt quite a bit with political philosophy during my student years and I prefer the political philosophy of classical liberalism over others such as socialism, conservatism and fascism. Classical liberalism is about freedom from force enacted by the government. The government shall be minimal and only take care of the protection of life and property. Karl Popper was also a liberal philosopher. He wrote “The Open Society and Its Enemies” in which he defended liberalism against Marxist socialism and Plato’s totalitarianism.

**Jacobsen:** You are non-religious or without religious affiliation in Austria. Do you believe in a god or gods? If so, why so? If not, why not?

**Volko:** For me god is a metaphor for laws governing the universe that we know or do not know of. So if I write “Thank God” it is not that I am thinking of a person but it is a phrase to signify that something good happened, perhaps by chance, perhaps by reason.

**Jacobsen:** As a non-religious person, why be non-religious when so many religions offer sustenance for so many in their emotional, ethical, social, and intellectual lives?

**Volko:** For me religions do not offer anything but restriction in my thinking.

**Jacobsen:** What relates the social, political, economic, and ethical philosophies for you?

**Volko:** Karl Popper called his philosophy “Critical Rationalism”. I would also say that my approach is a rationalist one. I try to investigate everything analytically and back up my stances with reason.

**Jacobsen:** Your emphasis on Karl Popper is interesting to me. It’s important for a number of reasons. One of those is the principle of Falsifiability. If something can be proposed as a theory about the world, then it should provide a means by which to show a condition under which the theory would fail. What kinds of hypotheses would fall under this? What types of theories would not?

**Volko:** From a strictly logical point of view only universal statements fall under this, but not existence statements. Existence statements can be proven by providing an example, while it is extremely difficult to disprove them. By contrast, to universal statements Popper’s principle applies. You cannot prove a universal statement, but it is enough to provide a single counterexample to disprove a universal statement. Popper was of the opinion that scientific knowledge is preliminary and therefore science should restrain itself to making only statements that can be falsified if a counterexample is found.

**Jacobsen:** Are we speaking of the classical liberalism of John Stuart Mill? If others, who?

**Volko:** John Locke, Ludwig von Mises, Friedrich August von Hayek – there are several big names.

**Jacobsen:** What seem like the inherent strengths and weaknesses of classical liberalism, socialism, fascism, and conservatism?

**Volko:** These ideologies have different goals. Classical liberalism wants to maximize freedom from force by the state, socialism emphasizes equality, fascism tries to create a totalitarian state that controls everything (the opposite of classical liberalism), and conservatism is about stability and keeping up societal hierarchies.

**Jacobsen:** In Popper’s text mentioned, what were some of the defences put forward for liberalism against Marxist socialism and Plato’s totalitarianism?

**Volko:** The open society welcomes foreigners and integrates them into society. By means of democratic elections the government can be ousted and replaced by a more capable government. Popper essentially criticizes Marx and Plato for being enemies of freedom.

**Jacobsen:** In a Critical Rationalism, what is the mode of thinking there? In that, what is the process of a critical rationalist approaching a problem?

**Volko:** In general the approach is rational, based on facts and logical thinking rather than sentiments. However, the critical rationalist is also aware that rationalism is limited and that it is itself based on the irrational assumption that rational thinking is superior to emotional feeling.

**Jacobsen:** Naturally, I am lead to ask in succession. Why John Locke?

**Volko:** He is the author of Two Treatises of Government and generally considered the father of classical liberalism.

**Jacobsen:** Why Ludwig von Mises?

**Volko:** He is the author of Human Action and very influential in the libertarian community.

**Jacobsen:** Why Friedrich August von Hayek?

**Volko:** He was a Nobel Prize winning economist who wrote *The Road to Serfdom*. Like with Mises, many in the libertarian community identify with him.

**Jacobsen:** What some counterexamples to the given existence statements and universal statements, so as to show how this process works?

**Volko:** A universal statement is: “All ravens are black”. An existential statement is: “There is a white raven”. These two statements contradict each other. By proving the existential statement, the universal statement is disproven, and vice versa, though proving the universal statement and disproving the existential statement is very difficult.

**Jacobsen:** What states best represent classical liberal ideals now?

**Volko:** This question is difficult to answer, mostly because of my limited experience. Economically, small principalities such as Liechtenstein might come close to classical liberalism. Regarding personal freedom, there are limitations to it all around the world, but of course in the Western democracies people enjoy more personal freedom than in the People’s Republic of China and other dictatorships.

**Jacobsen:** Following from the last question, how could those states move the dial further towards classical liberal ideals of Mill, von Mises, von Hayek, Locke, and others?

**Volko:** By adopting laws that grant freedom and abolishing laws that limit it.

### **Appendix I: Footnotes**

[1] Austrian Computer and Medical Scientist.

[2] Individual Publication Date: June 1, 2020: <http://www.in-sightjournal.com/volko-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 Anthony Sepulveda on Background and Intelligence (Part One)

2020-06-01

[Anthony Sepulveda](#) scored 174 (S.D.15) on Cosmic and is a member of the World Genius Directory. He discusses: family background; family life; experience with peers in elementary and high school; early gifts; nurtured by guardians/parents, teachers, friends, or community; post-secondary education; memorable or pivotal moments in early life; meaning in life; memories of Christianity in the Pacific Northwest; etymology of the name Sepulveda, or Brown; mother in the daycare and father in the military; consistent uprooting and displacement; mathematical talent indications; college “an almost completely ridiculous institution nowadays”; intellectual interests; men taking upon themselves the defensive posture; Christianity in particular; religion or faith; believe in a god or gods; nature of problems; universally fair IQ test; reframing in a survivor and positive manner; step-father; and other aspects of the university system.

**Scott Douglas Jacobsen:** As always, some background with some family and personal contexts can be helpful for the audience expected now, or others unexpected into the future. What is some family background, e.g., geography, culture, language, and religion or lack thereof?

**Anthony Sepulveda:** A little over three decades ago, I was born in the Pacific Northwest of the United States. My parents met in college and were practicing Christians. I haven’t spoken with them much about how things were for them during that time, so any picture I could paint for you would have such broad strokes that would likely result in a false impression.

**Jacobsen:** If you reflect on some aspects of family life, family dynamics and upbringing, were the memories warm or cold in general?

**Sepulveda:** Both of my parents were bread winners. My father joined the military shortly after my birth and my mother started her own independent daycare for toddlers and newborns that she ran from the various homes we lived in. We moved from place to place quite often during my developing years, usually staying for a few years (three, on average) before we’d pack up and relocate. At the time, it was explained to me that this was caused by my father’s military career. So, the only consistency for me was the family dynamic and the organized chaos of having a half dozen toddlers to help manage.

Like any other lifestyle, this one had it’s pros and cons. While it was more or less warm, I believe that the general inconsistency of my upbringing stymied my social skills during a crucial period. As a result, I haven’t had many personal lasting relationships and I often approach them without any expectation of permanence. It wasn’t until just recently that I started thinking about social intelligence as a something you can actually study and develop. But I’m already feeling optimistic about that even subjective social problems have objective logical solutions.

**Jacobsen:** How was the experience with peers in elementary and high school for you? Was social life active for you? Or did you live a more isolated existence with books and hobbies? Looking at the upbringing in the home, what was the form of parenting?

**Sepulveda:** As mentioned above, my social skills didn’t develop at the normal pace. Which resulted in me living a fairly isolated existence and caused me to find solace in books.

**Jacobsen:** When were early gifts discovered for you?

**Sepulveda:** Beyond a variety of subjective experiences, the only noteworthy event I can recall was during a math class in my early teens. Without warning, we were given a series of calculus problems dealing with simple projectile motion. Long story short, I was the only one to get all the questions right but nothing came of it.

**Jacobsen:** Were these nurtured by guardians/parents, teachers, friends, or community? If so, what were the benefits? If not, why not?

**Sepulveda:** I was left to my own devices, for the most part. Now that I'm an adult myself, I imagine that my parents were struggling enough just to keep the ship afloat and felt some relief knowing that I was relatively stable in my own little world.

**Jacobsen:** Did you pursue post-secondary education? If so, what were some of the more enjoyable parts of the experience for you? If not, why not?

**Sepulveda:** I did, but it didn't last long and I probably won't be pursuing it further. College is an almost completely ridiculous institution nowadays. And even if I were to successfully slog my way through it and earn a degree, there's a very high probability that I still won't make it into the field I was aiming for. Such is the case for about 70% of students worldwide and I can't reasonably expect any other result for myself given my age and interests. So I've elected to carry on educating myself and doing what I can to benefit and entertain myself and anyone else interested in my work.

**Jacobsen:** What are memorable or pivotal moments in early life for you – the good and the bad?

**Sepulveda:** Two important experiences come to mind – Firstly, at one point during a vacation my father decided that he, I and a couple of others should explore Wind Cave in Bend, Oregon. It's about 4 kilometres long and littered with large stones that have fallen from its roof a short way in. These stones remain where they fall, forming an unstable mess that completely covers the ground and often forms large walls of debris that you have to climb up and down to continue forward. I was a fat teen during this visit and barely managed to keep pace until we reached the end. This must have tested everyone else's patience because they left me to fend for myself on the way back. I spent several exhaustive hours working my way through the most complete blackness I'd ever experienced, often losing my sense of direction due to the chaotic nature of my surroundings and my inability to see more than about a meter ahead of me as I only had a small, dull hand light with which to navigate. Eventually, I made it out. But since then I can't bear to rely on others for anything important. Whatever goes wrong, I'll do everything in my power to solve it on my own. It's only after I've exhausted all my effort that I'll ask for help. And even then, I'll feel guilty about it.

Secondly, when I was in my late teens there was a night during which I simply couldn't sleep. This wasn't an uncommon event as I've lived with insomnia for most of my life. But on this particular night closed the book I'd usually spend nights reading and placed upon it a sheet of paper. Having never drawn anything before, I simply stared at the blank surface in the dim light of my room. After a while, lines seemed to reveal themselves just beyond the page. And I spent the next few hours tracing them, shading here and there until my first abstract drawing was complete. It wasn't very good or aesthetically pleasing, but it was my first tentative step towards a place of experimental expression where I've developed a long-lasting love of art and potentially the most singularly unique experience of my life.

**Jacobsen:** What gives you meaning in life?

**Sepulveda:** I don't know if there is any objective meaning to be gleaned from the evidence life provides. But I do believe that our purpose can be deduced by examining our physiology and, most tellingly, our biopsychology. From these, I've concluded that our intention is simply to survive, procreate, explore, have fun and be happy. Beyond that, I don't know. All other evidence seems too ambiguous to work with.

**Jacobsen:** What are the memories of Christianity in the Pacific Northwest for you?

**Sepulveda:** My parents had faith in common and wanted to share it with their children. But it wasn't and still isn't the belief system for me. I stopped attending regular services during my early adolescence and only look back into the subject during the occasional debate.

**Jacobsen:** What is the etymology of the name Sepulveda, or Brown, depending on personal preference?

**Sepulveda:** Ah, you're aware of that recent change. I made that decision to celebrate the ten year anniversary of my mother and step father.

**Jacobsen:** With your mother in the daycare and father in the military, this is quintessentially aligned with the aspects of the roles set forth for men and women in the United States, whether the Pacific Northwest or the Midwest.

**Sepulveda:** I suppose my parents fit their respective stereotypes well, yes.

**Jacobsen:** Did the consistent uprooting and displacement due to father's military career carry over into adult life for you? Someone who moves, has to be on the go, and simply someone who wishes to explore the world.

**Sepulveda:** A bit. I've relocated seven times since I started living on my own. But that was primarily caused by personal financial struggles,

**Jacobsen:** With some of the mathematical talent indications, since both came of it, have there been micro-builds on top of it? In that, this is something that may not have paid huge dividends for you, but became useful in those small crucial moments in life.

**Sepulveda:** It's been useful for the discovery and appreciation of abstract patterns. But has little practical use in my day to day life.

**Jacobsen:** What makes college "an almost completely ridiculous institution nowadays"?

**Sepulveda:** Where else can you go to pay copious sums of money to do someone else's job for them? Aside from the necessary lab classes, most college courses are taken online. During which a professor's job is limited to judging the quality of work that cannot be graded via automated system (like essays) and occasionally offering advice while everything else has been streamlined into required reading and multiple choice question tests. And given the aforementioned 70% failure rate of students trying to move on to their desired careers, the whole thing seems to be a bad joke.

To put things into perspective, my first college course was a computer class that was taught by an environmental science major. Needless to say, I didn't learn much.

**Jacobsen:** What are the intellectual interests now? What are some examples of productions by you?

**Sepulveda:** Most recently, I've been studying the nature of problems and the methodologies necessary to solve or resolve them. It's been interesting to find so many common factors among seemingly disparate subjects.

Previous projects include the development of a universally fair IQ test and a number of original abstract art pieces, photos and puzzles.

**Jacobsen:** Many men take upon themselves the defensive posture with not a single traumatic incident of being left alone to fend for themselves in a seemingly desperate circumstance; they do this in a context of repeated small slights and damages to the ego, their pride, in which this becomes an armoured personality. It comes internally and externally. It creates a lot of issues around the world and manifests in destructive patterns for oneself and for others. I am so sorry you had to go through that experience. Is this something that you would want to change?

**Sepulveda:** It's okay. Many people often lose perspective after trauma, often expecting or fearing that similarly bad events will occur in the future. But if you can accept the experience and try to understand it, the payoff is incredible. It's given me a reason and desire to empathize with others that I may have scoffed off otherwise.

**Jacobsen:** What is Christianity in particular for you, now?

**Sepulveda:** The Christian faith has never been a foundation I could stand on. The arguments for it essentially fall down to an over-reliance on faith, hope and the selective interpretation of ambiguous evidence. In my opinion, it's just a comforting con for those who want a sense of certainty to help them through life.

**Jacobsen:** What is religion or faith to you, now, in general?

**Sepulveda:** Religion is a belief system in which you have a relationship with a transcendent being that judges you and your adherence to dogma. These relationships come in many forms and some aren't as strict as others, but most can be summarized in that way.

**Jacobsen:** Do you believe in a god or gods?

**Sepulveda:** I haven't worked out that problem yet. The arguments for or against the proof of God have never been conclusive or satisfactory. But if there is an omniscient being running the show, then free will cannot exist and it wouldn't be logically consistent for it to care what we do. So, I accept the limitations of my understanding and try to be content with it. I can always reevaluate later if new evidence comes along.

**Jacobsen:** For the "nature of problems," this reads as if "the fundamentals of problem-solving." Can you expand on that, please?

**Sepulveda:** There are many problems that we can work on and examine individually that share many common features that may not be immediately obvious. For example, when one is driving along a freeway, the actions of you and everyone else may seem too emotional to analyze mathematically. But the same equations used to deduce the safest, most efficient speed, width and curvature of those highways came from observing fluid dynamics.

**Jacobsen:** What would comprise a "universally fair IQ test"? What was the outcome of the project?

**Sepulveda:** Most IQ tests have fundamental flaws that skew the data they gather. Multiple choice problems give someone the chance to boost their scores by guessing and many problems rely on

personal experience to understand (especially on verbal tests). Many test designers try to level the field by allowing the use of reference material. But this should not be allowed or required to do well on a valid test. After several relatively long conversations on the subject, I designed one that fit my harsh requirements – X's and O's (link provided [here](#)).

**Jacobsen:** Are reframing in a survivor and positive manner rarer than one in which an individual can become cynical and take an at-odds with the world stance?

**Sepulveda:** It's hard to say. I can't speak for others, especially those I don't know. And statistics (which claim that one in two people live with some level of trauma) are only as reliable as the honesty of the reports they're founded on. Given how many cases go unreported, this ratio is likely steeped out of our favor. And this implies that many of the people we see on a daily basis are living fairly civil lives despite the burden they carry. So it likely isn't as rare at all.

**Jacobsen:** What is your step-father's – not father's – role in your life?

**Sepulveda:** You could think of us like coworkers with a shared goal of ensuring my mother's happiness. We don't spend much one-on-one time together, but we share a mutual respect and know that we can rely on each other in times of need. Which is all I could ask for.

**Jacobsen:** What other aspects of the university system make sense?

**Sepulveda:** It makes sense to charge someone for the opportunity to learn a practical skill or trade and it comes as no surprise that many colleges focus on medicine, business and criminal justice. Such things cannot be automated and produce much more valuable results than undergoing the same process to study subjects like poetry or music.

**Jacobsen:** What would be a healthy change for the university system?

**Sepulveda:** I believe that all necessary changes are already occurring naturally. Many people are reevaluating the value they place on secondary education and most are avoiding pointless degrees and most colleges focus.

**Jacobsen:** What is an alternative to the academic system for those who find this does not work for them financially, educationally, or organizationally?

**Sepulveda:** The best alternative that I'm aware of is Khan University. It's a free online platform from which one can receive the exact same quality education offered by most colleges.

## Appendix I: Footnotes

[1] World Genius Directory.

[2] Individual Publication Date: June 1, 2020: <http://www.in-sightjournal.com/sepulveda-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 Politics, Religion, and Psychology (Part Five)

2020-06-01

*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: the main forces at play in international affairs and politics; economics create a basis for peace-time and war-time; current conflagrations between the two juggernauts, China and the United States, and the fraying of the European Union, the freeing itself of colonial rule in Latin America, and the continual self-improvement of the Russian Federation due to expenses diverted from the direct wellbeing of its people; China or is the United States acting in a more irresponsible manner; Brexit; Latin America – Central and South America; Russian Federation; Sino-Russian relations; the Middle East; New Political Cosmogonia; imperialist ambitions of the United States; the East and the West; a just state; an equitable state; a just state and an equitable state of a nation come together; materials goods necessary to live a modern base life; pyramidal cascade of grace; member countries of the European Union fighting one another; biological terrorism; Different governments – leftist, rightist, centrist, and the derivatives; a global culture with men having more sense and acting with more maturity; biological terrorist attacks emanating from China; if the European Union fractionates; the majority of this ongoing political and economic tension; the confrontation one and the other ‘will be killed’”; the dumb hunting traps placed on the road for President Trump by the Chinese; acting in a more irresponsible manner; many Russians blinded with a love for Putin; the greatest leader now; the Americans, the Russians, and the Chinese; authoritarian or liberal democratic tendencies; the looming threats of anthropogenic climate change and nuclear catastrophe; the earliest recorded moment of anti-Semitism; anti-Semitism developed over time; experienced any of this in personal life; hatred used as a political tool; the support of some fundamentalist Christian sects for the Jewish people out of some biblical prophecy of the end of day; anti-Semitism portrayed in media; important ways to combat anti-Semitism; effective authors, speakers, organizations, and movements in culture to reduce the fear, stereotyping, and hatred of Jewish peoples; “Messianic” and “Messianic Era”; Jewish peoples in the “Masada massacre”; forms of intelligence seem strongest in Jewish peoples; wife attacked by an Islamic fundamentalist; a form of blaming Jewish peoples simply for being Jewish; any deep meaning to “Jewish pig” ; Jewish peoples become a common group rather than others as an outsourcing of blame for political ineptitude; chosen people; Christian theologians justify group bigotry over one person’s act of murder of their claimed Messiah; Spielberg; Golda; fundamentalist Christian idea in the United States of hoping for the annihilation of the Jewish peoples for Christ to come back in glory; Jung; Freud; cultural strength behind this for the Jewish peoples; g; counter this theological excuse; the “reins” of the most influential and strategic spheres; a literal protection or more of a metaphorical protection; questioning if theology is even useful anymore, or is it more of an intellectual exercise; Christian theology; the conscious the unconscious; the two points of contact; “weak thinking”; cognitive neuroscience; god talk; the world of Academia; dead academics; the language and vital energy of the unconscious; the barrier between the conscious and the unconscious; the conscious and the unconscious; if we*

*integrate with digital computers; the next reasonable step in the advancement of psychopharmacology; aberrant psychological constellations of traits aren't considered disorders, now, should be seen as disorders; and mental illnesses, syndromes, and disorders are formally psychological issues or psychiatric diagnoses but will likely be removed as the science of the mind advances.*

**Scott Douglas Jacobsen:** Let's talk a bit about the current political moment or, rather, moments, the various forces at play in the world. What do you consider the main forces at play in international affairs and politics?

**Christian Sorenson:** Even if it is a premature diagnosis, since neither the international community nor the United States has become aware of it, I think there has been a "deep schism," and probably with "no-return," which I will name as "new political cosmogonia." The "hegemonic power" of the United States, in all senses, and its "imperialist expansion ambitious," have been "neutralized" and "forcluded" by a big giant. If this is so, then the main "paternalistic leader," and "protector" of the West has been "displaced," and lost his place, with remote possibilities of being able to reposition itself again. Obviously, if it is "not one," then it is "the other," however beyond that, is presumable, that the control that the East will exercise over the West, from now on, is going to be based on a policy profile that could be denominated as "passive-aggressive submission," because will not only imply an "ideological turn" tending towards the "left side," but also "cultural dis-encounters," that are going to unleash greater "conflicts" than those that already existed. Therefore, if those felt "differences," are in a framework of "political fundamentalism" or "theocratic policies," then it could be expected, that rather than being assimilated, they are going to be "introjected" by exercising "violence of conscience."

**Jacobsen:** How does economics create a basis for peace-time and war-time?

**Sorenson:** Depending, if respectively they promote "human solidarity," through the development of a more "just" and "equitable" society, that allows "material-goods," to be "reachable" and "profitable" by everyone. Or if instead, what they encourage is the "social-class struggle," accentuating the "gap" between the most rich and poor people, whether by "liberalizing" or "capitalizing" everything, including those "goods," that constitute "basic rights," such as "education" and "health." And basing their "enrichment philosophy," on a "distorted pre-conception" that believes that there should be a sort of "pyramidal cascade of grace," between the "apex" of the most powerful, and the "base" of the most dispossessed.

**Jacobsen:** Looking at the current conflagrations between the two juggernauts, China and the United States, and the fraying of the European Union, the freeing itself of colonial rule in Latin America, and the continual self-impoverishment of the Russian Federation due to expenses diverted from the direct wellbeing of its people, how are the United States and China going to resolve this issue? Some related questions to follow.

**Sorenson:** It does not seem to me, that there is a liberation from colonial rule in Latin America, nor in Europe. In fact, I think it is quite "the opposite," since there is a strong "interventionism," of the "Chinese-Russian-Iranian" trio in countries with leftist governments, and also an insistent attempt to "undermine and overthrow," liberal democracies. Interventionism, has been direct and comprehensive in "socialist-oriented" governments such as Venezuela, Nicaragua, and until recently Bolivia. Simultaneously there are "militarized" invading actions "economically camouflaged," as is the case of Argentina, with the project that aims to build a Chinese nuclear reactor next year. Something similar, occurs in a more accentuated form in the European continent, being even worse, since we currently can verify how "their own colonies, are now colonizing

them.” The “dismemberment” of the European Union, has been “indirectly” induced by the Iranian influence, with China’s back-up, and “directly” by the large migratory masses since 2015, which together with the “terrorist attacks,” have collaborated to destabilize its “economies” and “policies,” because the member countries have come into conflicts with each other. Actually I believe, that’s not possible any more to talk about “terrorist attacks,” as something light and simply, due to the fact that a “new category” has emerged for me, which I will name as “biological terrorism.” Therefore, it would be necessary to differentiate between those that are of “explosive nature” and the latter. The above could be said, based on what has happened with the “pandemic” in Europe, since it can be clearly stated in my opinion, that its origin was due to “biological terrorist attacks” perpetrated by China, who differed from the “classic ones,” by the fact that “terrorists,” instead from being “loaded with explosives,” now they charge themselves “with viruses.” The fate of the European Union, taking into account the “accumulated crisis,” that was already drafting, which by the way also has triggered strong “separatists” and “nationalists movements,” along with the “shocks” of the pandemic, has shown its worst face even with their owns, as with what has happened to Italy and Spain, in which they “turned their backs” against them. I feel that all this “catastrophic constellation,” shows above everything, that at this moment the European Union is in “the intensive care unit,” and that this story is ultimately “a chronicle of an announced death.” I see that the escalation of aggressions, has been increasing, not only between the United States and China, but also with the Russian Federation, which in others, diverts all its resources towards the “arming race” held for long with the States, and that lately has also intervened in favor of its ally. Given the “fatal dynamic condition” of the current political situation, I believe that within at least the “near future,” there is no solution to the conflict between the United States and China. And even more, it is sustainable to think that what we are “experiencing,” is already a “third world war on going.”

**Jacobsen:** Is China or is the United States acting in a more irresponsible manner? If both, what way for either?

**Sorenson:** For me it’s like a “Rottweiler fighting against a snake,” both are “lethals,” and from the confrontation one and the other “will be killed.” I believe, that China clearly “committed the murder,” and now is trying to arrange the disaster, that by the way also got out of control from them, by “hiding” with “eastern unflappability” the “weapon,” and the “corpse.” Nevertheless, and “this is the apple of discord,” President Trump, but not the United States, has made the mistake of “over acting,” and falling in every “dumb hunting traps” that the Chinese have “placed on the road.”

**Jacobsen:** With Brexit, and the cascade of negative effects following from this, what is the likely outcome for the integrity – economic, political, inter-national/intra-regional – of the European Union in the 2020s?

**Sorenson:** There has always been an “historical constant” on the European continent, that is that “history repeats itself, over and over again.” If this is right, then this time it will not be the exception, and things shouldn’t be quite different from before. Although, apparently the cause of the dissolution of the European Union will be attributed to Brexit, since at least for me is a “fact,” that “this is the end,” I feel that paradoxically, that will rather be due to the “strengthening of Germany,” more than anything else. The “deepest wound” that Europe has had until now, which lastly will “emerge” in some way or another if the crisis of the pandemic is overcome, is the “resentment feeling” that exists, against Germany, after its “refused” to provide aid in favor of the “most affected” Schengen countries.

**Jacobsen:** Latin America – Central and South America – have been under the thumb of colonial rulership for a long, long time. Some of the more recent have been the coups and invasions by the United States and others. With a shuffling off their backs of the colonial rule of the United States and others, how will this increased freedom of economic and political activity create a foundation for more just and equitable societies as determined and decided by the peoples of Latin America?

**Sorenson:** In my opinion is a situation of “out-out,” since “neither one nor the other serves, nor offers any solution.” Central and South America, have what in my opinion are “infra and supra structural” problems, since respectively there are serious “economic” and “educational” “gaps” between the “extreme poverty” that represents the majority of the population, which in many cases is even more accentuated when it’s related to indigenous, and the “richest” by the other side who are a minority. At the same time, the presence of “colonial ambitions” through the most empowered countries, that are “vying for the same steak,” by “strengthening” the “factual powers” of “local governments,” in exchange for “agreeing” to be intervened, by “sacrificing their own people,” in order to obtain geo-political advantages or economical benefits, over their natural resources, as is the case, for example, with Venezuela’s oil, does not precisely improves the “state of affairs” on this continent. The only solution from my point of view, is “one that is absurd,” in order to arrive to more just and equitable societies. That would be something analogous to “empty” the continent of their people and resources, and in that way by “eliminating the bitch, the dog cam would be ended.”

**Jacobsen:** The Russian Federation continues its long run under a former KGB operative, President Vladimir Putin, while its GDP remains below Canada with a significantly higher population than Canada. This single metric can sing a thousand songs and a tell a hundred tales. What is the sustainability of the situation for the Russian Federation?

**Sorenson:** I feel that, its people, their nationalism, and the “blinded love” towards Putin.

**Jacobsen:** How will Sino-Russian relations develop as Russian & American antagonisms remain below the surface and Chinese & American antagonisms remain above it?

**Sorenson:** From now on, I do not think that there will continue to be “antagonisms” of any kind or “changes, regarding their positions,” in the “power-relations” between them. Rather what’s going to arrive, is a “maintained” or “fixed” “position-power” on what regards the Russian Federation and China from one side, and the United States from the other. Being in this “dynamic,” the existence of “resignation and submission,” the “most prevalent feelings” of this last, since for this nation they won’t be “enough resources” nor “state of minds” in order to face “anything powerfully.”

**Jacobsen:** Will the Middle East continue to be unstable?

**Sorenson:** I feel in this case, that there are “questions” that “really aren’t,” and “problems” that “do not exist,” when respectively what is happening, is that the “answer” is “known beforehand,” and the “solution” is “nowhere.”

**Jacobsen:** For this New Political Cosmogonia, does this mean a largely bipolar world (China and the United States) shifting into a multipolar world (when more than bi-)?

**Sorenson:** According to this “New Political Cosmogonia,” the United States would be “de-profiled,” as the “world’s leading power,” and with that, the world is going to cease to be a “bipolar-

based” on two main blocks, western and eastern respectively, and instead should moved to a “tri-polar-based” conformation, sustained on “three fundamental poles,” around of which all countries will gravitate. One of them would be around China, the other will focus on the United States and a third would be constituted by the European countries, which regardless of whether or not the European Union will continue existing, still will remain forming a single bloc in terms of “extra-European policies.” In this regard, Europe, as the “third pole,” is going to try to occupy an “intermediate” position, that would serve to “mediate” between the “other two,” against matters that may cause conflicts that put world peace at risk. Nevertheless, this last, “deep down” would be a “strategical way,” to obtain greater “commercial” and “economics” benefits.

**Jacobsen:** For the imperialist ambitions of the United States, how will continued escalations or conflagrations harm both countries? How will their feuding impact nations closest in their economic and politics networks?

**Sorenson:** In my opinion, this crisis that “affects hopelessly” the United States, will be seen by many of the countries that were close until now, as a “negative influence,” from which it is better to stay away, so as not to be economically or politically in risk. The “marriage of convenience,” that many countries had with the States, taking advantage of the “display of power” that was exhibited, is going to “cool down” and “take distance,” and will ultimately leave the United States, “quite alone” on the world stage.

**Jacobsen:** How will the East and the West continue to pull apart from one another culturally? How will this cultural arrogance in either case exhibit itself?

**Sorenson:** The East, always has thought that “if it is more, then is better.” They operate on a “quantitative,” and not with a “qualitative” basis, because they intend to sustained their power, through a “purely numerical approach.” It is for this reason, in my opinion that one of its primary objectives has been to “invade” the world by “over-populating” it from their eastern countries, and by using this “population superiority,” as a means to introduce their “own cultures,” pretending through a “passive-imposition” or “passive-resistance,” to bypass every other culture. In this sense, they have no intentions of living “harmoniously” and “respectfully” with the other ones, and much less they intend to “integrate” with them. What they actually seek, is to “invade” and “conquer” the West by “coercion,” similar as happened in “Sandokan’s” tale, with the “expressed desire” of making any Western cultural vestige, to lastly “disappear.”

**Jacobsen:** What is a just state?

**Sorenson:** A state, that watches over the “common good,” and respects “distributive justice,” understanding by this, the fact that everyone, has the “same right” of access to “property.”

**Jacobsen:** What is an equitable state?

**Sorenson:** A state, that respects and defends “human dignity” above all things, since does not discriminates in function of ethnic, cultural and beliefs differences.

**Jacobsen:** How do a just state and an equitable state of a nation come together? What countries represent this tendency?

**Sorenson:** I feel, that this would be possible if those who “rule nations” were really the “best prepared” ones, from an “intellectual” and “deontological” point of view, and if they took into account, that “power” must be used exclusively to “serve people.” In my opinion, at the moment there is “no country” capable to represent this trend. I affirm the above, not because I believe that

just and equitable nations “were an ideal,” but rather the opposite, because I am convinced, that nations “as they are,” are in turn “perfectibles,” and therefore it is actually possible to reach that aspiration as a “goal-model.”

**Jacobsen:** In these contexts of materials goods necessary to live a modern base life, what makes them rights rather than privileges?

**Sorenson:** I believe in fact, that they not only “collaborate,” either “directly” or “indirectly” in the “production chain,” but also and primarily, that they

are “essential” for its existence. And therefore, it is logical to assume that is a right for them, to have “access” and “participate profitably” of it.

**Jacobsen:** This pyramidal cascade of grace, this trickling down hypothesis, what does this mean for populations in destitute circumstances in some peoples in the Middle East, in some states of the African Union, and in several transitioning economies in Asia? Will they replicate this form of life and waterfall economy or shirk it entirely?

**Sorenson:** What this “pyramid” means to me, is that “grace” must flow towards the base after has “overflowed” the apex. That is once the “wealth” exceeds the “abundance to the richest,” it should drip downward, until “gravity” reaches to the “most deprived.” According to this approach, “wealth” would flow “only in one direction,” and depending on the “scraps discarded” by the richest. As a “goods distribution system,” it seems to me that not only is applicable in these places, but also that it is “convenient” and “coherent” with them to do so. Since they are regions, where what exists is people that acts as “human masses” or “human hordes,” and therefore that are “easily manipulable,” due to the extreme conditions of “poverty” and “lack of education” in which they live. When I think in this “philosophy of life,” I remember the Christian “image” of “the poor Lazarus,” who stood under the table along with dogs, waiting for the rich to drop a “crumb of bread to spare.”

**Jacobsen:** How are the member countries of the European Union fighting one another?

**Sorenson:** Since they all, have ever made statements of “mutual rights” and “human rights,” that they promised to defend and aid, but when they have to “pass into act,” and “put their hands in pockets” in order to pull out money, then they “back down,” for defending their own “nationalist interests,” to the detriment of those who regard the European community.

**Jacobsen:** Any other examples of the proposed “biological terrorism”?

**Sorenson:** In a similar context, but not as an “unprecedented fact,” as it happened with China. They can be pointed out, some epidemics in Africa, such as Ebola, which show evident “external intervention.”

**Jacobsen:** Different governments – leftist, rightist, centrist, and the derivatives – come from different sensibilities. Different forms of governance imply different leadership. To prevent global civilizational collapse, what forms of government make most sense now? Obviously, we cannot continue to have petty intra-regional and inter-national (nation to nation) squabbles. It seems unsustainable with the power of technology and the integration of the world’s various deeply inter-dependent networks.

**Sorenson:** If all “forms of governments,” from the most “purist” to the more “eclectic” ones, have demonstrated their “inability” to satisfy the “demands” of people, regardless of their nationalities. And on the other hand, not even with the “alternation in power,” they have managed to

“fulfill” their “expectations.” Then it is presumable to conclude, that at present time none of them will be capable of preventing a global collapse, and therefore it is necessary to develop a “novel conception” of these. In order to reach that goal, two conditions would be necessary. Respectively, to “re-define” a new original principle, and to “centralize” the entire world government in “just one.” Regarding the first of them, it is essential to understand, that all the forms emerged until now, have born from “ideal associations,” that after being theorized, were implemented into practice, by making “reality to fit” abruptly into them, as if they were “rigid molds.” Based on the latter, it would be required to follow an “opposite method” of process, by first of all, developing “citizen consultations,” in order to allow people, based on their “needs and priorities” to reach and define it first, and by “raising” afterwards an “ideal-form.” In consequence, the achievement of a “flexible” and “adaptable” conception related to “reality” and to a “theoretical model” of government as well, would ultimately make them “fit-ables” and run more smoothly in practice.

**Jacobsen:** Following from the previous question, what types of governances are needed as reflected by particular leadership styles – as those seen in leaders in the past?

**Sorenson:** In my opinion, “none of them” are needed. The first thing to do, would be to “centralize” the entire world government, physically speaking in “one, and only one entity,” And then, to “transfer” leadership towards people, by focusing its “management” on them, in such a way that “who rules,” only plays an “auditory” and “subsidiary” control role.

**Jacobsen:** Jerry Seinfeld joked, one time, about men, more or less, living as if low-level superheroes in our own little worlds. Mencken remarked on the vanity of most men and the sense of most women. What could build a global culture with men having more sense and acting with more maturity (not seeing themselves as the center of the universe on a superhero’s crusade for justice, truth)? Those sensibilities leading to an electorate and a leadership, if male, with more reality-testing, a balanced sense of the real world, and a balanced intelligence. I note far more variance in reality-testing ability of men and in the manifestations of intelligence in men with power, title, and influence.

**Sorenson:** I feel that, through a “global culture,” that “dethrones” all kinds of “phallic images” in society, and that promotes and protects “trans-gender ideology” since school education, and in turn also empowers “trans-gender parent families.”

**Jacobsen:** What is the evidence for the claim of an origin of biological terrorist attacks emanating from China rather than a bat-to-human transmission of a coronavirus in a Chinese wet market? Isn’t the latter more in line with the vast majority of evidence, reportage, and the principle of parsimony?

**Sorenson:** If there is something for which the “evidences” provided by the authorities in this “plan-demic” are useful, is that allows to be “certain” of “what it is not being.” For this reason, we must be thankful of the “childish evidences” facilitated, and the “parsimony” of them, but in a “simplistic sense,” since their contributions with all kinds of absurd explanations, “do not resist any kind of logical analysis.” For naming only some, this happened for example, with the “hypothesis of cross contamination,” when at that time “bats” were in their “hibernation period,” and therefore were not traded in markets. Or what occurred, regarding the assumption that the “virus was of natural origin,” when in its genetic mapping, shows cuts at four points with “grafts from the HIV virus.”

If we want to argue about “real evidences,” to see if such “conspiracy theory” mentioned by me, “hits the target or not,” and watch out because probably will not be the only one, since other dozen of “viruses,” have already been synthesized at the “Chinese Military Academy of Medical Sciences,” in order to evaluate the impact over humans. Then it might be helpful to verify that “this bat-virus,” is almost “not-immunogenic,” that is to say with zero immunogenic capacity, which should not exist in viruses of natural origin. What this last means, is that those who have overcome “the contagion,” will be infected “again and again” until they probably die, and therefore, there is no such “community or herd immunity,” neither “categories of supposed recovered patients,” since mathematically, and strictly speaking, they have the “same probability” of dying that the “uninfected” ones. And consequently, the search for “herd immunity” is a big error because does nothing else but to “accelerate” the death of people. In this sense this “virus,” in my opinion is a sort of “highlander-type killing machine,” that will never disappear, unless the population disappears first, or a treatment is discovered.

Somehow, in summary, I believe in this case and regarding evidences, that “the content of this wine bottle, is more important than its label.”

**Jacobsen:** If the European Union fractionates, what will be the outcome in Western Europe and Eastern Europe?

**Sorenson:** I think, Eastern Europe would especially regress in its “economy,” and will probably be more largely exposed to the influence of the Russian Federation. Regarding Western Europe, the “superiority” of the re-unification of Germany would be felt, and become even stronger. In turn, the countries that were always like “poor and retarded brothers,” such as Spain and Portugal, but which were the “trailers pulled” until now by the European Union, would return to “their small town country place of yesteryears.” And perhaps, the strengthening of “local nationalisms,” will lead to the “separation” and “independence” of some regions, and therefore definitely “fracture” some countries, such as Spain, Belgium and maybe Italy.

**Jacobsen:** Can the majority of this ongoing political and economic tension reflect itself as a war-time scenario happening in real-time on the internet?

**Sorenson:** I feel that, instead of being a scenario of war-time, happening on the internet, is rather the “time scenario,” of a “third world war,” which is underway through “the timing” of a “war of communications.”

**Jacobsen:** You note “the confrontation one and the other ‘will be killed’.” Why both?

**Sorenson:** Because I believe President Trump “is wrong,” when he invokes “inside its conscience,” the “lex Talionis” regarding “an eye for an eye,” and “a tooth for... A tooth.” Since his “response,” is being given in an “outside-other register” than the one gave by the Chinese in their “offensive,” and what is worse, that is “out-of-timing.” If this is actually occurring, then is logical to imagine, that if the “escalation of hostilities” continues, President Trump, is going to feel “cornered,” and therefore will react by making a “forceful attack,” wishing to make China “disappear,” either in a “real” or “imaginary” sense. This last, in turn would lead to China to respond, by giving a “final thrust” to the United States.

**Jacobsen:** What have been the dumb hunting traps placed on the road for President Trump by the Chinese?

**Sorenson:** It should be noted that of all, the first “dumb hunting trap,” was placed by the same President Trump “on himself.” When until recently, he did not “stop flaunting” about his “super-

powers,” perhaps as a way of “over-compensating” the “length of his ties.” Indeed, I think that in this case, one of “the principles” fulfilled, is the one that says that “if you tell me of what you presume, I will tell you what you lack.” Other “decoys,” in which he has fallen, were to “minimize” the severity of the epidemic, by adopting a “denialist attitude,” even in relation to the consequences that could affect the United States. To some extent they were expressly consented, since until now its “main concern,” is not to slow down the economy, especially in relation to “sea cruises,” that are businesses in which he has a “stake.” Likewise, his “deafness,” to listen at everyone, but especially to the scientific advisers, who had been warning for two years, about the need to take measures to prevent this incoming pandemic. And the worst of all, I would say “the thorn in its back,” which is the bad habit to “dis-appreciate” the threats of the most dangerous enemies. Not only “not realizing,” that “there is no small enemy” but what is even more serious, by the fact of not being aware that the “worst enemy,” sometimes arrives to be “the smallest of all.”

**Jacobsen:** Is China or is the United States acting in a more irresponsible manner? If both, what way for either?

**Sorenson:** I think, they are both irresponsible. China, was irresponsible at the beginning, because apart from the “global damage,” caused “intentionally” by them, did not “dimensioned” that it was going to “be greater” than imagined, and that additionally the situation was going to get “out of control.” For its part, the United States was not responsible “before” the beginning, when having all the resources in its hands, “refused” to take “preventive measures,” to avoid the pandemic. And by the way, it is also doing so now, since has “overlapped” economy above everything, including the “lives and rights of its citizens,” and because instead of “resolving” the conflict with China has “increasingly accentuated” it, that in the best of scenarios, will leave us all in a “New Cold War.”

**Jacobsen:** Why are many Russians blinded with a love for Putin?

**Sorenson:** Because they see in Putin, the image of a “Siberian bear,” who at the same time is “wild” and has “refined tastes.” “Protector” of his country, but “sensitive” and “close” to people. With a “strong temper,” capable of dominating a tiger, only with his “personal charm,” as well as getting the rest of the world to “respect” him, and “think twice” before “wanting” to start any conflict.

**Jacobsen:** Who seems like the greatest leader now? I do not mean power of military, size of economy, and popularity in the polls. I mean character and virtue required for true leadership.

**Sorenson:** I feel that “Pope Francis I,” especially when it “comes to mind,” his “passion” for soccer, and when I think about the “character” and “virtues,” of the “simpleton priest of my town.”

**Jacobsen:** Are the Americans, the Russians, and the Chinese – their respective ruling and governing elites – willing to continue in an indefinite stalemate?

**Sorenson:** Maybe now, but “maybe not” after we enter the “Messianic era.”

**Jacobsen:** Will authoritarian or liberal democratic tendencies win out in the end?

**Sorenson:** I don’t think so, since both are a “failure.” But I also believe, that the “best government,” is going to be the one that arises, after “money has been eliminated” from the world.

**Jacobsen:** What about the looming threats of anthropogenic climate change and nuclear catastrophe?

**Sorenson:** I believe that currently, there is a “planning” strategy that searches to “eliminate” almost all the world population, and expects to leave at the end, no more than one hundred million inhabitants. This basically would be executed through “biological controls,” exercised by the “progressive introduction” of untreated diseases, poverty and famine. The goal, is to start a “novel civilization,” mainly based on “technological” and “molecular genetics” developments, in order to improve and facilitate the “foundation” of other forms of societies, sustained on new “anthropological” conceptions and “ethical” values.

**Jacobsen:** A lot of the thinking in the world is dichotomous. In that, there is a claim to some binary invisible ordering of our lives. One of the forms in which this arises in the concept of good and evil, god and the devil, angels and demons, and the good people and the bad people. Some of the manifestations of this can take the form of ethnic hatreds. One of those is anti-Semitism. What seems like the earliest recorded moment of anti-Semitism?

**Sorenson:** One of the most recorded images I have, is the site and massacre of “Masada” by the Romans. I feel that it is not only a demonstration of anti-Semitism, but also the “exhibition,” in its greatest splendor, of what “human cowardice and cruelty” can reach.

**Jacobsen:** How has anti-Semitism developed over time, fractionated into different forms?

**Sorenson:** I feel that throughout history, “the theme,” has not varied regardless of whether it was the Inquisition, Nazism or the persecution of Egypt. Since, we have always “been envied” for being the chosen people, or for having a greater degree of intelligence, and “strategically control the world since ever.”

**Jacobsen:** Fundamentally, anti-Semitism is a perception of the world as one divided in the manner mentioned before with good people and bad people. Good people are those are non-Semites and the bad people are those who are Semites. Then the rest of a hatred, prejudice, and bigotry follow from this. Have you experienced any of this in personal life?

**Sorenson:** Indirectly yes, when my wife was once brutally attacked by an Islamic fundamentalist, unfortunately these cases go “unpunished,” as authorities justifies the aggressors as “poor deranged,” who were provoked by the “mere presence” of a Jew. Directly also, since “my sweet childhood,” I guess so. When among other things, my stepfather often reminded me that I was a “Jewish pig.”

**Jacobsen:** How is this form of hatred used as a political tool?

**Sorenson:** I think they have always been used as a “scape-goat,” and with a “double standard” to divert attention and blame the Jews, due to “the political ineptitude” they have to rule their nations.

**Jacobsen:** What is the nature of the support of some fundamentalist Christian sects for the Jewish people out of some biblical prophecy of the end of days, or some such thing? How is this taken so seriously as to be politically consequential in places like the United States?

**Sorenson:** I believe that the most “classical and common accusation,” from the religious point of view, is to blame Jews of “having murdered Christ,” and therefore they are obliged to “pay eternally” for that sin. In the United States, the racist idea of thinking that they “transmit genetic defects,” that spoil the purity of a supposed “superior race,” has gained a lot of strength in “white supremacist groups.” And from a political sight, the “Zionist conspiracy theory,” such as the

“Andean plan” to appropriate the “world’s freshwater reserves” in the Patagonia of South America, which among others is becoming increasingly popular, since according these, Jews would try to “globally control” through the economy, communications and politics, in order to “seize all the resources,” and “dominate the entire world.”

**Jacobsen:** How is anti-Semitism portrayed in media?

**Sorenson:** Through the press, showing a “biased” vision of Israel, and in turn associating it with a “Nazi state” that commits “genocidal crimes” against Palestinians. Also by “ridiculing” the Orthodox diaspora communities, through “any type of events and circumstances.” And “hypocritically promoting,” all kinds of means that strengthen the “boycott against Israel.” The aforementioned, is what they currently denominate mainly in Europe, as “anti-Zionism,” which in my opinion, is nothing more than a “cynical excuse” to hide the “real face of the new anti-Semitism.”

**Jacobsen:** What are important ways to combat anti-Semitism?

**Sorenson:** I feel that first of all, and along with “not being afraid of anti-Semitism,” is to apply what for me is the “golden rule,” this is “we must respect and make ourselves respected.” And secondly, that we “do not have to hide,” quite the contrary, “we must dare to show ourselves,” and “feel proud of our customs and of being Jews.”

**Jacobsen:** Finally, who have been effective authors, speakers, organizations, and movements in culture to reduce the fear, stereotyping, and hatred of Jewish peoples?

**Sorenson:** From a political point of view I think we have great examples like “Golda Mier.” Culturally speaking Steven Spielberg, has made important contributions regarding the “collective unconscious.” As well, all Jewish community organizations or leagues in diaspora, such as anti-Semitic ones, those of social aid, like Wizo, and Maguen Adom, or with lay- religious purposes, as Chabad and reformists.

**Jacobsen:** What do you mean by “Messianic” and “Messianic Era”?

**Sorenson:** What will occur when the “diasporic exile” of Jewish people ends, because we all are going to return to Israel. And when all nations, recognize “its anointed,” the God of Israel who will be invested to “rule both,” Jewish people and the rest of humanity, so that “peace and justice reigns.”

**Jacobsen:** What things were done to Jewish peoples in the “Masada massacre”?

**Sorenson:** In the context of the First Roman Jewish War, the Jews “were besieged” by the troops of the Roman Empire, and when they saw that “defeat was imminent,” they carried out a “collective suicide,” which in my opinion is a “symbol of self-affirmation and resistance” as Jewish people, who prefer death rather than to “bend themselves” or “be slaves again.”

**Jacobsen:** What forms of intelligence seem strongest in Jewish peoples? Is this innate, culture, or both? How so in any case?

**Sorenson:** I think it’s definitely an “innate, racial and genetic superiority of general intelligence,” inherited from the mother, recognized by many, “likes it who wants to,” and “annoys it to whoever,” equivalent on average, to “one standard deviation” above the general adult population.

**Jacobsen:** How was your wife attacked by an Islamic fundamentalist? Where was this? What

were the health consequences?

**Sorenson:** It happened here in Belgium, once we were walking back home, a guy pulled out a firearm and aimed it at her head, yelling that “she was a Jewish bitch and that the next time, he would put a bullet in her head.” My wife was terrified, and for a long time felt afraid even to go outside. Says that she doesn’t want to see an Islamic fundamentalist close to her never again in life.

**Jacobsen:** Following from the last question, does this reflect a form of blaming Jewish peoples simply for being Jewish and being in the presence of an anti-Semite?

**Sorenson:** In my opinion, it “reflects much more” than the pure “simplicity” of that. And in turn, is “much more serious,” since if “hypothetically” someone arrives to eventually “feels that hate” towards Jews, in the silent and “private sphere” of its personal conscience, which in itself is already “something despicable” ... Then, nothing has to do with the rest, or with the fact “of believing” that since the aforementioned, there’s something similar to a “kind of right and freedom,” that authorizes someone for “acting-out” those “irrational beliefs,” through “intolerant” and “aggressive behaviors,” that afterwards are justified by “mental distortions” of fanaticism, that judges them as “licitly-good actions,” or that are “passively protected,” by the “blindness” of justice, that “prefers to hide all the grime under the carpet,” pretending to “make believe” that nothing bad has happened, in order “to protect the political image” of the authorities on duty.

**Jacobsen:** Is there any deep meaning to “Jewish pig” or is this simply a bigoted statement of de-humanization, or both?

**Sorenson:** Taking into consideration that my mother is Jewish by womb, and of Sephardic origin, since comes from one of the oldest families in the Jewish quarter of Barcelona, about the year 1000 AD. I feel that “this epithet,” mainly denoted from my stepfather, who in my opinion suffers of “Procusto’s Syndrome” regarding myself, “his impotence” of not being able to find anything more hurtful, with which to insult, mixed besides, with a “feeling of rage,” because in its daily life, he had to “see the man,” that my mother really loved, and the predilection that she has always had for me, over him and the rest of my half brothers, due to the reason that she considers me her “genius and adored child.”

**Jacobsen:** Why do Jewish peoples become a common group rather than others as an outsourcing of blame for political ineptitude?

**Sorenson:** Since unlike other ethnic groups, “throughout history,” we “have taken the reins of the world” from the most strategic and influential spheres, which has “sown hatred and rage” accumulated after generations, due to the fact that they have never been able to “assume and tolerate,” that a “small bunch,” has always achieved that and much more, despite the “constants persecutions and atrocities” suffered as people. And what “get hives on their skin” even more, because they have never been capable “to digest” so, though they are aware of it. It is the fact, besides that never they will be superior to us, that “we are like reeds,” since when being alone “we bend but never break,” and together “we are even stronger.”

**Jacobsen:** What does chosen people mean in this context?

**Sorenson:** What means is that is the people with whom God made a “covenant of alliance,” and therefore that’s “protected” by Hashem, and for which Adonay has a “predilection.”

**Jacobsen:** How do Christian theologians justify group bigotry over one person’s act of murder

of their claimed Messiah? It was one person; therefore, it's all Jewish peoples. "Overgeneralization" doesn't do this leap justice.

**Sorenson:** Since Christian theologians, believe that the Messiah they claimed, was also the "son of God made man," and therefore "the act" of Jews and the Sanhedrin at that time, was even more serious because who they killed was nothing less than "the person of God made man on earth." From my point of view, this generalization is a "theological excuse" to justify the eternal punishment that Jews must suffer, for "being a treacherous race," and for "having committed" and "continue to commit," a much deeper sin, that is to "have denied" and "continue to deny," who they claimed was the "true Messiah." Which in consequence implies denying in their consciences, the "redemption of the human species," from the original sin of our first parents, Adam and Eve, and finally with pretending to keep "the doors of paradise closed."

**Jacobsen:** Any favourite works by Spielberg?

**Sorenson:** Personally, the film about "Schindler's List," and especially regarding the shocking black and white image of a little girl who is first shown "lining up to go to death row," and then "highlighted in red," in the middle of a pile of corpses.

**Jacobsen:** Any favourite quotes by Golda?

**Sorenson:** For her courage and firmness of decision to execute the "Operation Fury of God."

**Jacobsen:** What do you think of this fundamentalist Christian idea in the United States of hoping for the annihilation of the Jewish peoples for Christ to come back in glory, from their view?

**Sorenson:** Indeed, that is what Jehovah's Witnesses "believe," since for them this would be a "sign of the end times," before "the final battle of Armageddon." The basic issue of it, is that even though they actively desire and promote the annihilation of Jews, they forget that what they affirm "is a sign, as long as Jews disappear." If this does not happen, which in fact not only does not occur, but also is the opposite because the world Jewish population "increases every year." Then it would be "not a sign of the end times," nor consequently the "coming of any Christ in glory and majesty."

**Jacobsen:** Do you support Jung? If so, how, and what parts? If not, why not? Any idea as to the recent repopularization of Jung?

**Sorenson:** Despite the fact that Jung tries to reach the depths of "unconscious," through "archetypal images," and the "collective unconscious," it seems to me that his "theoretical proposal," that at first sight may be striking, nevertheless is "weak and superficial," since lacks of a "coherent and systematic conceptualization" and it is "adorned by plenty of superfluous and figurative images." Besides in my opinion, has budgets that may be linked to the "Nazi ideology" and the "Aryan race." Currently, apart of the "nationalist exacerbations" that are "in vogue," it has regained strength within the "humanistic and transpersonal" currents of psychology, regarding especially to the "Palo Alto School" in California, and with what I consider as "weak thought" in relation to the "New Age" movement.

**Jacobsen:** Any thoughts on Freud? We have talked using some of the relevant terminology.

**Sorenson:** I think Freud made an important contribution grace to its "original conceptualization" of the "unconscious." In my opinion, its two fundamental works regarding the main Freudian concepts are "Die Traumdeutung" and "Jenseits des Lustprinzips." I consider, that perhaps it

would be valuable nowadays, to “return to Freud,” to carry out a “re, re-reading,” worth the redundancy, of his work. However, at the same time I think that the “clinical results” of psychoanalysis,” must be “demystified,” since they have a “strong suggestibility” charge.

**Jacobsen:** You mentioned bending and not breaking. What is a cultural strength behind this for the Jewish peoples, apart from innate factors?

**Sorenson:** Because we are a “suffering people,” who seems to be “under a sign” since ever. Through wars, slaveries, exiles, exterminations and persecutions, has had to go through the “whimsical destinations of history,” stored already “in our retina” with Goliath and King David, and indeed at the same time symbolized in the “Magen” as a “protective shield.” At least one matter for sure, “comes out of our pores” for generations. The fact that “adversity” repeats cyclically for us “over and over again,” even if “actors change but the plot is identical,” and that “our survival” is inextricably linked to it, though we also “bear in mind,” that some “black and terrible” episodes of our history, whatever this implies, “will never happen again.”

**Jacobsen:** Is this standard deviation above the norm in g or in something factorizing into g, i.e., verbal intelligence?

**Sorenson:** It is in relation to “factor g,” in Wechsler’s Scale of Intelligence for adults, in which one standard deviation, is equivalent to 15 points on IQ.

**Jacobsen:** What can counter this theological excuse?

**Sorenson:** In my opinion, through “lay thought,” that combats any type of “intolerance and dogmatism,” derived from the “fanaticism” of “salvific religious doctrines.”

**Jacobsen:** What have been the “reins” of the most influential and strategic spheres?

**Sorenson:** Since the “Middle Age” until now, with finance, philosophy and science, from antiquity, especially in medicine, and among others with the sage of Maimonides. Until the contemporary time, being up to now eighty percent of the “Nobel Prizes,” and passing through art and literature, for arriving till today, with technology, economy, politics and communications. That is, all that encompasses the “intellectual world of ideas,” in other words “with everything.”

**Jacobsen:** Do you believe in a literal protection or more of a metaphorical protection, as the many mass killings of Jewish peoples would probably raise questions in some Jewish people’s minds, “Chosen for what”?

**Sorenson:** I feel that the “insistent” historical attempt to “exterminate” the Jewish people, precisely demonstrates, regardless of what it means, that are actually “chosen,” since up to now they have never been able to achieve this proposal. Therefore, from this point of view, it shows the opposite of what they may believe, and allows us to affirm that we are “indeed protected,” because is the people that has the “mission to survive.”

**Jacobsen:** Is theology even useful anymore, or is it more of an intellectual exercise (if not an exercise in futility)?

**Sorenson:** For me it is as “useless and entertaining,” as it can be “to play Loto,” since is similar to believe that “if I pay” to look for the winning number, “I may find it,” and if I succeed, then “I will be a winner” because “I will be able to enter paradise,” and therefore “I became a millionaire.”

**Jacobsen:** Christian theology has a nice story. However, its violent manifestations tell another

narrative in the social world. Why the dichotomy? A story of redemption into a culture of violence and bigotry.

**Sorenson:** What occurs with Christian theology, is that “with one hand they give” while with “the other, they take away,” or “they hide a dagger to bury it at the right moment.” It is rather a “dualism,” since they occupy a “good and charitable face” to evangelize, but because they consider themselves a religion of “divine origin,” and therefore “sacred and unique,” in consequence they feel with the right to show “their bad face,” by “condemning and forcing with violence” to consciences, in case that someone dares to “reject the truth.”

**Jacobsen:** What is the conscious?

**Sorenson:** From my point of view, it is the “most superficial” part of the “psychic apparatus,” the seat of all emotions, whose principal function is to “relate with reality,” where the “sense of self” as “self-concept,” and personality as well, are formed in an “imaginary and speculate” way, and where all the processes of “formal reasoning” are developed.

**Jacobsen:** What is the unconscious?

**Sorenson:** I think it is the “deepest” and “darkest” part of “mind,” that is “structured” with “its own language,” that works “through a force” that is like a “vital energy,” and that strongly “determines” the “psychic world” of an individual.

**Jacobsen:** What relates the two points of contact?

**Sorenson:** Strictly speaking, I believe that actually “nothing connects” or “communicates” them, and that is one of the reasons why it is very difficult to access “someone’s psychological world,” and to understand “one’s own mind.”

**Jacobsen:** Is “weak thinking” simply a synonym for unprincipled thinking based on little evidence?

**Sorenson:** Not really, what I mean is that it is a proposal that lacks of a “reasonable background,” since when digging deeper you “don’t get to anything.” It’s like “an onion,” that if you peel it expecting to find “the skin,” not only is it not found, but also you end up “running out of onion.”

**Jacobsen:** Cognitive neuroscience is an interesting marriage between the precision of neuroscience and the operations orientation of cognitive science. How might these provide a firmer basis and tighter standard of evidence for psychoanalysis and understanding the unconscious and the conscious, and so Freud and Jung?

**Sorenson:** The first matter to understand, is that Freud and Jung have almost nothing in common, since the latter soon separated from the former and of psychoanalysis, to develop what afterwards became known as “Jungian psychology,” which took an orientation more closely related to “humanistic psychology of Gestalt,” and with “Bio-Energetic” proposals. Regarding the main question, it is necessary to understand that “psychoanalytic treatment” as such, has always been “very restricted,” not only due to the fact it lacks “scientific basis,” but because it is very little applicable, since it is extraordinarily expensive and prolonged, and also in reason that requires that patients need to have “high personality structures,” that is to say be more or less “mentally healthy.” This situation has derived in the development of “psychoanalytic-oriented therapies,” that are basically divided into those that are of “brief and longer duration.” These, unlike “psychoanalysis,” are accessible to all “types of patients” and “have scientific support” as

solid as “cognitive therapies.” And what is more paradoxical, from the “technical” point of view and “their settings,” both models are quite similar. From this perspective, the point of “inflection,” is not between the “two psychological approaches,” but rather with “neurosciences,” since this last discipline advances at “dizzying steps” in its “psycho-pharmacological methods, and it is much more efficient in terms of “results and velocity of achievements” and at a “much lower cost” than any psychological therapy. This does not mean that “psychotherapy,” is not evolving, but comparatively it is falling further behind than “psycho-pharmacology.” Over time, I think that this “psycho- models” will end up “being obsoletes,” because analogically speaking, the correspondence that existed between the two in Freud’s time, or a couple of decades ago, is “diametrically opposed” to what exists today.

**Jacobsen:** Where does all this god talk leave atheists and agnostics politically and socially in societies?

**Sorenson:** I feel that “leaves them nowhere,” since for this “kind of talk,” there should be “no-space possible” for atheists nor agnostics,” due to the fact that both “represent evil or evilness,” and therefore must “be fought” through “evangelization” and “extirpated” from life. According to my point of view, the “worst atrocities of humanity,” have been committed in “name of god,” and for this reason, this last has historically “stained its hands with blood,” and used “religion” ultimately as its “persecuting executioner,” in order to “corner freedom” until “strangled,” in order “to uproot” the “deepest part” of dignity.

**Jacobsen:** In the world of Academia, who seem like the most intelligent academics alive now?

**Sorenson:** James Watson, but more than for its studies on the DNA, for his latest comments on “race and intelligence.”

**Jacobsen:** Of the dead academics, who seem like the most influential and politically consequential now?

**Sorenson:** Charles Darwin, for his search of “the missing link.”

**Jacobsen:** What is the language and vital energy of the unconscious?

**Sorenson:** Sex and the “language of lack.”

**Jacobsen:** What could break the barrier between the conscious and the unconscious?

**Sorenson:** In my opinion, “structurally speaking,” the barrier between both, is “not possible to be broken,” not even through the psychoanalytic treatment, since the “conscious,” is subjected to the “formal process of thought,” and therefore works through “univocal meanings,” while the “unconscious” is shaped based on a “symbolic chain” that “operates metaphorically” by the “absence of symbol,” and in consequence does so with the evocation of “equivocal significations.

**Jacobsen:** What marginally breaks the barrier between the conscious and the unconscious?

**Sorenson:** I think that it would be factible by a “form of pleasure experience,” understood as a “moment,” and therefore as a “sensation,” that at the same time may be lived as “presence and absence” of something

**Jacobsen:** If we integrate with digital computers, what will this do to the sense of self and identity to human beings?

**Sorenson:** I believe that it would be possible to “integrate” with digital computers, as long as

they have “symbolization capacity,” which would imply that actually they are endowed of what I name as “artificial intelligence with high cognitive capacities.” If this were to occur, we “could relate” each other as equals, and in turn they could “intervene” and eventually “modify our minds.”

**Jacobsen:** What would be the next reasonable step in the advancement of psychopharmacology to help deal with various mental disorders and illnesses?

**Sorenson:** It seems to me, that in the short term it could be possible to advance in a greater “specialization of some drug families,” such as neuroleptics and antidepressants, in order to cover some “clinical syndromes” that are excessively wide. In turn, would be to work more on the line of “deposit drugs for prolonged release,” more based on what I would denominate as “intelligent self-dosage” regarding “active substances.”

**Jacobsen:** What aberrant psychological constellations of traits aren’t considered disorders, now, should be seen as disorders?

**Sorenson:** I think that the “diagnostic category” of “sexual paraphilias,” should “be deepened conceptually” speaking and “expanded” respectively regarding “pedophilia,” and “incestuous behaviors,” since until now these are “legitimated” in some cultures. The same should be done, with respect to “antisocial conducts,” in relation to those that “exercise violence and serious mistreatment against women,” such as physical mutilations, slavery, and traffic, which by the way like previous ones, are openly and normally practiced in certain regions.

**Jacobsen:** What mental illnesses, syndromes, and disorders are formally psychological issues or psychiatric diagnoses but will likely be removed as the science of the mind advances?

**Sorenson:** In my opinion those related to certain “types of addictive behaviors,” especially regarding “consumption of drugs,” and “sexual dysmorphic syndromes,” associated with “gender identity disorders.”

## Appendix I: Footnotes

[1] Independent Philosopher.

[2] Individual Publication Date: June 1, 2020: <http://www.in-sightjournal.com/sorenson-five>;  
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 Consciousness, Ideal Reality, Mathematics, and Ontological Reality (Part Six)

2020-06-08

***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.*

**Scott Douglas Jacobsen:** Math/maths/mathematics, what is it?

**Christian Sorenson:** I feel, they are like “musical melodies,” that when “listened to” and “contemplated” through soul, produce a “sensation of pleasure,” similar to “sexual enjoyment.”

**Jacobsen:** As a branch of science, how do mathematical sciences seem to exist in some nether world between natural philosophy/science and pure philosophy?

**Sorenson:** I think the opposite, since “math” is the one that should be found above science and above natural and pure philosophy, due to the fact that if “ultimate reality is ideal,” then this last should be written by “means of numbers,” and therefore they are “not perceptible by senses” nor can they be studied through “empirical object models.”

**Jacobsen:** Is math created, discovered, both, or more?

**Sorenson:** I don’t have the certainty that “math” is created, I only have the conviction that “it exists,” and likewise, I believe it’s not “discovered,” since it only “knows how to show itself.”

**Jacobsen:** Why does math describe the natural world so well?

**Sorenson:** Because the “natural world,” is an “image” or “shadow” of the “ideal world” that is “real,” and “written” in “mathematical language.”

**Jacobsen:** What unites the mathematical descriptions of the world and the conclusions of the world as a natural dynamic object?

**Sorenson:** The “subject.”

**Jacobsen:** Why does the quantum mechanical world mean an ontological uncertainty about the world? In that, the universe does not have complete information about itself.

**Sorenson:** Since “quantum mechanical world,” tries to study “ontological reality” of the universe through what I will denominate as “model of being,” due to the fact that the “nature” of what quantum theory considers as “elementary particles,” constitutes in my opinion nothing more than “supposed entities,” because until now has never reached to observed them. Therefore, I believe that these last, only fulfills an “instrumental empirical function,” that’s just able to provide “indirect ontological certainties,” and in consequence it is logical to conclude, that “universe,” does not have complete information about itself, since “yet has not been able first to complete itself.”

**Jacobsen:** Why does a natural philosophy or science mean an epistemological uncertainty? In that, the tools of science only give partial and incomplete knowledge in various fidelities about the universe.

**Sorenson:** In my opinion it is not about “natural philosophy” or “science,” but rather of “natural philosophy” and “science,” since both “can share the bias” regarding the “object of study,” nevertheless not so, in relation to their “response capacity,” because meanwhile one of them “responds to how” and only fulfills with “intermediate responses,” the other instead does it “regarding to what,” in function to “ultimate responses,” and therefore by reaching higher degrees of “certainty,” which can never go beyond the “principle of non-contradiction.”

Humanly speaking, the latter “is our limit,” since until now we have not been able to exceed it.

**Jacobsen:** Why does sensory uncertainty mean yet another layer of uncertainty for us?

**Sorenson:** Because “esse, est percipi.”

**Jacobsen:** Why does the knowing that we know and being a here-and-how consciousness amount to the main certainty available to us, as individual consciousnesses?

**Sorenson:** Regarding “individual consciousness,” I feel that rather than having an “amount of certainty,” only has an “ephemeral” one, since it constitutes a “present-moment” that when it’s “apprehended,” at the same time “disappears.” Nevertheless, what I consider as “collective consciousness,” is quite different, because unlike the “individual,” allows us to capture “present’s-presence” through what I would name as “inter-relational noetic consensus.”

**Jacobsen:** If we have the certainty of the existence of ourselves as knowing that we know and being here-and-now consciousnesses or richly aware though highly flawed interconnected information processors, and if we have the sensory uncertainty provided via the various sense modalities of the body feeding into this consciousness, and if we have the second epistemological uncertainties of the sciences and various means by which some reasonable estimates of the natural world are derived from natural philosophical/scientific tools, and if we have the third ontological uncertainty of the universe being built quantum mechanically and, therefore, having incomplete knowledge about itself, then the one certainty comes down to individual self-awareness with everything extended out from this and back into us implying a layered cake of individuated and reasonably understood uncertainties with distinct characteristics and implications for the individual self-awarenesses. In this natural world and one describable by mathematics, we come to a naturalistic mind and a mathematical description in principle or in theory possible about such awarenesses, which makes the simulation and replication in different mediums possible for or about these consciousnesses. In that, the mathematical models of human consciousnesses individually at first and then as a range of elements in the set of all possible natural human consciousnesses become possible to download from or simulate into some massive future database or computer. Some things follow from the overarching constructs here. One, the universe is a natural place. Two, it can be described by mathematics. Three, human beings are naturalistic and describable by math. Four, human consciousness is naturalistic and describable by mathematical sciences, eventually. Five, this means an eventual replication in artificial intellects, including feeling, sensing, emoting, in ranges and fidelities far beyond current human forms. Six, as with anything understood, there is a continual wonder about it, but a mundane-making of it. In that, human consciousness will be probably devalued as a result of comprehension and replication. It becomes another thing that the scientists can do now. Seven, the room for magical, supernatural, extramaterial, supernormal, extramundane, spooky, paranormal, or miraculous hypotheses about the natural world get, more or less, squeezed out of possible. As Hawking had noted about the functionality-victory of science compared to religion, “It works.” Or as Dawkins noted, “It works... bitches.” Yet, as I see in Canada, and as I see in the United States of America, and throughout

the world, truly, a continual onslaught of non-sense – as in making no sense at all, practically or reasonably or scientifically – pummeling the eyes and the minds of the nations. Is there as asymptote on the levels of actual knowledge about the world citizens can handle, simply as a fact about the species?

**Sorenson:** I agree about that “science” is the answer, nevertheless I consider that it is possible “to go further” towards a science but “with capital letters,” that is to say, that allows us to find responses that until now neither “conventional science” nor “philosophy” have been able to reach. I believe that all the “uncertainties and disorientations” that exists, have indeed led out to a “great world convulsion,” since pragmatically speaking, the “most principal common sense,” that’s our “reason common sense” has “shone by its absence.” From my point of view, deep down, what exists is a generalized “syndrome of learned despair,” as a consequence of not being capable enough to find solutions to “fundamental problems” that affect us as a specie. In this sense, I estimate that a possible path, would be to try to “broaden the field of consciousness,” in order to “discover and explore other dimensions,” that may allow to “expand our micro-cosmos,” and in this way to achieve an “evolutionary leap” that enables “higher cognitive resources” to gain access to “realities” with other “registers of complexity.”

**Jacobsen:** How do the uncertainties and certainty in the universe mix to you? What makes them coherent?

**Sorenson:** Actually for me they mix when “I dream,” since “for dreaming,” first of all it is necessary “to awake.”

**Jacobsen:** Are the laws of nature really “laws”?

**Sorenson:** From my point of view, they are “neologisms of linearity” with “abstract existence.”

**Jacobsen:** Why do these “musical melodies” bring about a joy or enjoyment akin to sexual pleasure?

**Sorenson:** Since I define the “subject” as “S -1,” and in my opinion if “math” is “metaphorically encrypted” on the space of “incognito” as “unknown,” and in turn “sexual pleasure” is always with respect to a “lack,” then it could be said that what I can experience, is close “to enjoyment,” which in “its nature is sexual” though not necessarily “carnal.”

**Jacobsen:** For numbers, as the representation of the ideal reality in a notation comprehensible to human beings, what does this say about numbers in and of themselves?

**Sorenson:** I believe that “number” as an “ideal reality” exists autonomously, nevertheless, as “an entity it is barred” in itself, since it is not possible to access towards its inside, and therefore it is “not capable of expressing anything.” In consequence, is only by “forming chains” and establishing “operational relationships” with others as “entities of same nature” that’s able to express “comprehensible meanings.”

**Jacobsen:** What does this say about mathematics apart from human forms of notation of the ideal world in the mathematics, where mathematics becomes the closest translational tool for comprehension of the ideal world from which human beings derive?

**Sorenson:** Implicitly speaking, they say that although they cannot be written down as “forms of notation,” there’s an exception if this regards a particular “symbol,” since what ultimately try to represent is nothing less than “infinite,” due to the fact that at all times they “spin around” and somehow keep “in relation” to it.

**Jacobsen:** What is the ideal world?

**Sorenson:** In my opinion it is similar to a “spiritual world,” that is in another “place of reality” perhaps parallel to ours, which is “eternal and immutable,” and from which we descended by “emanations” into “this existence.”

**Jacobsen:** Is the ideal world infinite, absolute, both, or more?

**Sorenson:** I believe it’s a “universal form,” that simultaneously is “alpha and omega,” and which “evolves expanding and compressing spirally.”

**Jacobsen:** Why did mathematics end up as the translational tool, i.e., numerical symbolization and operators relating the numbers?

**Sorenson:** Because our “formal rational processes” works with a “binary logic” that I will denominate as “logic of out-out,” and which lastly will be the base that enables numbers, to relate through operators, between each other.

**Jacobsen:** Even in the case of a “conviction,” isn’t this simply a more sophisticated manner of stating a sensibility akin to a faith in the extant nature of math?

**Sorenson:** Actually not, since “faith convictions” necessarily “are apodictics” in their certainties, and therefore follow the “path of truth,” while mine doesn’t, because actually continues “that of doxa.” Therefore if at the same time, a “mathematical idea” may be thought, then someone needs to exist for being so. And in turn, if this “occurs inside me,” then I can “affirm with conviction” from experience, that indeed “it exists at least within myself,” and that “this is as much as I do.”

**Jacobsen:** What are the ways in which math “knows how to show itself,” as this phrase connotes a conscious intent “to be known”?

**Sorenson:** “Math” in my opinion does not have to manifest itself “through a veil.” Analogically speaking, it is the only entity that actually can absolutely say “that is the one who is,” since “does not participate of its ideal form.” For this reason, in turn they don’t “show themselves,” but on the contrary, we are the ones who instead “need to follow some path” to access them, which is neither derived from “intellectual reflections” nor of “pragmatism,” yet only through “reminiscence” they will be achieved. In other words, is by “reminding” that these “will emerged spontaneously,” and at a certain moment in “the field of our consciousness.” And is with the mediation of “contemplation,” which

enables them for “being visualized” in a “fleeting space” with our “spiritual senses,” that we “are authorized” to access their “knowledge deeply.”

**Jacobsen:** In “ultimate reality is ideal,” what is meant by “ideal”?

**Sorenson:** I think that “ideal” in itself means something similar to a “immaterial model” in an “aesthetic and ontological” sense of understanding it, with respect to which all “other entities of identical substantial attributes are comparables.” Therefore, “with whom” also we can “formally identify ourselves” since it will be in relation to “properties” that are possessed by an “essence.”

**Jacobsen:** Is there truly a bottom, philosophical bedrock? Or is it an onion to peel, and peel, and peel, ad infinitum?

**Sorenson:** At the “level of consciousness and logic” in which sciences and philosophy are cur-

rently found, I believe that indeed there is a bottom beyond which it is not possible to go. Nevertheless, at same time I am convinced about the premise, that there are “other possible levels of consciousness,” and also other “logical formalities” that probably would only have “infinity as a limit.”

**Jacobsen:** Of numbers, these are part of math. Math is part of a toolkit to represent the ideal reality. What are numbers before representation?

**Sorenson:** I believe they were part of an “undifferentiated ideal whole” which was different from “zero,” and that could be “symbolized” mathematically assuming the “sign of infinity.”

**Jacobsen:** How much is left out in the “shadow” or the “image” of ideal reality? Obviously, we have enough clarity to survive and get along.

**Sorenson:** I feel that what is left, is “as much as a mirage,” though in the desert “nothing is more real” than that.

**Jacobsen:** What is the subject in this intermediary role between mathematical descriptions of the world and the conclusions of the world as a natural dynamic object?

**Sorenson:** In my opinion, is a “divided subject,” who in its “actual evolutionary degree,” is not able to access not even to itself, nor to the natural and ideal worlds, since it’s incapable to remove “the barrier” interposed “between symbol and its meaning,” and therefore has no choice, but to “access indirectly into it,” only through the use of “metaphor and metonymy.”

**Jacobsen:** Between these four points of contact between the ideal reality, the mathematical descriptors, the subject, and the natural dynamic object, how does one “bleed into” another? That is to say, three of these, by definition, should have fuzzy edges of one “feeding off” and into another.

**Sorenson:** A “Mathematical descriptor,” is similar to a “double pendulum” that joins the other three elements through “unpredictable movements,” that in my opinion follow a “coherent chaos.” On one end, it unites “ideal reality” which “sustains others,” and acts as the “founding matrix” of others. And on the other extreme, it does so with the “natural world,” that is “the least subsistent” of all, ontologically speaking. The “subject” for its part, is found “in the pendulum joint,” and metaphysically speaking is alike to “a middle child” or to “the ham of a sandwich,” due to fact that it’s “not a completely subsistent and pure form,” as occurs with the “ideal one,” but in turn it is “not either” a “purely sensitive substance” because doesn’t belongs entirely to the “natural” world.

**Jacobsen:** What is intelligence in relation to the ideal reality, the mathematical descriptors, the subject, and the natural dynamic object? Most organisms never formalize a mathematical language for description of the ideal world. (Some) Human beings remain unique in operation within a world of natural dynamic object while having some level of knowledge of mathematics to comprehend the formal descriptors of the ideal reality.

**Sorenson:** “Intelligence,” is similar to “a non-abstract-able” and “semi-immaterial drive motor,” that in relation to “ideal reality” is “potentially capable” of “abstracting an essence,” and therefore of “extracting it symbolically” through a “formal identification” process, which “leads it to assimilated” as if it was a part of itself.

**Jacobsen:** What is ontological reality? Is this another way to speak of ideal reality?

**Sorenson:** It is not equivalent to speak of one or the other, since “ideal reality” is always an “ontological reality” but the latter is not always an “ideal reality.” The “ontological reality,” is “the reality of being as such,” therefore it comprises “all existing beings,” while “ideal reality,” only encompasses a type of beings that are “eternals,” “pure forms,” and “subsistingly existing.”

**Jacobsen:** Who was the first to speak of an ideal reality?

**Sorenson:** In my opinion who first spoke of “ideal reality” more consistently and systematically was Platon.

**Jacobsen:** Since we can predict, hypothesize, and visualize, we can create low-fidelity versions of the ideal reality with the proper mathematical constructs in mind, even more true for internal abstractions of the “images” of ideal reality brought forth into us. Our capacity is intriguing and points to orientations towards abstracted notions of truth and objectivity as something approximated via evolution (sorry, Plantinga), simply as a matter of the flowing course of evolution over time. I can make this more concrete. The adjacent sexual pleasure derived from some music appears to come from the representation of mathematical certainties and in the real “musical melodies” of music, as per the Mozart example from before, or some recent tones in some of Gibbons, Haydn, and Hindemith, who I have been listening to today. We seem to have evolved a system of reward or “pleasure” from encountering the mathematical “musical melodies” reflective of some ideal reality, while represented in a variety of modalities in the image world derived from the ideal world. There is no direct question here. Only some thoughts for reflection and extension by you.

**Sorenson:** The “sexual pleasure” of which I refer, is not necessarily equivalent to something of “carnal nature.” Indeed, and at the same time “sexual pleasure” as such, has evolved overtime in “its function,” but not with “its goal,” therefore somehow has remained unchanged in this development context, since “pleasure” has being until nowadays a “reward response” to “sexual behavior,” and this in turn occurs as a way of “ensuring procreation and survival” of our specie. From my point of view “sexual pleasure,” constitutes “structurally” speaking “the subject,” due to the fact that its mind, “cannot-but-function” exclusively “for pleasure.” Meanwhile the latter in turn, “cannot-but-be solely” of “a sexual nature.” I sustain that “pleasure is structuring and structural,” because “it works thanks to a piece that does not have,” that is to say “to a lack.” And its “nature is sexual,” for the reason that throughout existence, searches “an object” with which intends to “symbolically copulate,” in order “to complete” by that way the structurally missing piece, which ultimately will “be felt as pleasant.” The last occurs, since at the moment that “crush arrives with the object,” an “illusion similar to infatuation” emerges and “fades away” afterwards, as a consequence that “it actually did happened,” though “it does not exist.” In consequence, what is reached “is a failed alliance,” that secondly derives into a “subjective feeling of emptiness,” which translates into a sensation of “butterflies flying in the stomach,” and that lastly allows me to refer to “pleasure.”

**Jacobsen:** Will this ontological reality ever be able to complete itself?

**Sorenson:** I think that if “ontological reality” were to be completed in a moment, “movement” would then be stopped, and “existence” of everything “will be ended” as consequence.

**Jacobsen:** Can we get past the “principle of non-contradictions”?

**Sorenson:** I believe “we can” but “we haven’t done it,” since “this principle” is linked to “formal logic,” that until now has ruled “science” and “philosophy.” In my opinion, there have been

“failed attempts,” such as occurred with “Hegelian dialectic.” Indeed from my point of view, they have done nothing “but just to rest the same,” due to the fact that they aren’t capable to reach to get out of “a tripolar frame of reasoning,” currently based on “two premises engaged with a conclusive deduction” if is the case of traditional logic, and of a “thesis and antithesis linked to synthesis” if is dialectic thinking.

**Jacobsen:** If to be is to be perceived, or to be is to perceive, what does this mean for the act of perception of the “subject” existent between the ideal world and the natural dynamic object?

**Sorenson:** In my opinion, means that “reality is for the subject,” in the sense of being “what it is perceived,” and therefore “is partial” because of “its relativity and changing reflection” regarding natural world, which in turn consist of “images” regarding “real figures,” that “walk in front of fires light” as if they were representing “ideal models” of everything,

**Jacobsen:** In a transactional sense of “esse, est percipi,” does the being of one inform the being of another via the mutual act of perception?

**Sorenson:** I think that the “perceived being” informs the “perceptual subject,” nevertheless the latter “partially perceives” the first, and therefore “completes the rest,” based on its “own subjectivity,” regarding its “self and circumstances,” in order to ultimately “reach to form” what I will denominate as “hybrid gestaltic perception.”

**Jacobsen:** If individual consciousness is an ephemeral sense of the here-and-now, and to grasp itself, as in to turn the “esse, est percipi” upon the self, then it becomes an attempt to “see one’s own back,” which doesn’t work. It is an interesting framing because it appears to imply others are required, more than one operator is required, for a more verified self-existence to make sense and be confirmed in a more certain sense, as attempts on one’s own lead to evaporation of the self based on its “ephemeral” nature. Could there be such a case of a single brain split in consciousnesses able to perceive themselves (itself) in one body?

**Sorenson:** I believe it “should be possible,” as long as it is based on a “profoundly gifted brain.” The key for achieving it, is by expanding ourselves into other “higher dimensions of consciousness.” The restriction will outcome for “common brains,” since they can only reach “three dimensions,” that I will represent as “body, mind and soul.” The challenge is to first incorporate “the spirit,” in order to access a “fourth dimension,” and afterwards through a “superior self,” that would be a “portion of the total self,” to enter into a level of consciousness of “two or three dimensions higher” than what is known as “common consciousness dimension.”

**Jacobsen:** Are we really a unified consciousness or more of a committee coming to more or less singular aims at any given moment with only the apparency of the unity of mind?

**Sorenson:** At the level of “consciousness” in which we find ourselves, we have managed to recognize that in addition to “forming a group entity,” we are capable of being aware of our” individual entity,” but not to the point of having “crystallized individualization,” and therefore not to a level of “consciousness unity.”

**Jacobsen:** Can you expand on a “science” that ‘goes father’ “with capital letters”?

**Sorenson:** This science would be “less technocratic,” able to “unite all its branches integrally into only one,” capable of “overcoming the scientific method,” and empirically that “dispenses with inductive thought.”

**Jacobsen:** What is contemporary science “with lower case letters”? What is current philosophy

“with lower case letters”?

**Sorenson:** In my opinion currently it is an increasingly “micro-cephalic,” “dissociated” and “superficial” science.

In regards to today’s philosophy, I feel it “is a den of ignorant doctorates” and “fancy professors” who “stubbornly” repeat a “moth-smelling speech.”

**Jacobsen:** What is absent in the shining of “reason commonsense”?

**Sorenson:** The “self-referential” supremacy of “basic dichotomous and involutive impulses.”

**Jacobsen:** What are some hints of this higher reality comprised of greater complexity in comprehension (all-at-once understanding)?

**Sorenson:** The fact that there may be “an intersection or simultaneous trans-position” between “different and co-existent realities,” where meanwhile “temporality runs in another direction,” “principle of non-contradiction is abolished,” and that of “sufficient reason” is replaced by one of “necessary reason.”

**Jacobsen:** Does this make umbers autonomous quanta of the ideal reality?

**Sorenson:** “Numbers” as “original forms” of the “ideal world” are “autonomous,” nevertheless as “descriptors of natural reality” are “not autonomous,” since although they “aren’t material” they are though “representations” of “ideal numbers,” to which we “don’t have any access,” but “that we could do,” if “complex realities” were able to be reached

**Jacobsen:** What would permit a tapping into the internal nature of a number itself?

**Sorenson:** More than “touching the internal nature of number” in itself, would be “to contemplate it” within “its ideal state,” since with that condition it could be found in “its very essence,” and therefore regarding “internal nature,” there “would be nothing within something.” The quickest and most direct “probable path” to achieve this, should be “through death.”

**Jacobsen:** Why is the ideal world spiritual? What is the meaning of spiritual in this sense?

**Sorenson:** “Spiritual” within all the “energy vibrations,” is a state “equivalent” to one that “was emanated” during a supposed “breath of creation,” and therefore by “achieving that equivalence,” we can “make the way back” to return towards the “emanating vessels.”

**Jacobsen:** To make a number in and of itself “brought down” to human comprehension, the use of mathematical and numeric symbolization limit the infinite nature of an ideal world number.

**Sorenson:** I think so, since “the numbers” as we know them, are in certain way “an embodiment” of them in an “ideal state,” and therefore they are “impoverished representations” of what they are “in reality.” However, on the other hand that “limited form,” is the “only way” we have so far “to access them.”

**Jacobsen:** What makes a model of ideal reality both ontologically and aesthetic (beautiful or satisfying in a non-carnal sense)?

**Sorenson:** “Harmony” and “perfection.”

**Jacobsen:** If intelligence is somewhat immaterial, does this provide a proper framework to seeing how this can reproduced algorithmically in silica? In that, it is about the pattern of information channeling the processing rather the material substrate or physical manifestation. It is

about the form rather than substance upon which the form is represented in many, but not all, cases.

**Sorenson:** “Information processing” has to do “with both,” that is with “form and matter.” In the case of “human intelligence,” the “substance” would “have to do” with “the form,” since the former would refer to “its essential attributes.” Nevertheless, as it seems to me that the “question implicitly” aimed to know what happens to “artificial intelligence,” then it is necessary to specify that regarding this case, it would “be the other way around,” because “the matter as material substrate” is going to act as “substance,” in order to determine the “formal characteristics” which would channelled to “processing the information.”

**Jacobsen:** If an ideal reality represented by an infinity sign is in some sense a bottom, and if the numbers of this ideal reality rather than in the mathematical descriptors of this reality co-exist as an extended part of it, and if a property of aseity is implied by an autonomous existence, does this mean that time is a derivative rather than a fundamental of ideal reality? In that, time is in the shadow or image reality rather than the ideal reality and, therefore, the property of time comes out as a shadow of a reality of no time in which atemporality is an extended meaning of aseity or autonomous existence.

**Sorenson:** In my opinion, in the “ideal world” of “subsisting entities,” the “only form of temporality” that exists “is present,” which “is not strictly temporary,” and therefore “does exists” nevertheless “time does not,” since in this context “present is not being a delimited instance.” For this reason paradoxically, in “our reality” and perhaps in others of “greater complexity” where “temporality exists,” what we name strictly speaking “as present, does not really exists.”

**Jacobsen:** What is logic a delimitation or self-limitation of, in reality?

**Sorenson:** Both “are logical,” but have “different connotations,” since “self-limitation” can be due to “metaphysical” factors, that’s to say regarding “beings order” or in reason to “circumstantial” elements, or perhaps “the two of them,” while “delimitation” usually is “a subjective exercise,” in relation to “certain reality” which is “cut into parts,” and in that sense “its outlined figuratively or not.”

**Jacobsen:** If everything stopped bubbling means a stoppage of all motion, and if the classical world of the large-scale physics shows a dynamic but apparently solid universe, does this mean the universe is in some sense moving toward a state of ultimate staticization? A state of penultimate stoppage; if so, what differentiates the image reality or shadow reality if everything came to a stop and the ideal reality at that point? It would seem the universe moves, in some manner, to closer and closer approximations to some subset state of the ideal reality.

**Sorenson:** I consider that the “world of classical physics,” does not exhaustively represents “reality of the universe,” since among other things, has operated with “linear causality criteria,” and in fact also “current physics” continues to do so even though uses “other forms of causality.” I believe indeed that “movement exists” regarding “ours dimensional reality,” and in that context, what is described in this question, might effectively occur. Nevertheless, I am not sure that “movement does exists” in “other realities,” and therefore if hypothetically “doesn’t exists,” it would be plausible to affirm that perhaps “the universe” only “expands and compresses” within a “crooked circularity process” and in consequence it could be deducible to believe that is “indestructible.”

**Jacobsen:** What are other important qualitative differences one sees at the level of the profoundly gifted?

**Sorenson:** Besides the fact that they might reach “higher dimensions of conscience” and that they are “ultra-sensibles,” is the circumstance that “they never” will be individuals with “equilibrated intelligences,” since this last apart from being “a logical counter-sense,” is “a lack of respect” towards the “intelligence” of “geniuses,” because it is “a sneaky way” of approaching to “a magical realism” in order to “try to normalize” their personalities and “turn them off.”

### **Appendix I: Footnotes**

[1] Independent Philosopher.

[2] Individual Publication Date: June 8, 2020: <http://www.in-sightjournal.com/sorenson-six>;  
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 Giuseppe Corrente on Positive Disintegration Theory (Part Five)

2020-06-15

**Dr. Giuseppe Corrente** is a Computer Science teacher at Torino University. He earned a Ph.D. in Science and High Technology – Computer Science in 2013 at Torino University. He has contributed to the World Intelligence Network's publication [Phenomenon](#). He discusses: overexcitability; Positive Disintegration theory; “gifted” as a term; Positive Disintegration; partial under-achievers; main figures advancing Positive Disintegration theory; competing theories in contradistinction to Positive Disintegration theory; and a gifted educational system orientation focus on Positive Disintegration theory to advance more positive experiences for the gifted youth.

**Scott Douglas Jacobsen:** Now, one certain trait among many of the gifted, if defined in a standard psychometric sense, is the phenomenon of overexcitability. In that, these individuals remain stuck on overdrive. Or if not much of the time, if a subject of deep interest to them, then they can become extremely focused and excited by the topic so as to exhibit overexcitability characteristics in the pursuit of mastery of the discipline. Something can happen with a surface negative and a subterranean positive. The gifted and talented can become excited beyond capacity to handle it. They collapse, fall apart, break away, and slither into a corner. Positive Disintegration theory posits something akin to a creative destruction of self. The breaking down and apart is part and parcel of the becoming part of the wider framework of the evolution of self to higher levels of coherence, understanding. How is Positive Disintegration theory important for understanding the condition of life for many gifted and talented individuals?

**Giuseppe Corrente:** Gifted and talented people are often special for something since their birth. It can be for a particular sensibility or for an artistic talent or for high IQ that represents intellectual over-excitability, or for some other feature. This, together environmental conditions and mutual interaction with it, can be the cause of a strong psychological crisis, but also the source of a stronger ‘rebirth’. This matter is studied in Positive Disintegration.

**Jacobsen:** Why is Positive Disintegration theory important, period?

**Corrente:** Because, if associated with high innate abilities, can transform a crisis period in the beginning of a growth, at the end also a spiritual growth, instead of the beginning of the end.

**Jacobsen:** Is the term gifted outmoded or relevant still here?

**Corrente:** When we consider Positive Disintegration theory we must consider not only people with high IQ but also persons with other features that could make those persons too susceptible of crisis periods, but also adapt to view these as an opportunity, a real opportunity to become real more and more aware and precious, for himself and for the whole society. In '60 as now.

**Jacobsen:** How can Positive Disintegration not only help understand the condition of the gifted, but also not in other ways?

**Corrente:** The common way to view anxiety, a sense of nullity, in worst cases the desire to end with all killing himself, is as a mental illness symptom, a sign of disease in the better case; only with Positive Disintegration when it's possible it is viewed as a almost necessary step with which few special individuals have the opportunity to go towards a more full level of existence, a more aware way of living and to explicate their own talents in an individual, unique way and in the

same time becoming potentially a guide for the society.

**Jacobsen:** What makes partial underachievers important to consider in the case of Positive Disintegration and Gifted Coaching? I suspect this might mean the cases in which the gifted individual had negative disintegration, as this seems like a logical (behavioural-psychological) complement in the opposite direction as positive disintegration as posited in the theoretical framework of Positive Disintegration theory.

**Corrente:** Partial underachievers may take inspiration from the Positive Disintegration theory with the aim to see and review their life and their failures as a sign of a wrong reaction to inner and external difficulties and so begin to be fully aware of their rich inner world and of their great potentialities.

**Jacobsen:** Who have been the main figures in the advancement of Positive Disintegration theory?

**Corrente:** Dabrowski. He was a psychologist and developed his theory in years '60. He was also like a guru for the small group of his theory's followers. It is a theory applicable to few cases, in a field, the psychology of gifted and talented, that regards as target to a little percentage of population, so it is not as popular as one could expect reading or studying some pieces of theory, that seems very profound and significant.

**Jacobsen:** What are competing theories in contradistinction to Positive Disintegration theory?

**Corrente:** Perhaps for more common aspects Positive Psychology founded by Maslow; I am not a psychologist or an expert, but in my opinion Positive Disintegration has no rivals, I think no other theory exists that gives a so whole picture of what can be the tormented unique path that a genius generally does becoming who he is.

**Jacobsen:** How could a gifted educational system orientation focus on Positive Disintegration theory to advance more positive experiences for the gifted youth?

**Corrente:** Positive Disintegration should be surely in the toolbox of psychologists that work with gifted and talented youth, together with other theories and clinical practices. It is also a self-educational way. A gifted person can study it with the aim to empower himself and his own self-knowledge. A precious matter that each gifted or talented person needs to have in his cultural baggage.

## Appendix I: Footnotes

[1] Ph.D. (2013), Science and High Technology – Computer Science, Torino University.

[2] Individual Publication Date: June 15, 2020: <http://www.in-sightjournal.com/corrente-five>;  
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 Dionysios Maroudas on Lifework (Part Two)

2020-06-22

**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). He discusses: family nurturance; early social life; family history; redoing things in youth; academic progress in elementary and high school; early intellectual interests; developments in early life reflecting later interest in the high-IQ world; academic qualifications; financial and professional success; and finding a lifework. He discusses: odd jobs in youth; building character and work ethic; most significant portions of life; the tipping point to formally decide to enter into higher education and acquire a postsecondary qualification; the earned credentials to date; thankful or grateful for in life in spite of the regrets; a Lifework; some inspirations; human beings will simply never know in full; the progress of individual societies; and hoping to pursue intellectually into the future.

**Scott Douglas Jacobsen:** When we're gathering steam in life and beginning to build one, there will be odd jobs and work that one may not appreciate in the moment, but will later realize as, in some manner, positive for the growth of change of trajectory needed at the time. What were some of the odd jobs in youth for you?

**Dionysios Maroudas:** When I finished school, I had to find a part-time job to cover my expenses. I started privately teaching maths to secondary and high school students. I knew it was a temporary job, and I had difficulties in earning parents and student's trust, because of my age. Another odd job I went through with, was in an organic food processing and packaging company. It was a small family company, without money, with many production machines bought on auctions, only two employees and one employer with huge ambitions.

**Jacobsen:** How were these jobs important for building character and work ethic?

**Maroudas:** Private lessons was my first job. I received it as a challenge to find what a school teacher had done wrong, so that a student would need extracurricular help. Many times I tried to help younger teenagers change their perspective, and I dedicated personal time finding ways to achieve it. I found out, that there are plenty fruitful learning methods linked with rewarding, and I used them.

After years I met a student of mine and he rewarded me back, with one great compliment "thank you for the abilities you showed me I possessed, but I never knew". It was the first time, someone showed me his warm appreciation for something I had succeeded through my work.

This job helped me thinking out of the box. I noticed that you can chase your goals in many ways when you work with people. Improving my co-workers or underlings to make it as a team, demanded less effort by me in the end and a better secured result for my team.

To sum up, my odd jobs taught me to be a team-player, to invest on people improvement, to be adaptable and well-organized.

**Jacobsen:** Some of the most significant portions of life come from the sense and sensibilities around social life and closest relations found in intimate love. How has life been in these domains for you? Only have to share that which seems comfortable to share in public.

**Maroudas:** One of the most important portions in my youth was my friends. Friendship is the

first volitional relationship someone may develop in life. I was lucky, as I always have had good and loyal friends, since I was a kid. Expectations, love and patience is the key for a long-time friendship.

On the other hand, is the intimate love. I was never what we call a Greek-lover. [Laughing] I mean, the macho lover for the summer time who lives for a few intense moments and then changes his partner. I am romantic and loyal. I respect people around me, as well as my time, so when I fell in love, I tried to figure if I can co-exist with the person next to me, before I even start. I guess, this behavior may stem from my parents divorce.

I found all I asked in my wife and I feel proud of it. Finding your partner in life is like choosing the way you wish to live and the way your child would wish to raise, so I feel more than happy for my choice and my baby's mother.

**Jacobsen:** When you pursued more of a formal education, what was the tipping point to formally decide to enter into higher education and acquire a postsecondary qualification?

**Maroudas:** In Greece, postsecondary education is free. You may enter public universities depending on your grades you receive on national exams after high school and for a specific number of positions per department. This has raised a culture for Greek parents, that their children have to obtain a bachelor's degree or even a postgraduate if they want to be competitive in the job market.

Thus, I had decided to study maths or marketing long before I finished high school. Unfortunately, if you want to enter the department of mathematics in Greece, you are also examined on courses non-relevant with the subject like history and writing composition which cut me away from the chance to enter it, so I entered my very next choice which was department of marketing. Marketing is what a small shop, a company, and even a whole market department needs to function and make profit. That's what made it so challenging for me and I decided to study it.

**Jacobsen:** What have been the earned credentials to date? Why pursue those particular interests as intellectual interests? What doors have those particular interests opened for you?

**Maroudas:** I don't believe I owe an enviable bio, or a CV that would make someone excited. My credentials depend mostly on my results and productivity. In every job I have joined, I have helped it progress and I have made statistically significant improvements in most of them. Telling people that I belong to numerous high-IQ societies, I would probably scare them or even awake in them unpleasant feelings. People are scared of what they don't know and what would make them feel being in comparison. One of my interests is that I try to solve prime numbers problems (Goldbach's conjecture, Riemann's hypothesis, etc.) and reading about medicine and psychology. These interests have helped me meet people with similar curiosity to mine.

**Jacobsen:** When you look at the way things have progressed in life for you, and how things could have progressed in life for you, what do you regret? What do you remain thankful or grateful for in life in spite of the regrets?

**Maroudas:** Except for spending more time in studying, when I was a teen, I can't think of anything [Laughing].

A few years ago, I and my wife were thinking moving to Canada for a better quality of life. Living in a country that is famous for its meritocracy, was the motivation I needed to make such a decision. Unfortunately, some health issues of our family member, was the additional weight on

our decision steelyard that held us in our homeland. This was one of the biggest turn I took in my life.

Daily we make small decisions that form our future and we have to support them, or to correct them on time. And of course, we have to understand that there are many variables that cannot be affected by us. Being a little bit stubborn, let me no space for regrets. I am afraid, that if I changed anything in my life, I would have committed a treason to my principles or beliefs that led me to do this action in the beginning.

After all, I am grateful for my family, for our health and living in one of the most beautiful countries, even if it is in one of its hardest times.

**Jacobsen:** Many individuals in some of the highest levels of giftedness have what I call a “Lifework” as a dream and can, in fact, pursue this as a reality if they are among the few lucky people in the world with the ability even further in luck with the time, interest, and energy to pursue such things to their fullest. Do you have a Lifework? If so, why this? If not, any idea as to the reason for this not entering into the arena of cognitive or real life for you?

**Maroudas:** The last years I am trying to decode the Holy Grail of maths, prime numbers. Their purpose, their randomness – or better the structural rules they follow – and why not, to give a clear and simple solution to one of the greatest math mysteries. Hunting ghosts like this, demands focus and time. According to Maslow’s hierarchy of needs, this is a self-actualization need. So, if I need to spend time for the top of the pyramid, I have to make it stable at the beginning. For the moment, I prefer spending my time trying to satisfy my first-4-levels necessities and enjoy my newborn child in my free time. I believe that everything can be succeeded if you have patience and persistence, so I am decided to wait for my lifework.

**Jacobsen:** Who have been inspiring figures in the history of the world for you? Also, what about the ordinary people one meet in life who do not plan any grand schemes or have any spectacular mental talent? What have been some inspirations from them? Those people who have little, want for little, and make due for a life of just and noble cause in their own way, regardless.

**Maroudas:** Many bright people have inspired me with their work, cognitive abilities or revolutionary ideas. Homer, Archimedes, Pythagoras, Newton, Gauss, V.Hugo, Galois, Riemann, Curie, Tesla, Umberto Eco, Freud and many others had an inspiring lifework for humanity and our evolution.

In my eyes, every single human can be an example for another one. A good one or a poor one. No matter what abilities someone may have, being useful is mostly a matter of will. Personally, I observe attributes in ordinary people’s character and I try to adopt the ones I consider at best quality. I have received great principles from many people I’ve met, so I’ve learned to have respect for everyone.

**Jacobsen:** What do you think human beings will simply never know in full?

**Maroudas:** I believe human beings will never know in full our limits. Human beings are those who built pyramids some thousands years before, traveled to space and researched the genetic code, but still argue about the shape of Earth, nurture racism and vote governors because of their hate speech.

**Jacobsen:** If we take the ways in which the women of the world have not had full access or

equal access to the levers of power, so-called, or, more accurately, the reins of individual freedom to pursue their own course or path, to make their own journey in life, how many women geniuses have we simply lost in recorded human history? How have the progress of individual societies and, in turn, the progress of humanity been regressed, halted, or slowed as a result at times?

**Maroudas:** Unfortunately we have lost a lot of geniuses. *Ceteris paribus*, I would say that the missing number of women geniuses we have lost in human history because of sexism, is equal to the number of known men geniuses minus the known women geniuses. I believe in statistical equality in this parameter. Another parameter we should also take into account is financial status and physical ability. We can have no idea on how many geniuses male and female have been lost because of them, and how many diseases, unsolved problems and social inequalities would have vanished in a truly meritocratic world.

**Jacobsen:** What are you hoping to pursue intellectually into the future, whether formally through the academic system developed over centuries or in an autodidactic manner for personal intellectual interest and pursuits?

**Maroudas:** As I stated, in our top of needs, an egocentric need is hidden and patiently waits to make someone the best he can be. The sector I care about is based on creating cognizance and knowledge, instead of adopting another one's. Prime numbers have many unsolved problems, and I hope to find the ability and time to solve at least one of them.

### Appendix I: Footnotes

[1] Member, ISI-Society; Member, Mensa; Grand Member, Grand IQ Society; Distinguished Member, THIS.

[2] Individual Publication Date: June 22, 2020: <http://www.in-sightjournal.com/maroudas-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 Tor Arne Jørgensen on Historical Knowledge and Application from the Principles of History (Part Three)

2020-06-22

**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. He discusses: the main principles of global order; principles of understanding international affairs; a rise of conspiracy theories without consideration, or little thought for, scientific skepticism, parsimony; unipolar world with a univocal narrative from the United States of America after World War Two set the tone for the global order; an information-intensive global economy; individual Member States of the United Nations; traditional warfare and information-based warfare; the orientation of the traditional understanding of politics and international affairs; the current points of tensions internationally; and pivotal decisions facing nations in the 2020s.

**Scott Douglas Jacobsen:** For this third session, I want to focus on the application of historical knowledge and principles of history to the current political moments before us. What are the main principles of global order important to bear in mind for all of human recorded history, insofar as “global” should be a reduced and non-literal term in this context?

**Tor Arne Jørgensen:** I will divide my answers into two sections, hereby first addressing the following note in reference to majoritarian democracy at the cost of the free market through liberal-idealism. The principle of the free market as to the time period from the 19th century onwards when the power relationship in many ways was to be held on the hands of the mighty few (the bourgeoisie) at the cost of governing majority (the proletariat).

Populist opinions from the grassroots, postulated in the hope of change as regards to economic independence for everyone. This was introduced under the value designation of equal rights brought forward through the principle of international law, and is still today looked upon as one of the major historical shifts with reference to the principle of the free market and global trade.

Secondly, popular sovereignty, with it the reference to the birth or should I say the rebirth of democracy. Hereby to the personified notion of malcontent by reference to the crippling paradox within its own right.

**Jacobsen:** In recent history, what principles of understanding international affairs have been the most important, most instructive?

**Jørgensen:** Hereby reference the five principles of politics, and especially the section about the principle of history. By all the turbulence we now see today within a global perspective regards the Trump administration, and the besudlende effect this causes, has now hopefully reached the optimal wanted result, this by its own crumbling demise of international stability.

We must not wave the steady course of international justice, as to deploy the statelike war band, by the mere intent to destabilize the international governance.

As history has revealed before in reference to foreign policy, the path to global stability, global development, and world order in general, is done by way of strengthening ties between states, and not by building high barriers to keep all foreigners out. The global leaders around the world, should only concern themselves as to how we can lead a more open world policy of tomorrow, that will unite us all even more than before, and not divide us by tactics of divide and conquer.

**Jacobsen:** When we see a rise of conspiracy theories without consideration, or little thought for, scientific skepticism, parsimony, and the like, how has this been reflected through history?

**Jørgensen:** Point of reference regards scientific skepticism through history as a narrative afterthought. The human wants and needs as bases for self-realization to uncover the truth in whatever manner they may or may not be hidden, is inherent in us all as a cradling need by the content of skepticism in regards to any field of interest. All skeptics alike have been throughout history some of the most powerful contributors to unveiling the real «truth» by means of empirical research. Conspiracy theories with reference to its historical content, has blinded the general public in so many ways as to religion, science, philosophy, justice, and more.

Thus the human race is easily fooled by these various instigators behind these conspiracy theories, to their applauding result. Furthermore in regards to the political governance, and its state leaders, done again in a similar manner, by deluding us the general public from revealing this truth, as to self-protection by means of actively proclaiming government propaganda. Case in point, the military cover-up in the Nevada desert regards to Area 51 back in the 50s, and the cover-up of the JFK assassination in the 60s.

The conspiracy list goes all through history, and onward into the present time. The conspiracy movement is growing exponentially, and will continue to do so into the near to far future.

The skeptics will also continue to make efforts to debunk these theories as best they can. One can only hope that the facts will see the light of day, ever more as time goes by. The thought of these conspiracy theories going ever more viral in the manner that we see today, is indeed alarming, as to the notion of what are we then left to believe in, if we no longer can hold any theory as the fact by its own content. Today we must be more skeptical about everything, can we really trust our own government, do they guide us in the right direction, or do they hold us in contempt by means of delusion for best purposes served. I surely hope I am wrong in my belief of delusional altruism by mind control.

**Jacobsen:** How did the unipolar world with a univocal narrative from the United States of America after World War Two set the tone for the global order seen now? You touched on some of this before.

**Jørgensen:** I would like to address the self-proclaimed titling by the United States in many ways as the modern world's «World Police». That all the world's turmoil stands and falls on the United States involvement for world peace, whereby the UN's involvement is no longer direction bearing as global order is concerned. That in the wake of the cold war, has left us with one remaining dominant superpower, with a predominantly trust position by its own merits.

I find myself wondering, are we all best served, in the notion of democratic governance, as to be led by a nation's leader based on his own self-image, to be the global god for peace and prosperity for all mankind. Must point out that it makes my skin crawled by the very thought, regarding global governance and world politics in general.

**Jacobsen:** In an information-intensive global economy, and becoming more technological and

scientific, not less, how is this influencing the orientation of the global order?

**Jørgensen:** As the endless power struggle between the two designated units by freedom of democracy vs capitalist idiocy within the notion of benevolent dictatorship, again brought through the process of technological renewability. Then the pendulum fluctuation is again fixated to swing even more in the wrong direction, away from it's cradling bosom of democracy and over to the «dark side» with reference to capitalist dictatorship. The worldwide companies of today like, for instance, Google, and Facebook, that take a direct part in steering the democratic progress in the direction «they» themselves want in order to capitalize on the ignorance of it's elected bodies. The policymakers by rule of law lead into intentional blindness, by reasons of constitutional law within the framework of global governance.

The capitalistic movement and it's an apparent effect, is in many ways looked upon as to be protected at the expense of the elected trustee, this is in order to secure self-determination by reasons of global exclusivity. These global companies and their influence range as within the global spectrum, obtained by manipulating means in order to find loopholes afforded by «globalization».

Thus the developing progress that we see today with regards to technological innovation factualized within the rule of law, is in many ways to be seen as nothing else than the accumulation of self-interest at the expanse of international law do «good» by capitalist dictatorship for the sole purpose of technological renewability.

**Jacobsen:** For the individual Member States of the United Nations, how do they operate under these general principles of international affairs in historicity into the current moment?

**Jørgensen:** After the fall of the Axis powers in the wake of WWII, the Allies by preventive strategies, regards to the anthropogenic cataclysms that the world had just undergone. The salient dilemma regarding global stability by reasons of self-interest, achieved due to the effect of influencing by way through grounds of common interest. The general principle of international affairs within the act of sovereign rule, by and for every individual state hereby statute fact.

As father justified by the notion of being nothing more, then to be able to coexist within new world governance, again as the direct result of stately rule imbedded by factual sovereignty of the individual state. Concluding fact, the individual states back then and now today, has by that, no other factual reasons then the established rights for purpose alone, done by self-justification through measures of increase right of rule by an act of interference by any foreign state power.

**Jacobsen:** Traditional warfare involved physical space, geographic maneuvering, and long-range and short-range means of attack and infiltration, respectively. In an era of information, how does this change warfare?

**Jørgensen:** If one is to look at the concept of «Information Warfare», or (IW) as known, it is nothing new, but still a type of warfare that is growing exponentially. The potential power that lies within the use of IW by criminal intent or not, as to the intentional purpose of toppling one major state by another major state into political turmoil or vice versa. The cost benefits by the use of IW is today compared to before radically lowered, this in comparison to the cost-effectiveness of traditional weapons warfare. Though the clearest cost savings achieved by any nation as to criminal intent by strategic self-empowerment, goes to the political stage by the meddling of Russia in the last US elections of 2016, were said to secure Trump the presidency.

**Jacobsen:** Also, how does this change the orientation of the traditional understanding of politics

and international affairs by adding another dimension to the typical principles used to understand global order?

**Jørgensen:** I will bring forward from the previous line of question and add to it by saying, if one is to look at the out of control use of the social media app herby (Twitter) as ones own personal political platform, where «I can say whatever I like and get away with it», because it is my god giving the right to use the principle by freedom of speech like the US president is now doing on Twitter with regards to his opinionated tweets, hereby as a source of outlet aimed at whoever is to be the target that day, well what can one say?! I have never before seen this level of abuse of any media platform in the manner that we see today, this by the clear intent of securing national and global empowerment to everyone's disbelief.

I am shocked by the way Trump is going forward by addressing his nation, and the world for that sake, by proactively state his most intimate feelings about everything from politics, media, law and more in his tweets. The level of verbal filth and the general lack of manner on social media upstaged by President Trump, is not becoming of a major state leader, not now, not ever! We have all witnessed his misconduct on social media, as to verbal abuse of other stately leaders, thus bringing forward more tension between countries and their respective leaders alike. I guess we are all humans in some way, by the meaning of what you and I may say or mean, then later post some of our thoughts on Twitter or Facebook, but not by a major state leader in the manner that we now see almost daily on television.

They should have more self-control as to what may or may not be addressed towards the general public in the intent of NOT destabilize world order. I must proclaim, that the way we are now going forward, makes me ever so worried on the behalf of us all. The ongoing abuse of information technology like what we see today, by the manner of criminal intent, or for the purpose of securing political self-enrichment, will not benefit us in any way in the long run.

What or whom can we then trust from what is being said, not just by the exclaiming of «fake news!», or propaganda like tweets, by the purpose of self-empowerment. Where then is the systemic trust in global governance by the foundation on which it lays, other than by devaluating the status quo regarding the political stability on a global scale.

**Jacobsen:** What are the current points of tensions internationally?

**Jørgensen:** The international tensions that we see today are divided into many layers.

First: National border security by reasons as to prevent migration overspill in case of crippling of both the global and national economies alike. The number of global migrants in 2019, from what the UN report stated, was estimated to 272 million on the run caused by either, war, persecution, famine and more.

Second: Political turmoil within international trade policy caused by the COVID-19 pandemic, were baseline forecast envisions of a contraction of about 5.2 percent as to the global GDP in 2020.

Third: Unemployment numbers like the ones we see now today, can only be compared to what we had during the interwar years.

So to the summary of the question of tensions today within a global spectrum, is in many ways comparable to the days of the great depression in the 20s and 30s, in combination with the Spanish flu pandemic just previous of this event. Though the link between the Spanish flu outbreak

and the great depression is not linked as a due cause by any means. But in case of, these two singular events in history can not be fully ignored, and can in many ways be seen as a possible link between one and the other of what we now see happening today.

**Jacobsen:** What, akin to other moments in history, will be pivotal decisions facing nations in the 2020s?

**Jørgensen:** In short, the more open policy as to border control, the strengthening of foreign relations, and lowering tariffs by means of increased global trade. These are just some of the issues, that the global alliance must address in the 2020s.

In my closing of this third edition, I will feel I must say the following reply. Do not let Trump be the endemic cause of national foreign relations, nor as to domestic relations between American states.

As I was pondering today at work about the way forward for The United States of America, will the future for this great nation, now be shortened into The States of America, where the «United» part, will in effect be no more.

Is Trump leading his own nation into a new Civil War, that could potentially spill over to Europe and father onto the rest of the world, thus bringing us all ever closer to a new world war likes what we have never seen before, I sure hope not!

### **Appendix I: Footnotes**

[1] Member, ISI-Society; Member, Mensa; Grand Member, Grand IQ Society; Distinguished Member, THIS.

[2] Individual Publication Date: June 22, 2020: <http://www.in-sightjournal.com/jorgensen-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 Tiberiu Sammak on Philosophy, Metaphysics, Science, and Religion (Part Two)

***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: political philosophy; economic philosophy; social philosophy; system of ethics; an aesthetic philosophy; the political, economic, social, ethical, and aesthetic, philosophies; metaphysics; raising awareness about a specific issue and coming up with a feasible solution; religion; and science.*

**Scott Douglas Jacobsen:** Within the last session, we talked about some of the earlier moments in life and the areas of emphasis relevant for personal development, intellectually and emotionally. Today, I want touch more on some philosophical subject matter for you. The philosophical foundation of some of the thinking for you. Your formal thoughts and informal sensibilities about particular topics found within the generalized discipline of philosophy. To open on some of the basic subdiscipline questions of philosophy, what political philosophy makes the most sense to you?

**Tiberiu Nicolas Sammak:** I would like to stress that politics is not a topic that I am particularly fond of and my stance on it is probably rather ignorant and uninformed. I do not have a preferred political philosophy. However, not having a well-defined ideology does not stop me to identify some of the valuable (in my view) concepts presented in the tenets of the current political philosophies. For example, I support the idea of universal health care. Of course, this may have its disadvantages as well, but I think they are greatly outweighed by the benefits. I also believe that a state should be secular; religion and politics should not be intertwined, in my opinion. I won't enter into further detail on elaborating more because my knowledge on this subject (namely politics) is scant.

I will keep this brief and I will highlight a few of my ideas pertaining to some of the overarching political issues that are still present today, mainly due to corruption or grave incompetence (this is a bit off-topic, but I thought it was worth mentioning).

To begin with, a rampant phenomenon that is present in many political organizations is represented by gaining positions of power through nepotistic connections. Not choosing people by their ability in a certain domain and allowing many who are unqualified to rule and exert influence in state organizations is a safe way to a steady decline, resulting in a system wherein kakistocracy prevails.

Another serious issue is the abuse of power by some politicians who use their authority in order to gain certain advantages or just to get richer. It is very difficult to control this if we are dealing with a system in which corruption and venal arrangements between institutions are thriving.

What a state needs is a government led by competent people, devoid of graft and fraudulent members, a government genuinely concerned about the commonweal. Such expectations are probably utopian, but it is something that should be striven for nonetheless.

**Jacobsen:** What economic philosophy makes the most sense to you? The system of economics to organize and guide the exchange of goods and services in a society.

**Sammak:** I think the best economic model would be one where innovation, inventiveness and hard work are rewarded accordingly and where the poverty rate is as low as possible (preferably non-existent). A significant dent in the poverty levels is a step ahead towards a better functioning society, perhaps even contributing to a decrease in criminal activities.

**Jacobsen:** What social philosophy makes the most sense to you? The social organization and principles of human relations best suited to human nature.

**Sammak:** I cannot think of a desired social framework, mainly because there's so much diversity and a lot of what is deemed acceptable in some groups may not apply to others. Well-established principles that might be deeply rooted into certain traditions or local philosophies shape and define the relations between individuals.

Many communities function as a homogeneous group, sharing the same cultural and social background, all of them having their peculiarities and ways of dealing with certain things. These characteristics, which are now commonplace within different societies and which are part of their identity were defined and established as appropriate throughout history. The genesis of the exact mechanisms leading to what we now find in these groups can probably be traced back to a particular period in time.

**Jacobsen:** What system of ethics makes the most sense to you? A morality to set common ground rules of the ways in which human beings relate to one another, community, and the rest of the natural world (of which we are merely an outgrowth).

**Sammak:** I like to believe that every person has a system of moral principles and is able to discern between good and bad.

In a perfect world, a deontological approach would always work, because there would be no exceptions (something similar to the trolley problem), errors or some unusual circumstances allowing a position that might question the soundness of deontological ethics. There is no doubt that certain actions are inherently wrong, e.g., stealing, lying, murdering, deceiving and any other reprehensible behaviour.

I suppose both utilitarianism and the absolute nature of deontology have their own drawbacks, both being somewhat untenable in specific situations.

It is my contention that the philosophy of aretaic ethics is superior to both of the aforementioned axiological doctrines. As taught in the ancient schools, this system encourages righteousness and moral excellence. It is not represented by a strict set of rules one should follow; it is an amalgam of theories emphasizing and trying to hone and strengthen the foundation of everything that is good, virtuous. Morals are internal and everyone should always think and reason out why a certain deed is right or wrong. It is a lifelong commitment to perfecting and always improving one's character.

**Jacobsen:** What about an aesthetic philosophy? Is there a preferred aesthetic sensibility for you?

**Sammak:** As I have previously mentioned in our last encounter, I have a soft spot for barren, derelict places. I have always found them to be intriguing. There's a certain, understated beauty and sometimes an eerie aura that surrounds them. Abandoned factories, withered crop fields, deserted and forlorn locations, the fall drawing to an end and leaving an austere landscape behind –

all of these images are part of the foundation of my favored aesthetic patterns.

I even tried to capture and recreate the very essence of their desolation in some of my drawings, attempting to incorporate distinctive features and elements into my design. While the results were not always the expected, the whole process of projecting my perceptions on paper proved to be really satisfying. These images are also evocative of distant memories from my childhood, memories I treasure.

**Jacobsen:** Bringing these together as one, the political, economic, social, ethical, and aesthetic, philosophies, what framework puts them into one place for you?

**Sammak:** Trying to enframe all of my preferred ideologies and glue them together into a construct is perhaps too complex a task and it would probably lack cohesion, since the divergence of some ideas would be difficult to be contained within a conceptual framework. Or maybe I cannot come up with one, I really don't know.

However, to give a definite answer, I presume all of these philosophies may coalesce into some quixotic framework, characterized by its impossibility to be transposed into a real-world setting.

**Jacobsen:** Is there a use for metaphysics to you?

**Sammak:** As defined, metaphysics is a major branch in philosophy dealing with the understanding of the fabric of reality. All of the philosophical matters it addresses are highly intricate and thought-provoking.

If I were to think of some benefits, all would be found within the sphere of mental activities. All of the subfields of metaphysics encourage thinking and pondering over some of the fundamental questions they pose.

**Jacobsen:** As we examine some of the pressing of issues of the day, how might some of the philosophies remedy them?

**Sammak:** Honestly, I do not see how that could be achieved. Perhaps raising awareness about a specific issue and coming up with a feasible solution would be a first step. To implement a particular philosophy that could change the course of events, no matter how ambitious and compelling, is a very difficult feat. A lot of people are usually reluctant to change their views, even when confronted with better alternatives.

**Jacobsen:** What is religion to you? Do any seem true to you? If some more than others, which, and why?

**Sammak:** To me, a religion is characterized by a set of tenets and teachings wherefrom one may infer various meanings.

Even though most religions are based on faith in a primordial deity, this is not always the case (for example, Buddhists do not necessarily believe in an all-powerful divinity).

Personally, I think every religion has some nuggets of truth. Some might argue that these "truths" are masterfully interwoven with fictitious and ludicrous statements. I believe many have quite a few positive teachings to offer, providing guidance for those in need. They also bring communities together, many people finding solace in prayer. Some religious organizations even help and donate goods and money to the poor.

**Jacobsen:** What is science to you? How do those philosophical positions mix together with the

scientific or natural philosophic tradition dominant in the world today?

**Sammak:** Science is the observation and the attempt to understand how the nature and the universe work. By definition, philosophy tries to find answers to the major questions concerning reality. Science tries to bring proof and evidence and to explain how stuff works.

Ultimately, the goal of both is finding the truth, both being inextricably connected. I am not aware of a main scientific or philosophical trend, but I believe my views to be somewhat reasonable.

I am certainly not a cognoscente in the field of philosophy, my outlook on the topics being just a layman's perspective.

### **Appendix I: Footnotes**

[1] Reason – Revision 2008, IQ 187 (S.D.15).

[2] Individual Publication Date: June 22, 2020: <http://www.in-sightjournal.com/sammak-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 Christian Sorensen on Philosophy in Shorthand (Part Seven)

*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. Hediscusses: existence; knowledge; values; language; mind; reason; law; political philosophy; feminist philosophy; a religious experience; society; sport; potentiality; actuality; determinism; indeterminism; freedom of the will; constraint of the will; matter; mind over matter or matter over mind; the chicken or the egg (or the BBQ or the frying pan); introspection; identity; perdurantism; space; time; necessity; dualism; monism; trialism; physicalism rather than idealism; neutral monism; metametaphysics; metaphysical deflationism; ontological deflationism; first philosophy; Shamanic metaphysics; possibility; a material cause; a formal cause; a efficient cause; a final cause; another type of cause; Monadology; a priori; a posteriori; and logical positivism.*

**Scott Douglas Jacobsen:** Let’s do philosophy quick-draw: What is existence?

**Christian Sorensen:** Is “to be,” by “being there,” where “potentiality” is currently on “motion.”

**Jacobsen:** What is knowledge?

**Sorensen:** Is an “intellectual scar” of “failed attempts” of trying to get through “a mirror.”

**Jacobsen:** What are values?

**Sorensen:** Are “universal moral recipients” completed with “particular contents.”

**Jacobsen:** What is language?

**Sorensen:** Is a “symbolic” and “symbolizing” medium, “responsible” for human “incommunication.”

**Jacobsen:** What is mind?

**Sorensen:** Is “an indecipherable black box,” where the “origin” and “end” of its tape “meet at the same point.”

**Jacobsen:** What is reason?

**Sorensen:** Is the “purest essence” of universe.

**Jacobsen:** What is law?

**Sorensen:** The “name of father” and its “out-out.”

**Jacobsen:** What is political philosophy?

**Sorensen:** Is “a packed in tuna cans” philosophy.

**Jacobsen:** What is feminist philosophy?

**Sorensen:** Besides from being the philosophy of “man’s annihilation,” it is the philosophy of woman “flying at ground level,” with “deep feelings” towards “Safo of Lesbos.”

**Jacobsen:** What is a religious experience?

**Sorenson:** It's "an erotic experience" lived spiritually.

**Jacobsen:** What is society?

**Sorenson:** It is "a human way" of living the "animal gregarious instinct."

**Jacobsen:** What is sport?

**Sorenson:** It is a "socially agreed evasive expression" of "basic survival" instincts.

**Jacobsen:** What is potentiality?

**Sorenson:** Is the "possibility of being," but that yet "is not."

**Jacobsen:** What is actuality?

**Sorenson:** Something "that is real," but at the very moment that I realize it, "is no longer being."

**Jacobsen:** What is determinism?

**Sorenson:** Destiny.

**Jacobsen:** What is indeterminism?

**Sorenson:** The god of "absurd."

**Jacobsen:** What is freedom of the will?

**Sorenson:** A "reactive formation" of the "feeling of slavery."

**Jacobsen:** What is constraint of the will?

**Sorenson:** The "repression" for fear of "punishment."

**Jacobsen:** What is matter?

**Sorenson:** The "half" of everything.

**Jacobsen:** Is it mind over matter or matter over mind?

**Sorenson:** It depends. In "very extreme intelligences," it is "the mind" that is above the matter, but in "the rest," is the opposite, since it is "the matter" that is over the mind.

**Jacobsen:** What came first: the chicken or the egg (or the BBQ or the frying pan)?

**Sorenson:** The "chicken," since although "I don't know" who put the animal there, because maybe it was an egg, but perhaps not, and then it could have been a demiurge or the spontaneous generation, "I do know" however, that for "the egg" to be there, "necessarily" it must have been laid by a "chicken."

**Jacobsen:** What is introspection?

**Sorenson:** Is "to self-flex," in order to reach an "internal sight."

**Jacobsen:** What is identity?

**Sorenson:** Is "a mirror image," assumed as something "real and proper," but that "does not exist" nor "does it belongs" to ourselves.

**Jacobsen:** What is perdurantism?

**Sorenson:** A theory that believes that "objects endure" through their "temporal parts" and "not

as a whole,” as “films” may do through the frames of which they are made up, although loses its “identity cohesion.”

**Jacobsen:** What is space?

**Sorenson:** Is “a void” similar “to nothingness” since “it does not contains” something, but is different from the former, because “it exists.”

**Jacobsen:** What is time?

**Sorenson:** The existence of “past and future.”

**Jacobsen:** What is necessity?

**Sorenson:** It is “a condition” that demands “the presence” of “an antecedent,” for the occurrence of “a consequent.”

**Jacobsen:** What is dualism?

**Sorenson:** Is to sustain the existence of “two opposing faces” that unite in the “person of universe.”

**Jacobsen:** What is monism?

**Sorenson:** It is a doctrine similar to what occurs “to some blind,” who by grabbing the ears, tail and the trunk, each one of them believes that has an elephant in its hands.

**Jacobsen:** What is trialism?

**Sorenson:** It is a theory that maintains that “the legal world” is formed by three elements that are respectively the facts, norms and the values.

**Jacobsen:** What is physicalism rather than idealism (covered before)?

**Sorenson:** Is to believe that “everything” that exists, is made up “of matter” instead “of spirit” as a “unique substance.”

**Jacobsen:** What is neutral monism?

**Sorenson:** A theory that maintains that the “unique substance” of everything that exists, is neither “physical” nor “spiritual,” but is instead “a neutral matter,” which in “its nature” is neither one nor the other.

**Jacobsen:** Sometimes, things can get rather comical, verbose, inflated, arrogant, and way, way too pedantic and academic. What is metametaphysics?

**Sorenson:** Indeed it is “an extreme arrogance,” since is equivalent from an “ontological” assumption in which God could exists, to maintain that there is “something above” its being, or according to a “logical” point of view, to suppose that there is “something beyond” this last, which in itself and in both cases, “it is unsustainable” in function of any rational perspective.

**Jacobsen:** What is metaphysical deflationism?

**Sorenson:** It is a form “of eliminativism” in relation to “meanings” and “semantics,” and therefore aims to eliminate the “truth property.”

**Jacobsen:** What is ontological deflationism?

**Sorenson:** Is a form “of eliminativism” that pretends to denies “beings property” as “existing.”

**Jacobsen:** What is first philosophy?

**Sorenson:** In certain manner is “a natural theology,” that aims to study “the being” and “its properties” as such, in order to arrive at “ultimate responses.”

**Jacobsen:** What is Shamanic metaphysics?

**Sorenson:** Strictly speaking, it is a “pseudo-metaphysics,” since although it studies the being and its properties beyond the world of physics, and reaches final explanations regarding everything, these are loaded with “superstitions and tribal mysticism,” and lack absolutely of “all logical validity.”

**Jacobsen:** What is possibility?

**Sorenson:** Is the “presence,” of a admissibility condition regarding something that can “become to be.”

**Jacobsen:** What is a material cause?

**Sorenson:** Is what something “is made” of.

**Jacobsen:** What is a formal cause?

**Sorenson:** Is that “what is” something.

**Jacobsen:** What is a efficient cause?

**Sorenson:** It is what “has produced” something.

**Jacobsen:** What is a final cause?

**Sorenson:** Is what something “exists for,” or towards what “it tends” or can “become” to be.

**Jacobsen:** What is another type of cause?

**Sorenson:** An “un-caused” cause.

**Jacobsen:** What is Monadology?

**Sorenson:** It is the “metaphysics” of “simple substances” or “monads,” that are “formal atoms,” that is to say, they are not “physical” but of “metaphysical” nature.

**Jacobsen:** What is a priori?

**Sorenson:** It is a “judgment,” that is made on the basis of an “empty form” in itself.

**Jacobsen:** What is a posteriori?

**Sorenson:** It is a “judgment” that takes place after “a form” has been completed by “a content.”

**Jacobsen:** What is logical positivism?

**Sorenson:** Is a current of philosophy of science, that limits “the validity” of “scientific method,” only to what is “empirical and verifiable.”

## **Appendix I: Footnotes**

[1] Independent Philosopher.

[2] Individual Publication Date: June 22, 2020: <http://www.in-sightjournal.com/sorenson->

seven; 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 Mhedi Banafshei on Background, Religion, Geniuses, and Intelligence Tests (Part One)

2020-07-01

*Mhedi Banafshei is a Member of the World Genius Directory. He discusses: family background; the emphasis on the political nature; religion in Iran and in the UK; values of “education, secularism, and ambition”; a sense of an extended self or a sense of the family legacy; sociology; religion; professional lives of brothers; the juxtaposition of religiosity and secularism for mom and dad; particular denomination of religion; the long-term future of religion in the 21<sup>st</sup> century; the experience with peers and schoolmates as a child and an adolescent; an agreeable disposition; homosexuality; purpose of intelligence tests; high intelligence; peers who were around the same intellectual level; the ways in which the geniuses of have either been mocked, vilified, and condemned if not killed, or praised, flattered, platformed, and revered; the greatest geniuses in history; great living geniuses; the profoundly gifted; differentiation of a genius from a profoundly intelligent person; talent gone to the garbage heap; some work experiences and educational certifications; business adventure; some of the more important aspects of the idea of the gifted and geniuses; some social and political views; more on social and political perspectives; the God concept or gods idea and philosophy, theology, and religion; science; tests taken and scores earned (with standard deviations); and ethical philosophy.*

**Scott Douglas Jacobsen:** What was family background, e.g., geography, culture, language, and religion or lack thereof?

**Mhedi Banafshei:** Both of my parents are native Iranians, and I’m the oldest of three brothers born in the UK. My parents, particularly my father, have always been quite strictly religious despite embracing the secularism of society. My father attained a master’s degree in sociology, which made him an interesting man of combined education and religiosity. Overall, I believe being a product of both British and traditional Iranian culture of religious conservatism has been valuable in terms of gaining a broader understanding of various human cultures and concepts. Having to sometimes deal with the contrasting elements of the aforementioned has made it easier for me to develop the ability to see the different sides of issues.

**Jacobsen:** Why the emphasis on the political nature?

**Banafshei:** My father was a supporter of the government of Shah and was quite displeased about the Islamic revolution as he considers the successive regime to be a force of injustice and violent oppression. In terms of the UK, he has often communicated historical anxieties in terms of feeling uncertain about his place in the country and his belief that he has struggled to get an appropriate position in his field due to institutional discrimination of ethnicity and religion. Growing up, I remember being told that in order to avoid problems of a similar nature, I should be a leading example of correctness within all educational, social and professional structures I participate in, lest I risk being unsuccessful for being perceived as an imperfect example of some social fringe.

**Jacobsen:** What was religion in Iran and in the UK for your parents?

**Banafshei:** Like most Iranians, both of my parents were raised in families of Shia Islam. They have remained firmly dedicated to their religious heritage throughout their lives.

**Jacobsen:** Who do the values of “education, secularism, and ambition” mean to you?

**Banafshei:** My philosophy of life is that knowing things, being productive and being an ethically advanced person is likely to lead to better outcomes for myself and others. I've had some processes of trial and error in relation to these things which have aided me on my path to this determined position.

**Jacobsen:** Have these stores helped provide a sense of an extended self or a sense of the family legacy?

**Banafshei:** I guess they made sense. The role models we have when growing up are undoubtedly important, and I feel grateful to know mine have been relatively positive ones.

**Jacobsen:** Why did your father pursue a degree in sociology at the graduate level?

**Banafshei:** I think one important factor has been that he's apparently a man who is predisposed to being more interested in dealing with the theoretical aspects of things. It's something I have always found reasonably understandable as a thinker myself, even if I have very often tended to see things quite differently to him.

**Jacobsen:** What is religion to him (your dad)

**Banafshei:** It's the system that gives his life meaning. Without an eternal purpose, life has no meaning, he has told me. He reminds me of his belief that without the guidance religion can provide, people are likely to fall for any ideological evil and become the victims of any pitfall of life. I guess being cognizant of the immense importance of religion for him while not being religious myself is something that has in part caused me to become inspired to learn about the range of the ideas of our species.

**Jacobsen:** What are some of the professional lives of your brothers?

**Banafshei:** My youngest brother is still of school-age. My other brother is not in employment as he has special needs. As an older brother, I do my best to be a supportive figure of hopefully some value in terms of helping him face some of the challenges he has to deal with. I feel that I've developed good sensitivity and awareness of some of the things many people have to deal with in the course of their lives as a result of my efforts to make what has sometimes felt like a vital difference.

**Jacobsen:** What is the juxtaposition of religiosity and secularism for mom and dad, and you?

**Banafshei:** Their view has been that secularism requires public acceptance and private separation of opposing ideals. No system is perfect, and I believe things can, and do, generally function a little better than that. Of course, ultimately only time and further social development will reveal more clearly how a society should, or could, be arranged in terms of the seemingly opposing structures.

**Jacobsen:** What seems like the long-term future of religion in the 21<sup>st</sup> century with the onslaughts on science with some of the persistent supernaturals and assertions of faith texts and practices?

**Banafshei:** Religion will decline further as scientific advances reveal more about the various natures of our existences. It will always be around as it seems to fulfil some human spiritual need, but as we develop more tools of human welfare such systems will become redundant for more people.

**Jacobsen:** How was the experience with peers and schoolmates as a child and an adolescent?

**Banafshei:** I think I was always a relatively agreeable kid who tried to be approachable and friendly with peers. My personal development of such has related to learning that it's not always wrong to be relatively selective in terms of social association. If we define the term intelligent colloquially, then I can assert that I've often felt socially incompatible with the non-intelligent.

**Jacobsen:** Is an agreeable disposition helpful for the gifted and talented?

**Banafshei:** I'm not sure I could provide any general advice for the gifted in terms of this. There is a range of gifted people and different things will work for different gifted people. And of course that's not even to suggest that the social disposition of a person is necessarily more important somehow if they happen to be gifted.

**Jacobsen:** "Contrasting," how so, in more precise terms?

**Banafshei:** Homosexuality and the mild sexual imagery of media representations were often the subject of serious criticism at home. I felt uncomfortable with any normalization of such things at school as child, but as I grew up it wasn't difficult to accept some of the contradictions of the two cultures of my developmental periods.

**Jacobsen:** What is the purpose of intelligence tests to you?

**Banafshei:** At first it was to simply ascertain my IQ. And since I now have some idea of that, I like to occasionally look at them for purposes of seeking enjoyable intellectual challenges.

**Jacobsen:** When was high intelligence discovered for you?

**Banafshei:** I guess I started to think about the possibility of this when I started to attain good exam results on some secondary school tests I didn't care about and didn't study for. The confidence I gained from that resulted in IQ testing not too long after.

**Jacobsen:** Any peers who were around the same intellectual level for you?

**Banafshei:** I had one friend in secondary school who had good grades, a relatively impressive store of general knowledge, and seemed obviously of above-average intelligence. Sadly, I soon got the chance to learn that he was also arrogant, had antisocial attitudes and believed some races of people are inferior. It was then that I realized being intelligent doesn't make you better than anyone else. Intelligence is only one aspect of an individual's constitution, and I'm concerned with much more than just that.

**Jacobsen:** When you think of the ways in which the geniuses of have either been mocked, vilified, and condemned if not killed, or praised, flattered, platformed, and revered, what seems like the reason for the extreme reactions to and treatment of geniuses? Many alive today seem camera shy – many, not all.

**Banafshei:** The better something is understood, the less likely it is to be vilified or glorified. And in relation to this, one can never be truly praised or condemned for reflecting the conceptual systems of another back to them, which by definition is not the role the genius has to play.

**Jacobsen:** Who seem like the greatest geniuses in history to you?

**Banafshei:** I would mention Aristotle and Leonardo da Vinci. They were not only prominent historical geniuses of great contribution but also ones who had the vision to do great work in many areas of study. The true geniuses achieved what they did because they refused to be conservative in their estimations of what they could have achieved.

**Jacobsen:** Who seem like great living geniuses to you?

**Banafshei:** I consider the greatest geniuses to be those who can be clearly connected to the most significant changes of the world. This would currently include bill gates, warren buffet, Elias James Corey, and James Watson among others.

**Jacobsen:** What is normally considered conservative in this context to delimit the full range of possibilities of the profoundly gifted to become achievers while not geniuses?

**Banafshei:** Most observers of any accomplishment of note will have quite limited expectations of what is possible as a result of what they've seen materialize, which is something they'll often make obvious for others to see. Geniuses are rarely, if ever, those who internalize the suggestions of people who urge others to be 'realistic' and have limited perspectives of what they can achieve.

**Jacobsen:** What differentiates a genius from a profoundly intelligent person?

**Banafshei:** I think one reasonable definition of genius could be that of people who live up to their potential. Few people, myself included currently, get close to achieving the best that they could in any area of their natural capability. The difference between possibility and reality is often the difference between smart people and geniuses.

**Jacobsen:** How much talent has gone to the garbage heap due to racist and sexist ideologies, wars, famine, societal and cultural values against individual enterprise, political constraints on radical transformation of societal ideals and norms, etc.?

**Banafshei:** It would certainly be interesting to know. This question resonates with me as a person who conforms to very few stereotypes of intelligence. I have not tended to be what's regarded as nerdy, I have no university qualifications, I'm a product and member of the working-class, and I have had considerable experiences of being overlooked as a member of minority groups which seem to be gladly associated with various forms of propaganda by growing numbers of people these days. As a result of this, I have often felt like I've been treated in a way that is consistent with what many expect of me in terms of these things rather than anything observable of me in actuality, which has often felt strange and alienating. I think the result of my life experiences has been that I've become determined to correct what's wrong and clarify what's true. Being written off many times in life has motivated me to try to be a positive representation of who I truly am and to inspire others to be similarly appropriate beings. Those who face difficulties relating to your question have a responsibility to overcome the obstacles they face to create a better world not only for themselves but also those who'll be just like them.

**Jacobsen:** What have been some work experiences and educational certifications for you?

**Banafshei:** I have passed a basic business course in college when I was nineteen and have since worked in a variety of roles ranging from those of administration to those in the hospitality sector, I have worked as a chef for a longer period of time than I have in other roles. My current aspirations include the idea of starting my own business in the near future.

**Jacobsen:** What kind of business adventure?

**Banafshei:** Without giving everything away, I can say that I intend on starting a business, or business, that'll be inclusive of the things I care about which relate to giftedness, psychology, research, community building, and various forms of media to name a few.

**Jacobsen:** What are some of the more important aspects of the idea of the gifted and geniuses? Those myths that pervade the cultures of the world. What are those myths? What truths dispel them?

**Banafshei:** In relation to the above, one of the myths I'm aware of is the idea that only one in a billion of us can be an Einstein and that the rest of humanity ought to realize that they can't be 'geniuses' or contribute anything of much value. The fact is there are many, many more people out there with great innovative potential than what seems to be popularly estimated. Great potential seems to be much rarer than it really is to people when they fail to grasp that the achievement of a person is not necessarily only limited by what they are capable of. Success is better evidence of intelligence than failure is of stupidity. The myths of intelligence will be dispelled by efforts of using it.

**Jacobsen:** What are some social and political views for you? Why hold them?

**Banafshei:** I don't have any fixed social or political view. There are different ways of societal functioning, and different people are suited to different systems.

**Jacobsen:** Where have you sat before? Where do you sit now? I am speaking socially and politically.

**Banafshei:** For most of my life, my views haven't been dissimilar to what's seen as the prevailing ones of British society. I believe what's right is simply a matter of context. If we want to implement the correct social/political systems, then we ought to be dedicated to being knowledgeable about things first. People who currently have loud political voices are often not very intelligent or knowledgeable. And too many people tend to be socio-politically disinterested apparently due to pessimism of change and a lack of appreciation of the important issues.

**Jacobsen:** Any thoughts on the God concept or gods idea and philosophy, theology, and religion?

**Banafshei:** As a non-religious person, my interest in religion is based on a desire to try to understand it's connection to historical human culture, spirituality and philosophy. Everything is connected and for those of us who have relatively vast interests of learning, it makes sense to explore this significant aspect of human social evolution.

**Jacobsen:** How much does science play into the worldview for you?

**Banafshei:** If I had to quantify it, I'd say a lot. If reasoning of a scientific nature, or scientific possibility at least, cannot be provided for something philosophical, then it is meaningless.

**Jacobsen:** What have been some of the tests taken and scores earned (with standard deviations) for you?

**Banafshei:** I've taken triplex light by Ivan Ivec as well as GENE Verbal II and GIFT Verbal I by Iakovos Koukas. I achieved scores of 161, 180 and 170 sd15 on those tests respectively.

**Jacobsen:** What ethical philosophy makes some sense, even the most workable sense to you?

**Banafshei:** Currently, it seems the golden rule works well enough in most circumstances. The associated imperfections of it can be overcome by simply getting to know one another better, of course.

## Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: July 1, 2020: <http://www.in-sightjournal.com/banafshei-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 Julien Garrett Arpin on Canada, America, Intelligence, ADHD, and Impressive Figures (Part One)

2020-07-01

**Julien Garrett Arpin** is a Member of the World Genius Directory. He discusses: family background; the World Genius Directory; its positives and negatives; the Bible Belt background; Software Development and Network Engineering; differentiates Canadian society from American society; the award; the parenting style; the most honest moment in life; giftedness noted earlier in life; some of the intelligence tests taken; real IQ, authentic IQ, or true IQ; experience with peers and teachers in adolescence; the state of trust in the school faculties; a relevant gap in intelligence levels for sufficient communication with self-selected peers, friend groups, and mentors; the transition to university education; mundane, even trivial aspects of personal life; ADHD; some of the more exciting, novel, exhilarating, etc. parts of life; a chip on the shoulder and the narcissism in men; healthier, balanced sensibilities amongst the gifted; if a gifted person feels zero responsibility to utilize their gifts; a lifelong dream to some lifework or overarching life project; other organizations, groups, and resources; character traits; people internationally; Canadian personalities; some of the most creative people; the most cognitive horsepower in history; the Ashkenazim; the highest ethical standards and actual practices (word and deed) now; ethical duds; freethought; and revelation-based thinking failing or succeeding at this point.

**Scott Douglas Jacobsen:** Starting from some of the family backgrounds, what is it, e.g., culture, language, religion or none, geography, work, and educational attainments?

**Julien Garrett Arpin:** I was born in the northwestern corner of the state of Arkansas to English-speaking parents of humble beginnings in late August of 1995. My lineage is mainly French. Although my area falls within the Bible Belt of the US, my family was never particularly religious. I currently work as a software developer near Toronto, Canada, after finishing a 3-year program in Software Development and Network Engineering near here. It was during this 3-year period that I received the World Genius Directory's 2017 Genius of the Year Award – America.

**Jacobsen:** For those who do not know, what is the World Genius Directory?

**Arpin:** It's the current Who's Who of the High-IQ World. The World Genius Directory was founded by a Dr Jason Betts, a member of Mensa Australia's Administrative Committee. The WGD became an official member of the World Intelligence Network in August of 2012. The WGD's motto is *genius pro mundo*, which is Latin for 'genius for the world'. It serves as a central point of organization in the high-IQ community as a means of bringing gifted adults together in ways that are good for the world. To help achieve this, the World Genius Directory holds annual elections for the Genius of the Year Awards. The winners are selected to serve as representatives for the gifted community. There are three GOTY Awards given each year; one to a member in the Americas, one to a member in Europe, and one to a member in Asia. Some of the smartest people on the planet are in the World Genius Directory.

**Jacobsen:** What are its positives and negatives?

**Arpin:** There are more positives than negatives where the WGD is concerned. The members are respectful. Determining which tests are of sufficient quality for consideration by the WGD poses the challenge. Dr Betts handles this well by investigating and cataloguing many IQ tests and IQ societies from across the web. Those resources are available from the WGD website. Like many

members of the WGD, Dr Betts designs and offers a selection of surprisingly accurate IQ tests, especially when taken together. The site serves as a reference point for anyone looking for IQ tests. Listed members of the WGD get access to a Facebook page that is always lively. I've met amazing people through the WGD. I see some of them on TV, others breaking world records. The WGD also serves as a resource for companies or organizations seeking giftedness or IQ talent. The WGD has faced controversy for its connection to psychic research. The website's URL is <http://psiq.org/>. I don't mind. Research shows that intellectual and intuitive abilities go hand-in-hand. In total, the negatives consist of room to champion pseudoscience while the positives consist of all the social benefits offered to the world and gifted community by such a Directory.

**Jacobsen:** With the Bible Belt background, is a religion in some manner connected to family general views on the world now?

**Arpin:** My family remains decidedly unreligious but open. The prevailing monotheism such as the religion of the Bible promotes the patriarchal value structure that is integral to the traditional American family, so these factors impact parts of everyone's lives within the society. Science is the best religion. Politics is a tumultuous one. These things all culminate into something strange in the Bible Belt, where people don't believe that climate change or COVID-19 are real. These conservative values buoy the Christian faith and become part of it to many. The regular salvos of religious propaganda eventually fostered a tendency for me to recognize signs of cultishness. I support and appreciate the utility of virtue. I understand that our concept of virtuousness has roots in theology. Religion is an effective means of instantiating virtuousness but isn't necessarily or always the best way. The psychology underlying religious acceptance has changed how I see the human condition and desire for connection and safety. The journey from mythology to science is the positive disintegration of human sociality.

**Jacobsen:** Why pursue Software Development and Network Engineering?

**Arpin:** I loved video games and computers but knew very little about them. My electrical experience made me interested in electronics. Computer programming sounded enticing. I also had some ideas for software projects that I could only pursue after learning how to code. One is an advanced SMS platform that brings computing power to text-messaging, thereby optimizing customer retention with smarter SMS ad campaigns. The platform also makes it possible for the general public to access the internet over SMS. The platform and business model earned 2nd place in a pitch competition. Beyond learning to write software for those ideas, the networking element put a body to the brain of code. All in all, the choice to pursue software was a decision I never knew I always knew I would make.

**Jacobsen:** What differentiates Canadian society from American society?

**Arpin:** Canadians are a few points higher in terms of Latitude and IQ. One-third of a standard deviation, according to recent instalments of the WAIS. Canadians outscore Americans so consistently that they use a separate norm here. I live in Toronto, one of the most diverse cities in the world. The change is refreshing. It's a far cry from my Arkansan hometown where the majority of citizens were born in the Western Hemisphere and had little cultural dissemination. Canadians are a good bit more polite than Americans, and only slightly more polite than southern hospitality. Canadian friendships don't seem to run as deeply, however. Many Canadians are great acquaintances, but neither enemies nor friends. It stands to reason that this lack of emotional investment in groupthink is the price for Canadian diversity in business.

**Jacobsen:** What does the award mean to you?

**Arpin:** Direction. It doesn't make me feel like a genius, but a representative of the gifted community. The plaque reminds me of how I can make an impact with my limited time here. A symbol of the trust others place in me, my dedication to the gifted community. The gifted community gives me that sense of belonging and morale.

**Jacobsen:** What was the parenting style towards you?

**Arpin:** My parents were *laissez-faire* in their parenting style. They believed that they could only influence me so much as an individual and that I would, ultimately, be the one making my own decisions in life. And so, the best they could hope to do was to teach me the fundamental principles that they had learned. They were supportive of my accomplishments and encouraged me to become a self-sustained adult, above all else. They taught me to balance compassion and logic and to think for myself. My parents were always honest with me and motivated me to do well in life.

**Jacobsen:** What was the most honest moment in life from them for you?

**Arpin:** Well, the truth hurts, so their most honest moment was probably a bitter wake-up call. Life is challenging at times, even for our parents. Their most honest moment was the one in which they revealed themselves as flawed, and told me for the first time that they would never be perfect. Their honesty opened my eyes so that I could begin the process of overcoming my childish naivety. The desire for the easy way out, to place complete faith in an archetypal parental figure in hopes of validating the inner experience is the force that leads to blind trust in authority and dogmatism. The ugliest moments are usually the best learning opportunities.

**Jacobsen:** Was giftedness noted earlier in life, or not? How was this nurtured, or not?

**Arpin:** Certain signs were present from early on. An aunt tells me that when I was extremely young, just a baby in the cradle, she came to see what I looked like for the first time, and made a joke that I looked like Yoda in all my fleshy, newly born appearance. Her words seemed to ring true as everyone in the room began to laugh, but then they all stopped laughing and looked at me in shock when they realized that I was crying because they were all laughing at me. She said that I somehow understood that they were all making fun of me, and I wouldn't look at her for a while. The fact that she recognized that and acted accordingly was pretty nurturing. My parents are unsure when I learned how to read and write. I had the reading comprehension of a sophomore-level university student in third grade. I won a competition in the library for guessing the number of jelly-beans in an extra-large pickle jar that year. At about the same time, my class was administering timed multiplication tests consisting of 80 to 100 problems that students were to complete in under 2 minutes. To encourage effort, the school promised every student that received perfect scores on all timed tests ice cream at the end of the semester. I was the only student to eat ice cream when the time came. It felt horrible. In fourth grade, I won a district spelling bee against junior high schoolers. My parents also divorced when I was in fourth grade. I moved to a new school district in fifth grade and was placed in a gifted program there in sixth grade. The gifted program was incredible for me. It put me with kids that seemed to understand me, and I forged friendships there that hold to this day.

**Jacobsen:** What have been some of the intelligence tests taken by you? What have been some of the scores, and what were their standard deviations? What would be the relative cognitive rarity for you?

**Arpin:** I have taken many cognitive ability tests of many different types. I generally refer to my IQ as 154 with 15-point standard deviations, which would put me at a relative rarity of about one person in every 6,284. I scored 154 on the Wonderlic Personnel Test, and 154 on the entrance test to the International Society for Philosophical Enquiry. However, my scores have reached as high as the 170s. I scored 5.06 sigmas above the sample mean (IQ 175) on the MITRE/Educational Testing Services Inductive Reasoning Battery for a High Ability Population, Figure Series, Form 1. I also scored 170 on the test RADIUS by Hans Sjoberg. I scored at the 99.99th percentile of the population on a quiz of social psychological skills from Yale University without a formal background in psychology, which means I have a sense for social patterns. Research indicates that those abilities correlate with general intelligence. I also achieved ceiling scores on multiple intelligence tests from the Psychometrics Centre at Cambridge University. I scored 145+ on IQ tests from various universities including the Hagen Matrices Tests from Hagen University, ICAR 60 from Northwestern University, and the MV2G from SRH University of Applied Science Heidelberg. I have a few more niche scores, as well. On Hawk-Eye, a test of visual processing speed by Dr Micheal Merzenich, PhD, I scored at the ceiling of the test with a visual processing speed below 76 milliseconds. I scored at the 100th percentile on the Verbal Memory Test from Human Benchmark after memorizing around 220 words. I correctly guessed 14 randomly generated coin-flips in a row during a proctored Binary Intuition Test for the group Tri-shula, a member society of Elysian Fields. The source of randomness for that test was the TRNG or True Random Number Generator at [random.org](http://random.org) based on atmospheric white noise.

**Jacobsen:** What seems like the real IQ, authentic IQ, or true IQ, for you?

**Arpin:** 154. Exact IQ scores are somewhat fallacious. Even if I somehow extracted a perfect measure of my IQ to the hundredth of a point, it would fluctuate within seconds. Overall, my IQ scores cluster near the 145-160 range. I consider my IQ to be 154.

**Jacobsen:** How was your experience with peers and teachers in adolescence?

**Arpin:** My experience with peers and teachers was somewhat challenging during that period of my life. In high school, I often ate lunch alone after selling food to other kids more cheaply than the school was offering it. Some of my old friends, many from the gifted program, would pass by and say hello, so I always knew that I had a few close friends. But I always perceived a disconnect from the general student body. I quit the gifted program in 8th grade because the program instructor had recently transferred from teaching students much younger than I was. Also, my woodshop teacher was punishing me for my time spent in the gifted program instead of his class. My peers had a nasty track record where I was concerned. Once, in high school, I was the only person with an answer to a question during a test review. The teacher was out of the room, and someone openly asked the classroom what the answer to that question was. I thought I could help, so I shared my thoughts, but then nearly every member of the class turned around in their seats and called me an idiot for having that answer! And my answer was right! Fairly perplexing. The next day, the teacher managed to overlook me while taking attendance even though I was there. It didn't make me feel respected or recognized. It reminded me of my teachers in middle school that would get fed up with my questions. Early into high school, someone from the school football team began belittling me in front of the class. I knew that my peers would have continued the downward spiral and made my life hell if left unchecked. So, I used my knowledge of social patterns to rally a group of students behind me, and we caught the bully between classes. It worked out in my favour. That campaign earned me new friends and peace of mind until graduation. From then on, I had very little faith in school faculty. I would ask questions and receive

empty answers. Soon, I stopped participating in some classes entirely. The teachers weren't sure what to do with me as my standardized test scores were the highest in the courses that I wasn't attending. At age 14, I discovered an art form that garnered some recognition in my neighbourhood and school: lyricism. I developed skills in lyricism to secure a place in the social hierarchy, and as a means of personal expression. My peers became more accepting of me after I began writing rhymes. I never understood that giftedness was the reason that I felt disconnected from them.

**Jacobsen:** What is the state of trust in the school faculties now?

**Arpin:** I think that academia is finally recognizing its issues, so I have hope for the not-so-distant future. According to many sources, the intellectual quality of academic institutions began to plummet in 2014. Some never-before-seen wave of cognitive and ethical famine struck American universities in the form of cancel culture and girls-only safe spaces. Suddenly professors could do things they've always done and get dogpiled by triggered students. As legislative restrictions increased, the university gates became less selective. So every year, less qualified students enter less enriching learning environments under the halfhearted tutelage of increasingly defensive professors. For many students, the lack of that nourishing environment is reason alone not to waste money on bus tickets to class. It becomes more economic to simply skip class, teach themselves everything they need to know from YouTube and only set foot on campus for midterms and final exams. Academia has withstood heavy blows in light of recent trends, but it will redeem itself soon enough.

**Jacobsen:** What seems like a relevant gap in intelligence levels for sufficient communication with self-selected peers, friend groups, and mentors?

**Arpin:** It is subjective, but maybe I can represent my thoughts in an objectively meaningful way. It seems that intelligence differences over 1.5 standard deviations in size present challenges to communication. In my personal opinion, a common interest extends this communication range to 3 sigmas, with each additional shared interest extending it by about half as much as the previous iteration. A rough example could go as follows. Imagine an average adult having a conversation with an equally average child. Unless the child is almost an adult, there probably won't be much fulfilling conversation taking place. Their brains and internal languages are too different. But now imagine that the adult and child have a common interest, like a sport. What if the adult is the kid's football coach? Suddenly, the two of them can see eye to eye in many ways, speaking in *external terms*, as men united by a common goal. So, I would answer your question in terms of magnitudes of intelligence differences and personal similarities.

**Jacobsen:** How was the transition to university education?

**Arpin:** It would be an understatement to say that I was looking forward to the me-time following high school graduation. After finishing 12th grade, I took some time off. I became an electrician for a year. After that, I worked a few odd jobs in charitable organizations until I decided to attend college to become a software developer. Three years had passed since my high school graduation, and I was happy to have taken the opportunity to mature and decide what I wanted in life. I picked software development because I knew nothing about it, and I wanted to pursue something challenging. Met with course material I found stimulating, I began to rediscover my giftedness during college. The college experience was transformational for me. My classmates in college were friendlier to communicate with than in high school. Finishing my exams in a few minutes never made me feel guilty in college! My college professors still didn't always understand my

questions or give good enough answers, but it was much better than high school.

**Jacobsen:** What have been some rather mundane, even trivial aspects of personal life for you?

**Arpin:** The taste of toothpaste has always bothered me, but I grin through it for my coworkers. The orderliness of chores has the air of artistic expression rather than a functional requirement. Having never particularly enjoyed colouring or drawing, I find little satisfaction in arbitrary house-chores. Ceaseless swapping of spatial position is a cheap distraction from what matters. In my opinion, the form should always follow the function. Things like doing the dishes seem like nothing more than time-consuming meditative practices. I can merely purchase plastic dinnerware or purchase food items that don't require many dishes. Consider the fact that using a drinking glass is obsolete compared to drinking from water fountains. You create cross-contamination every time you drink water that has touched the inside of a glass. More suitable to cut out the middle-man and drink the water as it falls from the faucet. These sorts of daily processes that could be optimized or reduced are my bane. I have ADHD and find the tedium of paperwork insufferable. I need to clear out my email inbox, for that matter.

**Jacobsen:** When was ADHD diagnosed? This is common for boys and men, far more than girls and women.

**Arpin:** In 12th grade. Retrospectively, it probably would have helped to be diagnosed sooner. Giftedness and ADHD can conceal one another. Oh well, I'm just happy that I found out about it before I graduated from high school.

**Jacobsen:** What have been some of the more exciting, novel, exhilarating, etc. parts of life for you?

**Arpin:** The intensity of my personal experience leaves me in awe of the beauty of existence. Our universe hangs in perfect harmony. Even a simple juxtaposition of sticks can teach us about balance and identity, and these learnings excite me. I'm a hyperphantasic HSP. I have a vivid mind's eye, a mental space where I can imagine and experience. This characteristic helps me anticipate and prepare for the road ahead. Impactful music can invoke rapture within me. I actively pursue euphoric moments. I find fringe research that probes the limitations of knowledge to be among the most fulfilling uses of time. Nothing electrifies my being like learning something that forces me to rethink everything I think I know, and the frontiers of science tend to do that. I enjoy researching things like natural science, consciousness, reality, number theory, identity, and everything in between. The mystical experience has highlighted my time on Earth.

**Jacobsen:** Some gifted individuals develop a chip on their shoulder based on particular senses of entitlement in life *because of their innate gifts* and, therefore, the internalized idea of natural rights, deserved status, and place in society because of the gifts, even unique talents or character qualities, of them. Some may develop a lifelong chip on their shoulder towards well-established academic institutions, to the workaday world, to socialization, to the intimacy of any form, or to building a mature legacy to pass down in progeny or productions. Men are more probable to develop narcissism than women. I observe this in some sub-demographics of the male gifted population. Why is this the case, in both cases of a chip on the shoulder and the narcissism in men?

**Arpin:** The answer is simple, though perhaps less cheerful than you might hope. The reason this happens as a natural process is because it is the natural order. The gifted have always been persecuted, bullied, burned as witches, or shoved into lockers. Admitting that a superior capability exists without understanding the nature of its advantage will raise the alarms of most people. The

less intelligent members of any group that relies on intelligence to wage war and survive will feel threatened by their more intelligent contemporaries. Even after the intelligent one does everything they can to help society, this will be the case. Oh, a clever inventor invented a streetlight to bring light to a dark world? No thanks, it will be called the devil's candle, and they might meet the same fate as Galileo. Things seemingly changed on the surface level after the gifted community provided technology to the world in the form of computers and internet access. Gifted individuals are exploited for their abilities, treated as expensive assets, just to be deserted, denied, and detested by their brothers. I was seven the first time I saw Bill Gates called the antichrist on a Windows PC. Bill Gates could give away billions of dollars and reconstruct his entire life mission to reduce poverty and death in the third world. He would be blamed for their deaths. He could even warn us of upcoming pandemics, and the world would blame him once it arrived. Time to fetch the pitch-forks. Western culture rewards narcissism with social affluence and romantic opportunities. To be frighteningly smart and nice appears threatening and obsequious. As such, a chip on the shoulder in the gifted male is rarely a result of unfounded narcissism. These responses are war strategies and often necessary. Studies indicate that most school shooters in America are gifted students. Is it narcissism that leads these students to seek revenge? Not necessarily. So why wouldn't the gifted individual be interested in passing on their good works and strengths to future generations? Well, the reality is your progeny and productions are the capital that will ultimately be criminalized by our selfish and destructive military-industrial complex built to subsidize the farthest reaches of the world to underpin the development of our society. Given this, there should be little question about why many abnormally intelligent individuals develop a chip on their shoulder towards society. Many choose not to contribute out of self-defence. Narcissism often gets misdiagnosed in gifted individuals.

**Jacobsen:** Following from the previous question, how can we help develop healthier, balanced sensibilities amongst the gifted who may be on a negative life trajectory due to internal factors rather than some of the external factors some may observe with Bill Sidis and others?

**Arpin:** Gifted children develop asynchronously, or at different rates than other children in certain areas. That's why gifted education programs are so essential for them. Human beings are social animals that require connection to thrive. Without peer groups, gifted individuals often miss out on the reciprocation they need to develop to their fullest potential. Forcing a child to attend a school they find mediocre, threatening, or uncaring isn't healthy for them. Their developmental trajectories must be accepted and nurtured. Academic institutions have to increase the attention they give gifted education. Lack of knowledge on behalf of educators is no excuse. Ignorance of giftedness from parents is no excuse, either. Parents should always be held accountable for nurturing their children with special needs, and gifted children are considered by many to be a special needs group. All families of gifted children should be familiar with Dabrowski's Overexcitabilities. For those that may not know, Polish psychologist Kazimierz Dabrowski developed a theory called the Theory of Positive Disintegration that was adopted by the gifted community after its tenets seemed applicable to the group. It posits that only through facing struggles and surviving can we encounter the circumstances that teach us what it means to be better than we are. The five overexcitabilities of the gifted are intellectual, imaginational, emotional, sensual, and psychomotor. Most gifted children have at least one of the OEs, and many have more than one. These overexcitabilities alter or intensify the experiences of intellectually gifted children in ways that are qualitatively different from the norm. Unrecognized, these overexcitabilities can lead to misunderstanding, misbehaviour, and misdiagnosis. We neglect the gifted child every time we downplay their experience or minimize how they feel, and so we must learn to be more accepting

of their sensitivities. Teach the gifted child what it means to be gifted. Never leave the child room to wonder why they feel so different from their classmates lest they blame themselves. Show them that capability brings responsibility and what responsibility means. Let them gravitate to their natural domains so that they can identify their strengths and then apply them to other areas. Give them the freedom to express their capabilities and insights, and you will see incredible things. Help them find meaning whenever they ask you for it. Unite them with others like them so that they can connect and grow within a peer group. The world will challenge the gifted child, that much is certain. We must protect the gifted children. We must teach them strength, patience, and compassion. It's our responsibility to lead by example as we build environments that cultivate these ideals. That means being willing to move the gifted children into a more advanced or appropriate classroom if that's what it takes to keep them engaged and on track.

**Jacobsen:** What if a gifted person feels zero responsibility to utilize their gifts?

**Arpin:** Responsibility is a human experience. You cannot survive without being responsible enough to acquire sustenance. With that in mind, what could cause such a hangup where one would choose to stop eating? An unutilized gift isn't necessarily a wasted chance just like movement for movement's sake doesn't necessarily get you anywhere. Maybe such an individual grew to detest their gift after it caused trouble for them. So, they stopped contributing that side of themselves and let it sink into ambivalence. Perhaps they refuse to be exploited in that particular way but are happy to help in others. Or maybe they are depressed, in which case, there are more pertinent problems than their questionable inclinations, like making sure they have a reason to go on living. The question isn't really about which utilities someone should feel most inclined to use, or when, but what they hope to use them on. Is this a rejection of the self for the sake of others, or of others for the self? Are these choices involuntary reflexes or conscious boycotts? The reflex requires external help in the form of empathy and time to help the gifted individual heal from the trauma that caused them to deny their gifts. Voluntary rejection doesn't need any external justification or assistance. A human being is free to abstain from that which disturbs it. These individuals will likely seek some other means of chemical fulfilment since their active minds won't have responsibility-powered reward chemicals in ready supply. Acting responsibly, especially with others to create a sense of group belonging, is hard-wired into the human psyche as a source of happiness.

**Jacobsen:** Have you had a lifelong dream to some lifework or overarching life project?

**Arpin:** My goal is and has been to facilitate a dynamic through which I can enhance society through the nurturance and enrichment of the gifted population. The WGD has made this possible, but there is still much to be done. We are in a position to provide resources that every family with internet access can use to identify and nurture giftedness in their own homes and communities. These gifted children will be the ones to invent the solutions to the pollution and environmental toxins left behind by the military-industrial complex. I'm grateful to work with organizations such as the World Genius Directory, Elysian Fields, and leaders in the field of giftedness from all around the world to accomplish this.

**Jacobsen:** What other organizations, groups, and resources exist to provide some backing and support, and community, for the gifted young – and the general gifted population?

**Arpin:** There are many IQ societies designed for various levels of giftedness. Some of the classic names include Mensa, Intertel, the International Society for Philosophical Enquiry, the Triple Nine Society, the Prometheus Society, and the Mega Society. Mensa has special interest groups

that focus on gifted kids. For families, other organizations include the National Association for Gifted Children ([www.nagc.org](http://www.nagc.org)), Supporting Emotional Needs of the Gifted ([www.sen-gifted.org](http://www.sen-gifted.org)), Educations for the Gifted Organization ([www.edgo.ca](http://www.edgo.ca)), and Hoagie's Gifted Education Page ([www.hoagiesgifted.org](http://www.hoagiesgifted.org)).

**Jacobsen:** What character traits in people impress you?

**Arpin:** Awareness, honesty, compassion, empathy, originality, ingenuity, intelligence, diligence, courage, patience, wisdom, charisma, and consistency are rather impressive to me. All of the strengths listed in the VIA Strengths Finder. Willingness to question one's own beliefs is priceless.

**Jacobsen:** What people internationally impress you?

**Arpin:** Lately, I've been thinking about the Nigerians. Despite incredible odds, they continue to strive for excellence and to improve conditions for their nation and people. Nigerians are the best-educated national group in the United States. Of all Nigerians in the US, nearly 20% hold Master's degrees. A stark contrast to the almost 30% of Nigerians that are currently considered illiterate in their country. Nigeria is still working to improve educational conditions after declaring independence from Great Britain in 1960. It's been a steady march. Nigeria recently eradicated polio from their country with the help of the Gates Foundation. And that wasn't long after overcoming the Ebola outbreak. Nigeria now has the largest economy in Africa. The country has a spin on Hollywood called Nollywood, which is the third-largest film industry in the world and pumps out four dozen movies each week. The Nigerian work ethic and sense of culture culminate into something inspirational. Nigerians lead by example and leave a hopeful mark in the world.

**Jacobsen:** What Canadian personalities impress you?

**Arpin:** I have a lot of respect for Jordan Peterson from the University of Toronto and Patricia Susan Jackson or P. Susan Jackson from the Daimon Institute for the Highly Gifted. They both raise awareness of giftedness to help the current generation improve circumstances for the upcoming generations. I'd be willing to bet they're both gifted themselves, too. Peterson is a professor of Psychology that gained a lot of attention for his refusal to adhere to shifting political tides in academia. Peterson's willingness to discuss the realities of IQ has opened millions of eyes to the situation of intellectual giftedness and intellectual disability. P. Susan Jackson is a psychotherapist and advocate for gifted youth. She founded the Daimon Institute for the Highly Gifted as a clinic for psychotherapy and research of exceptionally gifted children. She also travels and speaks to schools and associations on how to recognize and foster giftedness. These individuals go the distance and fight for what they believe. I'm happy to see them succeed because they also fight for what I believe.

**Jacobsen:** Who are some of the most creative people that you have known?

**Arpin:** As a software developer working in the labs of the leading banks in Canada, I meet programmers that blow my mind with what they can create. Be it some graphical design, animation for a webpage, an algorithm for a database, or a new puzzle game for your smartphone, they can do it. Software engineers are more creative than people think. They're creative enough to create ways to keep creating.

**Jacobsen:** Who are the people whom you consider to have the most cognitive horsepower in history?

**Arpin:** By statistical and historical standards, the Ashkenazi Jews seem to have the most cognitive horsepower of any ethnic group. In terms of singular individuals, mathematical thinkers such as Newton, Einstein, Euler, Gödel, von Neumann, and others come to mind. In terms of nations, I would give the United States and China credit for amassing the most cognitive horsepower to achieve their goals.

**Jacobsen:** Why the Ashkenazim? Is this on verbal intelligence, on general intelligence, or both?

**Arpin:** I was referring to their above-average general IQ scores, which are strongly influenced by their verbal and mathematical prowess. If the average IQ is 100, the average Ashkenazi IQ is around 112. That means the average Ashkenazi Jew will score higher on intelligence tests than 81% of the population. These findings are well known. Verbal intelligence has a kind of cumulative effect whose advantage shifts with circumstances and grows more refined over time. The Ashkenazi Jews are perhaps the embodiment of intellectual persecution, where much antisemitism was born from jealousy of Jewish success in commerce and politics. With verbal intelligence being their forte, the Ashkenazi Jews are skilled at naming things. It's almost like some God created them to name all the living things on Earth. But all jokes aside, they seem to be leading the proverbial pack.

**Jacobsen:** Who are the people whom you consider to have the highest ethical standards and actual practices (word and deed) now?

**Arpin:** The most ethical individuals are those that kindle the flames of critical thought and compassion in others. Those that challenge their own biases and readily admit their mistakes in hopes of becoming wiser are usually the ones with the responsibility to make the hard decisions. The network effect of the modern world gives each idea the potential to become a revolutionary ideology. Given our increasing population size, societal complexity, and technological interconnectivity, the wise teacher is more than a pillar of society but a foundation for the future. I could name mainstream intellectuals, provocateurs, and thinkers known for challenging the status quo. These thinkers are rising in popularity because their ethical value is becoming increasingly self-evident. Reaching a sufficient level of influence will lead ethical individuals to divert focus away from their initial strategies to give back to the community. Examples of this include billionaires-turned-philanthropists like Bill Gates and Jack Ma. Those of the highest ethical substance make sacrifices for the greater good after putting in the work to make sure they have something worth offering.

**Jacobsen:** Who are ethical duds – all show, no substance?

**Arpin:** Emotionally Volatile, Ideological Leftists. These people claim to value individuality and difference of opinion, yet would stone us to death at the mention of mere scientific facts. That is a paramount ethical failure. These false prophets belong in mental hospitals. Emotionally Volatile, Ideological Leftists are so incompetent that they can't even bring themselves to complete a Google search as a means of checking whether the next statue on the anti-racism disassembly line is of an abolitionist or a civil rights activist. This left is hysterical, bloodthirsty, illogical, and hell-bent on revenge for the horrors of life. The truth is that I'm politically left-leaning, yet I find myself inching ever so slightly to the right with every newsreel of a violent mob fighting the fool's fight. I like to say that I left the left for the right only to right the right, for the left. We have to fix these problems ourselves. Sadly, some are too far gone to open their ears to the fact that there are truths on all sides. But alas, patience is golden.

**Jacobsen:** When you reflect on the types of philosophies out there, whether supernaturalistic and revelation-based philosophies found in various religions and theologies, naturalistic in the free-thinker and natural philosophies or some variations of spirituality-by-practice without formalization in a religious codification or operation within the considerations of modern empiricism?

**Arpin:** That depends on what problems you hope to solve. The utility of a school of thought exists in its ability to solve distinct problems. The epistemology of freethought is the inherent mechanism by which human beings can adapt to change by overcoming and learning from challenges. But there is a price. Freethought encourages individualism, and being a lone individual in any arena can pose a risk. As such, the legacy of freethought is the expansion of science through trial-and-error, and then social forces propagate the results throughout the larger collective. This process only works when the virtues and proponents of freethought are encouraged and protected on a societal level. Inversely, spirituality-by-practice serves an effective means of training a population to work in unison. The process is Pavlovian. An army united under morale strikes with many times the force. In many senses, it doesn't matter what lies they believe so long as they strike hard enough. Synchronized movement enhances group cooperation, and so many religions and corporations require their practitioners to engage in coordinated rituals as a team-building exercise. Revelation-based philosophies are the result of spirituality-by-practice attempting to grapple with change without losing sight of some leading tenet of morale. Freethought is the most objective and appropriate philosophical framework for current circumstances.

**Jacobsen:** What else follows from freethought?

**Arpin:** Logical models of the all. Freethought is an infinitely expanding process where each answer brings questions. Where does it end? At the boundary of perception and logic. When the understanding of reality becomes so nuanced that there is nothing new to ask, then dogma and revelation-based thinking will rise to preserve the status quo until more questions present themselves. The continuous output of freethought is the sciences, but stagnating sciences rot and turn to dogmatic beliefs.

**Jacobsen:** Is revelation-based thinking failing or succeeding at this point?

**Arpin:** Succeeding. It's becoming more common in the public forum as scientific knowledge becomes a beacon of class privilege, turning the people against science. Supernaturalistic beliefs are cheap, and the only thing many fanatics can afford. So, as time progresses, revelation-based thinking breeds revolutionaries that seek to dismantle the boards of freethinking rationalism on their spurious eureka moments. I'll call them revelationaries. The world is growing narcissistic, more emotional, and less intelligent due in large part to social forces like social media. These echo chambers feed confirmation bias in ways we've never seen. Combine this with an age of misinformation where you can find a supporting study for any claim. What you get are the roiling makings of an ideological Crock-Pot. Now, empowered by false narratives and lazy research, household revelationaries are losing patience with the rationalist narrative. At worst, they consider lengthy justifications and proofs as time-consuming trivialities or outright attacks against them. Such accusations aren't the product of logic and reason, those fair instruments of discourse and debate, but dogma and hysteria. At best, they develop new pseudosciences that they hope to imbue with some sense of economic value that they can profit off. Those without the psychospiritual resources to stand steadfast against the torrent of falsehoods will fall to the confusing storm. There will always be the people that turn to their irrational revelations for the answers. Flat-Earthers. Climate change deniers. IQ deniers. All symptoms of a grander process as integral to

human nature as cognitive dissonance. So, yes, revelation-based thinking is on the upsurge in the form of science denialism.

### **Appendix I: Footnotes**

[1] Member, World Genius Directory.

[2] Individual Publication Date: July 1, 2020: <http://www.in-sightjournal.com/arpin-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 Marios Sophia Prodromou on Names, Metaphor, Cyprus, Greek Heritage, Genius, Religion, Mysticism, and More (Part One)

2020-07-01

*Marios Sophia Prodromou is a member of the World Genius Directory. He discusses: the “Rat King”; other names; Caelestis; Spade; Draco; preferred name; meanings; the meaning of “Rat” and “King” in “Rat King”; feel hated by “most people”; other animal examples than a rat; the queens; a queen; the best minds; one name; degree and manner of different; the more explicit reference to lightness and darkness; the meaning of light; the origin and meaning of the name Marios Sophia Prodromou; John the Baptist; the Virgin Mary; the forms of parenting; family history and development as a Cypriot; the values of Scottish society; the values of Cypriot society; modern Scottish and Cypriot society; being a Cypriot; Turkey; Turkish mistakes; innocents; Erdogan’s attempt at recreation or reconsolidation of the (Neo-)Ottoman Empire through a Turkish expansionism; Greece; Greek mistakes; the Greeks obsessed with money; My Big Fat Greek Wedding; 6-sigma, or even 5-sigma, people within the high-IQ community; being introverted; no desire to interact with other high-range people, “really”; the discovery of giftedness; some other tests; the societal view of giftedness in Cyprus; other media opportunities; programs on television; “Prince Show”; the purpose; “With Love Christina”; nervous in both appearances; desire or want to be a somebody rather than a “nobody”; knowledge and Sophia; Greeks with an obsession on money; Sophia and knowledge; a real genius; a faux genius; more real geniuses or faux geniuses; people who fake striving to be a nobody while being a somebody as their main goal; some work pursuits; mental coaching; pressure for pupils; how much faster for most of the pupils; some of the basic strategies; some of the intermediate strategies; common, uncommon, and rare personality styles of the children; intellectual issues; public and private intellectuals; some educational attainments; social philosophy; political philosophy; economic philosophy; favourite philosopher; religious/non-religious philosophy; being balanced; kind of God; the argument for this God; the evidence for this God; most people’s hearts; fairness; justice; a single term, even a neologism, covering the idea of fairness and justice in unison; a supernatural order, a natural order, or both; definition of paranormal, supernatural, metaphysical, and natural, material, and physical in this context; the precise meaning of the idea of a paranormal “experience”; a paranormal experience; ethical philosophy; worldview; the British background influence the personal perception of the Cypriot society; inspiring kids; “tough”; alone; a member of “World Genius Directory, Prometheus, Mensa International, Epimetheus, GENIUS Umbrella Organization, sPIqr, Vertex, Grand IQ Society, Tetra, GOTHIQ, LEVIATHAN 160, Triple Nine Society, HELLIQ, The Glia Society, UBERIQ, TENIQ and many others”; societies; most reliable in providing a social and intellectual space over a long period of time for members; one spent the most time interacting with if at all; becoming a person of a value versus becoming a person of success; value less fungible than money in some fundamental sense; Madonna right, after all, but for everyone rather than just “girls”; success; value; common notions of success amongst the Greeks other than making lots and lots of money; kind of values must one have to make the “value” of “making an impact on your community”; esotericism and symbology; the Dudeist philosophy; Dudeism; open-minded; to be “everywhere”; the public alternative religious and philosophical groups; some characteristics of the secret groups without precise details of them; work or worked as a postal officer; working on some intellectual*

*problem; the parts that are non-secretive and esoteric; kind of self-improvement; a small capacity of the brain; more men in the high-IQ societies than the women; the smartest person in history; Tesla; some of the smartest people alive now; Musk; Gates; Trump; religion and theology; faith; “ancient and secret esoteric knowledge”; kinds of symbols; the main symbols; the truth; thoughts on atheism; thoughts on theism; thoughts on agnosticism; mainly learned from purported secret esoteric knowledge; some hints or indications as to the purpose of life; changes in life; why pursue this course in life; how we know it’s ancient knowledge; those who simply cannot ‘take your word for it’; the unseen and rather a hallucination; unsatisfying and akin to a non-answer; Greek Orthodox Church; more wrong or more rights as a theology; forced and inertia-based belief in Greek Orthodox Christianity; their image of the nature of world, human beings, and the relations of human beings to one another and the world; creativity; intelligence; intuition; intuition truly a form of intelligence or more a subjectively formalized, experientially developed sensibility about life and its meanderings; genius; purpose of having ancient esoteric secret knowledge in the first place; idea as to authorship of the inscription; Mount Athos; “ancient knowledge”; the freemasons; the organization make most of them pawns; The Church of Satan, First Satanic Church, The Satanic Temple, Luciferianism, Order of Nine Angles, or the Temple of Set; The Church of Satan; First Satanic Church; The Satanic Temple; Luciferianism; Order of Nine Angles; the Temple of Set; literal or metaphorical (or both) angels and demons; Anton LaVey; his work been modified for better or for worse; Aleister Crowley or his self-claimed follower Timothy Leary; Anton LaVey; the nature of good and evil; thoughts on those who claim this is moral relativism; science and philosophy; ‘fact’; “idea”; poor decisions; differentiate intuition from other internal ‘talks’; the Gospel of John alongside of the Synoptic Gospels; a holy text; a particular religious text coming from the ancient world; Margaret Atwood; intuition; coming to terms with the world; words of advice or guidance to younger members of the profoundly gifted cohort who could use some guidance; For those parents with a profoundly gifted child; difficulties for some members of the profoundly gifted community; 1-sigma intelligence on the right-side of the bell curve differ from 2-sigma intelligence; -sigma intelligence on the right-side of the bell curve differ from 3-sigma intelligence; 3-sigma intelligence on the right-side of the bell curve differ from 4-sigma intelligence; -sigma intelligence on the right-side of the bell curve differ from 5-sigma intelligence; 5-sigma intelligence on the right-side of the bell curve differ from 6-sigma intelligence; societies emphasizing excellence more than equity; some of the oldest secret societies; the secret societies and the alternative theistic groups like the freemasons; things of annoyance; more at ease, at peace, with the world; ever plan to move away from Greece-Cyprus-Turkey area back to the United Kingdom or some other place; lifework; the general life trajectory; to end up; metaphysics; metaphysics from Dudeism; the most creative person in history; the best writer in history; the typical societal expectations of Greek heritage women; the typical societal expectations of Greek heritage men; and some cultural nuances largely known only to the Greeks about the ways in which men and women, old and young, blue-collar and white-collar, and so on, exist in Greek society, in Cypriot society, and in the diaspora with Greek heritage.*

**Scott Douglas Jacobsen:** You’re amongst the highest range high-scorers in the niche community of alternative intelligence test takers. First things first, why the “Rat King”?

**Marios Sophia Prodromou:** I go by many names. There can’t be light without darkness.

**Jacobsen:** What other names?

**Prodromou:** Caelestis, Spade and Draco to name a few.

**Jacobsen:** What does Caelestis mean in this context? Why select it, or have it endowed to you?

**Prodromou:** I like to think of myself as celestial or out of this world.

**Jacobsen:** What does Spade mean in this context? Why select it, or have it endowed to you?

**Prodromou:** I like to dig for knowledge. The Ace of Spades by Motorhead is also one of my favourite songs.

**Jacobsen:** What does Draco mean in this context? Why select it, or have it endowed to you?

**Prodromou:** Dragon.

**Jacobsen:** Any preferred name out of the many?

**Prodromou:** Draco Caelestis or celestial dragon.

**Jacobsen:** What interrelates these meanings (other than the obvious idea of the person, you)?

**Prodromou:** My knowledge of reality.

**Jacobsen:** What is the meaning of “Rat” and “King” in “Rat King”?

**Prodromou:** Most people hate rats but they have their purpose. It is better to be a king among rats rather than a peasant among men.

**Jacobsen:** Do you feel hated by “most people”? If so, why? If not, why not?

**Prodromou:** I do. There is a lot of jealousy in the world and I’m not your ordinary social butterfly.

**Jacobsen:** Any other animal examples than a rat – perhaps more palatable to the imagination?

**Prodromou:** Dragon, lion and Eagle.

**Jacobsen:** What about the queens?

**Prodromou:** A queen is just as important as a king.

**Jacobsen:** Do you have a queen?

**Prodromou:** Sophia.

**Jacobsen:** Do you consider the best minds among the rats/people the “most hated,” and for good reason? Is this a variation on better to reign in hell than serve in heaven?

**Prodromou:** My birthday this year coincided with the beginning of the year of the rat. Great year it’s been so far. I can’t get Horned rats out of my mind.

**Jacobsen:** Why not simply go by one name?

**Prodromou:** I strive to be different.

**Jacobsen:** How much, and in what way? Why that degree and manner of different?

**Prodromou:** If you are one of the many you will always be average. As different as it gets.

**Jacobsen:** What is the more explicit reference to lightness and darkness? Usually, this comes with some philosophical or theological position on life. Is this the intended meaning?

**Prodromou:** Lux in tenebris. A more detailed version is found in the Gospel of John. The light shines in the darkness and the darkness cannot comprehend it. I like to be significant but also go

about unnoticed.

**Jacobsen:** What about tenebris in lux? What is the meaning of light here rather than a reference? Is this in reference to the light of God and the darkness of the prime fallen angel, prime evil?

**Prodromou:** Evil depends on intention. A knife can cut your food or can kill somebody. Again I believe in dualism and that evil and good are just different poles of the same coin

**Jacobsen:** What is the origin and meaning of the name Marios Sophia Prodromou?

**Prodromou:** My grandmother was called Maria and I was also named in honor of the Virgin Mary. My mother had trouble giving birth and prayed to the Virgin Mary to help her conceive. Prodromou is the family name and means forerunner after John the Baptist or Prodromos in Greek.

**Jacobsen:** In this context, what does John the Baptist mean to you, personally?

**Prodromou:** I like his way of life. Being a loner. He had a bigger role than what he is credited. Just ask the Knights Templars.

**Jacobsen:** Also, what does the Virgin Mary mean to you, personally?

**Prodromou:** The divine feminine.

**Jacobsen:** What were the forms of parenting towards you, in the context of being rather special child in rarity, in cognition and in odds of conception for your mother?

**Prodromou:** I was given my space and a lot of love.

**Jacobsen:** What is family history and development as a Cypriot?

**Prodromou:** Both parents are Cypriots although I was born in Scotland.

**Jacobsen:** What are the values of Scottish society?

**Prodromou:** Respect for their history. They know where they came from.

**Jacobsen:** How do these mix with the values of Cypriot society if at all?

**Prodromou:** Cypriots care more about the present than the past.

**Jacobsen:** Are modern Scottish and Cypriot society more at odds or at parallels?

**Prodromou:** They are very different.

**Jacobsen:** What does *being* a Cypriot do for personal social and political views regarding Greece, Cyprus, and Turkey?

**Prodromou:** Both Turkey and Greece have made mistakes. I am a Greek Cypriot but am always open-minded when it comes to politics.

**Jacobsen:** What mistakes has Turkey made?

**Prodromou:** They are obsessed with world dominance. Killed many innocent people in their endeavors.

**Jacobsen:** How will Turkish mistakes come to haunt them?

**Prodromou:** Karma is a bitch not just for Turkey but for everybody.

**Jacobsen:** How many innocents are estimated?

**Prodromou:** I'd rather not put a number to it.

**Jacobsen:** Is this Erdogan's attempt at recreation or reconsolidation of the (Neo-)Ottoman Empire through a Turkish expansionism?

**Prodromou:** Not only Eedogan's but those that went before him and those that will come after him.

**Jacobsen:** What mistakes has Greece made?

**Prodromou:** Greeks are obsessed with money. The result is selling out their country. The ministry of defence sold a submarine owned by his military.

**Jacobsen:** How will the Greek mistakes come back to bite them in the behind more?

**Prodromou:** Already the economy is a mess.

**Jacobsen:** Have the Greeks always been obsessed with money?

**Prodromou:** Not always. But when they were given a little sugar they developed a sweet tooth.

**Jacobsen:** How accurate is *My Big Fat Greek Wedding*, the movie, to Greek culture, especially in times of courting and marriage and potential in-law interactions?

**Prodromou:** It is quite accurate. Parents can become obsessed with their kids. In Scotland they leave the nest at 18 in Greece and Cyprus they can stay forever. Well at least till marriage.

**Jacobsen:** Have you ever met or interacted with many other 6-sigma, or even 5-sigma, people within the high-IQ community? If so, what was the experience? If not, other than statistical rarity, why not?

**Prodromou:** I can't say that I have. They are hard to find and I am highly introverted.

**Jacobsen:** Why so introverted?

**Prodromou:** I was an only child. I learnt to be my best friend.

**Jacobsen:** Would you like to interact with them?

**Prodromou:** Not really. I'm a loner.

**Jacobsen:** How was the discovery of giftedness? What is important to bear in mind about alternative intelligence tests? What alternative intelligence tests/non-mainstream tests seem reliable and valid to you?

**Prodromou:** I scored 98/100 on the old Millers Analogy Test that I used to matriculate into the College of New Jersey Master of Education program

**Jacobsen:** What have been some other tests? What are the implied scores and standard deviations of said scores? What have been the range of the scores from the lowest to the highest?

**Prodromou:** My highest was 190+ on MACH. I have scored around 170 on tests by Iacovos Koukas. It all depends on how much effort I put into the test. I did my 170 in 2 hours where I took 6 months to answer the MACH.

**Jacobsen:** What is the societal view of giftedness in Cyprus?

**Prodromou:** I've been twice on national TV but I remain an unknown nobody.

**Jacobsen:** Have there been other media opportunities, which you've turned down?

**Prodromou:** Many. I don't go there for the fame.

**Jacobsen:** What programs on television? Why agree to appear on those programs?

**Prodromou:** It helps me gain the trust of the community and be able to help their kids as a mental coach. I went to two well known programs on Cypriot TV. The clips are on my YouTube channel.

**Jacobsen:** On the "Prince Show," is kissing a common Greek greeting between people – on either or both cheeks? In North America, this would be seen as odd between men. What was the reason for the invitation to the show? What was the main discussion topic? What were some responses to the show? Did you like the appearance?

**Prodromou:** I won the WGD Genius of the Year for Europe in 2017. The WGD made a press release and I got invited.

**Jacobsen:** Was part of the purpose to garner the trust of the public?

**Prodromou:** I don't like to advertise myself and the public believes anything the media tells them and the public adores celebrities so it was a win-win situation for me.

**Jacobsen:** On the "With Love Christina," what was the reason for the invitation to the show? What was the main discussion topic? What were some responses to the show? Did you like the appearance?

**Prodromou:** Again winning the WGD Award.

**Jacobsen:** You seemed nervous in both appearances. Is this an accurate observation? If so, why? If not, why not?

**Prodromou:** I don't socialize much. I was out of my water.

**Jacobsen:** Do you desire or want to be a somebody rather than a "nobody"?

**Prodromou:** I'd rather be a nobody. In this earth to be a somebody you need to be a celebrity or have lots of money. I'd rather pass. Knowledge and Sophia for me is more important than money.

**Jacobsen:** Why are knowledge and Sophia sufficient for you?

**Prodromou:** That is why we are here. To learn and improve.

**Jacobsen:** Why would most Greeks with an obsession on money choose money rather than their own notions of "knowledge and Sophia"?

**Prodromou:** They have not studied the occult like me. When you look into the abyss you find that it stares right back at you.

**Jacobsen:** What or who is Sophia (other than a middle name)?

**Prodromou:** The Goddess of wisdom. The most important figure for Gnostic Christians.

**Jacobsen:** What kind of knowledge most appeals to personal sensibilities?

**Prodromou:** As long as it resonates with my intuition. I find it appealing.

**Jacobsen:** What makes a real genius?

**Prodromou:** Finding the unknown.

**Jacobsen:** What makes a *faux* genius?

**Prodromou:** A good actor like Trump.

**Jacobsen:** Are there more real geniuses or *faux* geniuses?

**Prodromou:** Faux Geniuses for sure.

**Jacobsen:** What do you make of people who fake striving to be a nobody while being a somebody as their main goal to promote themselves or some idea rather than simply being a nobody, liking it, and preferring being a nobody?

**Prodromou:** We are all actors and the world is our stage. We have our plays and exits.

**Jacobsen:** What have been some work pursuits for you?

**Prodromou:** My passion is helping kids excel in sports through mental coaching.

**Jacobsen:** What is “mental coaching”? What have been the specialities in the forms of mental coaching for you? How do you go about imparting these mental skills to mentees?

**Prodromou:** Helping the child make faster and better decisions under pressure. I have come up with several strategies depending on the learning style and personality of the child. One size does not fit all.

**Jacobsen:** What kind of pressure?

**Prodromou:** Playing in a competitive environment in front of people. Even the desire of pleasing our parents or coaches results in pressure.

**Jacobsen:** Fast is time-dependent, therefore relative. How *much* faster for most of the pupils?

**Prodromou:** One second too early and you are offside. One second too late and you missed your chance. Just as fast as is needed to make a difference.

**Jacobsen:** What are some of the basic strategies?

**Prodromou:** Improving focus and concentration. Teaching the kids how to pick up information and how to analyze it to make better decisions.

**Jacobsen:** What are some of the intermediate strategies?

**Prodromou:** Nothing is set in stone. What works for John doesn't work for Charlie.

**Jacobsen:** What are the common, uncommon, and rare personality styles of the children?

**Prodromou:** Every kid is different. That is the beauty of this world.

**Jacobsen:** What intellectual issues impress you?

**Prodromou:** I am not easily impressed as only a small capacity of one's brain is used. I believe that there is more to the world than meets the eye. We only see a tiny fraction of the spectrum after all.

**Jacobsen:** Which public and private intellectuals impress you?

**Prodromou:** I'm not easily impressed.

**Jacobsen:** What have been some educational attainments for you?

**Prodromou:** I graduated *summa cum laude* from the University of Indianapolis and finished the Master in Education program of the College of New Jersey with a perfect 4.00 GPA.

**Jacobsen:** What social philosophy makes the most sense to you?

**Prodromou:** “The alienation of man thus appeared as the fundamental evil of capitalist society.”  
– Karl Marx

**Jacobsen:** What political philosophy makes the most sense to you?

**Prodromou:** Equal rights and opportunities for all men and women.

**Jacobsen:** What economic philosophy makes the most sense to you?

**Prodromou:** “Accumulation of wealth at one pole is at the same time accumulation of misery, agony of toil, slavery, ignorance, brutality, mental degradation at the opposite pole.” -Karl Marx

**Jacobsen:** Who is a favourite philosopher for you? I am sensing Marx or potentially Marx for some reason.

**Prodromou:** You are correct.

**Jacobsen:** What religious/non-religious philosophy makes the most sense to you?

**Prodromou:** I believe in God but I also believe that there can be no light without darkness. It is not about choosing sides. It is about finding balance.

**Jacobsen:** What is being balanced here? What delineates the light from the dark in personalities and life stances? For what it’s worth, I am reminded of the Grey Jedi.

**Prodromou:** You won’t see a bear turn the other cheek of her cubs are in danger.

**Jacobsen:** What kind of God makes the most sense to you?

**Prodromou:** A God that is fair and just. That judges a person’s heart and his intentions rather than his accomplishments.

**Jacobsen:** What is the argument for this God?

**Prodromou:** Synchronicity.

**Jacobsen:** What is the evidence for this God?

**Prodromou:** I find that I will always get to where I need to be through a random sequence of events in my life.

**Jacobsen:** What is in most people’s hearts?

**Prodromou:** Blood.

**Jacobsen:** What is fairness?

**Prodromou:** Having the same opportunities as everybody else.

**Jacobsen:** What is justice?

**Prodromou:** If you do somebody wrong that you also will be wronged.

**Jacobsen:** Is there a single term, even a neologism, covering the idea of fairness and justice in unison?

**Prodromou:** I'm not keen on unions.

**Jacobsen:** Do you believe in a supernatural order, a natural order, or both? Why?

**Prodromou:** I have had paranormal experiences but let's leave it at that.

**Jacobsen:** As a detective, one must detect, investigate, and/or inquire – have to ask. What is the definition of paranormal, supernatural, metaphysical, and natural, material, and physical in this context?

**Prodromou:** Some things need to be seen. They cannot be described. For those that know no explanation is necessary. For those that don't no explanation is possible.

**Jacobsen:** What is the precise meaning of the idea of a paranormal "experience" within the above-mentioned definition?

**Prodromou:** I refer you to the above.

**Jacobsen:** Why does this experience within giving the precise experience, in fact, match the above-mentioned definitions and contextualizations of a paranormal experience rather than simply a natural and normal experience, or event?

**Prodromou:** I am still experiencing the effects up to this day.

**Jacobsen:** What ethical philosophy makes the most sense to you?

**Prodromou:** What is chaos for the fly is dinner time for the spider.

**Jacobsen:** What worldview brings these together into a neat little package for you?

**Prodromou:** Thinking outside the box. Nothing is set in stone.

**Jacobsen:** How does the British background influence the personal perception of the Cypriot society?

**Prodromou:** Small is not always better.

**Jacobsen:** Why is inspiring kids important for you?

**Prodromou:** I had a tough childhood and know what it feels like to be alone in the world.

**Jacobsen:** How was it "tough"?

**Prodromou:** Parents were away most of the time and we had little money. I was also bullied in school.

**Jacobsen:** How did you feel alone? How did your mother cope knowing her rare child was alone and living a tough life?

**Prodromou:** She did the best that she could. I wouldn't change her for any other mother.

**Jacobsen:** You are a member of "World Genius Directory, Prometheus, Mensa International, Epimetheus, GENIUS Umbrella Organization, sPIqr, Vertex, Grand IQ Society, Tetra, GOTHIQ, LEVIATHAN 160, Triple Nine Society, HELLIQ, The Glia Society, UBERIQ, TENIQ and many others."

**Prodromou:** IQ is just a number but it looks good on my resume. It helps me as a mental coach as the parents are more willing to recruit me in order to help their kids.

**Jacobsen:** What societies seem the most reliable in providing a social and intellectual space over a long period of time for members?

**Prodromou:** Difficult to answer. I mostly join for the card and not the interaction.

**Jacobsen:** What one have you spent the most time interacting with if at all? Why that one?

**Prodromou:** WGD. I won the award and was their ambassador for a whole year.

**Jacobsen:** What is meant by becoming a person of a value versus becoming a person of success?

**Prodromou:** Success for many is having lots of money or social status. A person of value however is important to his community for his knowledge and not for his money.

**Jacobsen:** Does this make value less fungible than money in some fundamental sense?

**Prodromou:** Only because most people are obsessed with money and not the pursuit of knowledge. In their defence it is a material world after all isn't it?

**Jacobsen:** Was Madonna right, after all, but for everyone rather than just "girls"?

**Prodromou:** No money no honey.

**Jacobsen:** Following from the previous question, what defines success? What defines value?

**Prodromou:** Success is different for many people. Value however is making an impact on your community.

**Jacobsen:** What are common notions of success amongst the Greeks other than making lots and lots of money?

**Prodromou:** Having a good job. Social status.

**Jacobsen:** What kind of values must one have to make the "value" of "making an impact on your community"? How have you strived to be valuable to community in this manner? Is the sense of "community" local or global here?

**Prodromou:** Doing the best for the person that you are dealing with and not for you.

**Jacobsen:** An inference rather than a confirmation. You seem to like esotericism and symbolism, including highly symmetrical and complex creations. If so, why? If not, why the complicated symbol systems on social media for you?

**Prodromou:** A lot of ancient and secret esoteric knowledge has been preserved in symbols. Language has changed and is different for everybody but symbols remain the same.

**Jacobsen:** Why take part in the Dudeist philosophy, as I am, full disclosure, a member too?

**Prodromou:** I like to be everywhere and am open-minded.

**Jacobsen:** For those who do not know, what is Dudeism?

**Prodromou:** The Tao.

**Jacobsen:** How open-minded?

**Prodromou:** As much as it takes for my brain to fall out of my head.

**Jacobsen:** What other groups have you joined to be "everywhere"?

**Prodromou:** I can't mention them as they are secret.

**Jacobsen:** Any of those who aren't secret, like the public alternative religious and philosophical groups, e.g., Dudeism?

**Prodromou:** I'm an Associate member of the American Psychological Association.

**Jacobsen:** What are some characteristics of the secret groups without precise details of them – other than being “secret”?

**Prodromou:** They find you. You don't find them.

**Jacobsen:** You work or worked as a postal officer. Why?

**Prodromou:** The best and most stable job in Cyprus is as a civil servant. It also gives you lots of free hours in the afternoons to pursue other goals and interests.

**Jacobsen:** I am reminded of old Bill Sidis working at ‘menial’ jobs while writing works on the history of the Americas, etc. Are you writing anything or working on some intellectual problem at this time?

**Prodromou:** I'm working on self improvement and my esoteric world through the application of hidden knowledge. You can add “mystery man” to the titles that I go under.

**Jacobsen:** Of the parts that are non-secretive and esoteric, what is the esoteric part? Is that Austin “Danger” Powers, man of mystery?

**Prodromou:** It is the part that “changes” you the most.

**Jacobsen:** What kind of self-improvement?

**Prodromou:** Receiving an upgrade. Making a better version of you.

**Jacobsen:** What do you mean only a small capacity of the brain is used? Isn't this an old and outmoded, i.e., non-empirical, stance akin to the 10% myth?

**Prodromou:** Only for those that have a large ego. It makes them feel better and that they are intelligent. Most of our thoughts are not even our own.

**Jacobsen:** Why are more men in the high-IQ societies than the women?

**Prodromou:** I have the same question. Probably women have other interests as I don't think it is about intelligence.

**Jacobsen:** Who do you consider the smartest person in history?

**Prodromou:** Tesla.

**Jacobsen:** Why?

**Prodromou:** He was a loner just like me. A pig of his work is not even known to the general population.

**Jacobsen:** Who do you consider some of the smartest people alive now?

**Prodromou:** Musk and Gates and even Trump.

**Jacobsen:** Why Musk?

**Prodromou:** He has a nice girlfriend.

**Jacobsen:** Why Gates?

**Prodromou:** He started off with nothing and made billions through his knowledge.

**Jacobsen:** Why “even Trump”?

**Prodromou:** He is a good actor.

**Jacobsen:** What defines religion and theology?

**Prodromou:** A strong belief in something and faith in the unknown.

**Jacobsen:** What differentiates the former, a “strong belief,” from a conviction? Is faith a good or a bad thing if the thing is unknown or assumed as such? Many things have been believed on faith without evidence and caused a great many tragedies, and the ones/events/happenings/outcomes in which faith lead to good things; better and more evidenced reasons exist and highly probably existed.

**Prodromou:** I should have been dead in two car crashes that I have had. Faith is knowing that I’m still here for a reason. I guess it all depends on the person and his experiences.

**Jacobsen:** What is “ancient and secret esoteric knowledge”?

**Prodromou:** It wouldn’t be a secret if I told you now would it?

**Jacobsen:** What kinds of symbols preserve them?

**Prodromou:** Many symbols in the occult mainly. Especially those created by John Dee and Aleister Crowley.

**Jacobsen:** What are the main symbols? What are the main interpretations of them?

**Prodromou:** Again what I know cannot be discussed in public. It is up to every individual to seek the truth if he desires.

**Jacobsen:** Is the truth atheism or theism, or some other category?

**Prodromou:** The truth is still the truth even if nobody believes it. A lie is still a lie even if everybody believes it.

**Jacobsen:** Any thoughts on atheism?

**Prodromou:** Everybody has free will to believe or not. I respect their free will not to believe just as long as they respect my right to believe.

**Jacobsen:** Any thoughts on theism?

**Prodromou:** Same as above.

**Jacobsen:** Any thoughts on agnosticism?

**Prodromou:** Same as above.

**Jacobsen:** What have you mainly learned from purported secret esoteric knowledge?

**Prodromou:** That there is a purpose to life and not what everybody thinks it is. I have learnt why we are here.

**Jacobsen:** What are some hints or indications as to the purpose of life?

**Prodromou:** Improving your inner world and DNA.

**Jacobsen:** What changes in life have come from this for you?

**Prodromou:** I have a whole new heart.

**Jacobsen:** Why did you pursue this course in life rather than others?

**Prodromou:** I believe everything else is a distraction.

**Jacobsen:** How do we know it's ancient knowledge?

**Prodromou:** I have applied it and have seen the unseen. But you have to take my word for it as hard as that seems.

**Jacobsen:** Does this not seem like a skirting, or circumnavigating the issue entirely, similar to the promise of unlikely rewards of 72 virgins after death for martyrs in some interpretations of Islamic scriptures – ‘just believe me as you’ll get it after you die, *take my word for it*’? This sort of argument from authority. What of those who simply cannot ‘take your word for it’ – no matter how hard it may seem – and require more robust responses, e.g., like detectives?

**Prodromou:** Even if I told you you would believe. And even those that do believe won't know how or what to do.

**Jacobsen:** What if what you saw was not the unseen and rather a hallucination or a mere chance coincidence rather than a real experience in true transaction with the external world – between the self and the natural world?

**Prodromou:** Again, I'm still experiencing the effects of my experience to this day.

**Jacobsen:** How do we know it's esoteric and secret rather than simply esoteric knowledge?

**Prodromou:** What I have seen I doubt many people have seen.

**Jacobsen:** Does this seem unsatisfying and akin to a non-answer, almost a *faux* mysticism so as to skirt real explanation through properly verifiable and more reliable means than fallible human experience?

**Prodromou:** Some things are better left unsaid.

**Jacobsen:** Most Greeks are formal religious, as in Greek Orthodox Church. Why?

**Prodromou:** That is what they are brought up to believe.

**Jacobsen:** Is it correct or incorrect as a system of thought, or more wrong or more right as a theology?

**Prodromou:** Who am I to judge?

**Jacobsen:** How could this enforced and inertia-based belief in Greek Orthodox Christianity change in the future to a different faith or no faith at all?

**Prodromou:** I doubt it will change. Religion is strong in Greece and Cyprus and the church has a big role in Society and lots of money and property. The Head of the church can even influence the Government.

**Jacobsen:** Following from the previous question, how does this color their image of the nature of world, human beings, and the relations of human beings to one another and the world?

**Prodromou:** Cultural bias is created that doesn't allow much room to the individual to explore other ideas and values.

**Jacobsen:** What is creativity?

**Prodromou:** Tapping into your own intuition to come up with something original.

**Jacobsen:** What is intelligence?

**Prodromou:** Intuition for me is the highest intelligence.

**Jacobsen:** Why intuition?

**Prodromou:** That is where the magic happens.

**Jacobsen:** Is intuition truly a form of intelligence or more a subjectively formalized, experientially developed sensibility about life and its meanderings?

**Prodromou:** It is the highest intelligence.

**Jacobsen:** What is genius?

**Prodromou:** Finding X.

**Jacobsen:** What is purpose of having ancient esoteric secret knowledge in the first place?

**Prodromou:** “If you die before you die you won’t die when you die.” An ancient inscription written at Mount Athos.

**Jacobsen:** Any idea as to authorship of the inscription?

**Prodromou:** No idea.

**Jacobsen:** Why is Mount Athos significant to the Greeks and to Eastern Orthodox monasticism?

**Prodromou:** It is their holy place. Everybody that is Greek has gone there or will eventually go there at least once in their life time.

**Jacobsen:** Is “ancient knowledge” good or bad? With current advancements, it sounds like “Ancient Grains” or some such thing.

**Prodromou:** That is the plan. To keep you away from the old. Who says new is better?

**Jacobsen:** Any thoughts on the freemasons in that regard – the society with secrets rather than a secret society?

**Prodromou:** I respect them although most are pawns and only a handful of those at the highest degrees reach the truth.

**Jacobsen:** Why does the organization make most of them pawns?

**Prodromou:** To do their dirty work.

**Jacobsen:** Any thoughts on different Satanist or associated groups including The Church of Satan, First Satanic Church, The Satanic Temple, Luciferianism, Order of Nine Angles, or the Temple of Set?

**Prodromou:** I respect them as well; although, it is not good to be so fanatic. It does not leave room to explore other paths. Satan was once an angel after all.

**Jacobsen:** Any specific reflections on The Church of Satan?

**Prodromou:** It is what it is.

**Jacobsen:** Any specific reflections on First Satanic Church?

**Prodromou:** It is what it is.

**Jacobsen:** Any specific reflections on The Satanic Temple?

**Prodromou:** It is what it is.

**Jacobsen:** Any specific reflections on Luciferianism?

**Prodromou:** It is what it is.

**Jacobsen:** Any specific reflections on Order of Nine Angles?

**Prodromou:** It is what it is.

**Jacobsen:** Any specific reflections on the Temple of Set?

**Prodromou:** It is what it is.

**Jacobsen:** Do you believe in literal or metaphorical (or both) angels and demons? If so, how so? If not, why not?

**Prodromou:** Maybe they work together and are two parts of the same team.

**Jacobsen:** Any thoughts on Anton LaVey?

**Prodromou:** A genius but his work has been modified.

**Jacobsen:** Has his work been modified for better or for worse?

**Prodromou:** For the worse.

**Jacobsen:** Any thoughts on Aleister Crowley or his self-claimed follower Timothy Leary?

**Prodromou:** Both geniuses although again they have been made out to be the worst possible people to keep society from exploring their work.

**Jacobsen:** Any thoughts on Anton LaVey?

**Prodromou:** I would have loved to have met him.

**Jacobsen:** Any thoughts on the nature of good and evil? Does this relate to the aforementioned light and dark before, lightness and darkness before?

**Prodromou:** Good and evil change and are dependant on your circumstances and are in the eyes of the beholder. A cake is good comfort food unless you have diabetes. Bring those brownies next time you visit. It all depends upon where you are standing.

**Jacobsen:** Any thoughts on those who claim this is moral relativism (usually stated in a derogatory tone)? Where do you stand now, grey one?

**Prodromou:** I respect their right to believe what they like about the subject and hopefully they will respect mine.

**Jacobsen:** What is science? What is philosophy?

**Prodromou:** Science is when we prove something to be correct through “facts”. Philosophy on the other hand is your “idea” about something. My philosophy is that facts are important but intuition is more important. But you need to be sure it is your intuition talking before acting upon an impulse.

**Jacobsen:** What is a ‘fact’?

**Prodromou:**  $1+1=2$ .

**Jacobsen:** What is an “idea”?

**Prodromou:** Something that hasn’t been proven yet to be a fact.

**Jacobsen:** Why does impulse lead to poor decisions?

**Prodromou:** Not always the case.

**9. Jacobsen:** What else could be “talking”? What means by which to differentiate intuition from other internal ‘talks’?

**Prodromou:** Our spirit guide.

**Jacobsen:** What if the Gospel of John alongside of the Synoptic Gospels, indeed the entirety of the Bible – Old Testament and New Testament, amount to fabricated documents or not entirely factual (as a hypothetical)? Now, most historians, secular and religious, agree Jesus Christ existed; however, all of the miracles, violations of the natural laws known today, and the fallibility of the human mind in terms of eyewitness testimony seem important to take into consideration, especially as all of the texts purport eyewitness testimony. Yet, Professor Elizabeth Loftus’s work is clear of the poor data-taking devices of human beings. In that, even if the Christian Scriptures are taken as holy, as inspired, and eyewitness testimonies, they’re still mediated by human sense perception and cogitation leading to the inevitable now-empirical conclusion of highly unreliable sources in eyewitness testimony within the field of cognitive psychology in regards to eyewitness testimony.

**Prodromou:** They are fabricated documents that have gone through many edits. Doesn’t mean there isn’t any truth to them. You just need to filter out the lies.

**Jacobsen:** Following from the previous question, even if we take the explicit reference to the lightness and the darkness in Christian holy texts in a base textual analysis, or even in a detailed *Logos* oriented interpretation of the Gospel of John starting with John 1:1 to John 1:2 with “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God,” it’s not taken as literal, but as metaphorical. Why need the text to know this? Why have a holy text at all? Why not another fallible, questionable text without the sacred, inspired assertions behind it?

**Prodromou:** The bible is a story about two tribes.

**Jacobsen:** Following from the previous question, what is gained by reference to a particular religious text coming from the ancient world in which philosophy was developed, but science, human rights, and so on, were not? Isn’t this simply outmoded and not needed anymore?

**Prodromou:** The bible tells us what has come before and what will come in the future. This year alone has been quite biblical for example.

**Jacobsen:** Following from the previous question, how would one go unnoticed while leaving a significant trace in the context of a base textual analysis and in the detailed Gospel of John analysis? I am reminded of a Margaret Atwood quote, “I would like to be the air that inhabits you for a moment only. I would like to be that unnoticed and that necessary.”

**Prodromou:** Just by doing one’s job. The air doesn’t ask why it is there or asks for money to be

there. It is invisible but without it humanity would not exist.

**Jacobsen:** What if intuition is simply a poor reasoning apparatus output of the human organism?

**Prodromou:** Again it depends on your ability to reason. What if our thoughts are not our own?

**Jacobsen:** When we take some of the more important aspects of individual identity for some members of the profoundly gifted category or the profoundly high IQs, there seems a sense of the alone-ness, in which the individual gifted person's temperaments and gifts leaves them in a straightjacket in some manner. On the one hand, they know more than most, max out standardized tests of valid types, and can process more quickly, more in-depth, and with greater relatedness in concepts. On the other hand, this sets them apart from ordinary society in a number of regards, which can make them out of sync emotionally and socially with peers due to lack of experience either due to innate factors or more time spent in independent study, or little overlap in ways of thinking for them. It is a sort of unresolvable pickle in the ways in which the species evolved. So, in some ways, tough, get used to it, while, on the other hand, how do these individuals find a place in society for some level of optimal fit for them? How have you dealt with this coming to terms with the world?

**Prodromou:** We are not pieces in a jigsaw puzzle. Some of us don't need to fit in.

**Jacobsen:** Following from the previous question, some will take a certain attitude of outright antagonism to the idea of coming to terms with the world exhibiting itself in opposition to standard sources of authority and structure and organization within the society, including established religions, governmental structures, and elders and experts within the society. This can take forms of delusions of grandeur, opposition defiance disorder, and simply taking the path of molasses all through life, which, naturally, comes with lifelong consequences for them. Any words of advice or guidance to younger members of the profoundly gifted cohort who could use some guidance in this regard?

**Prodromou:** Be your own person.

**Jacobsen:** For those parents with a profoundly gifted child, who can be ten years old while functioning at the intellectual capacity of an average eighteen year old or more, what is some advice for them in terms of nutrition, fitness, and intellectual challenge?

**Prodromou:** Listen to the child and what he or she wants.

**Jacobsen:** When it comes to girl-girl time, boy-boy time, boy-girl time, what are some difficulties for some members of the profoundly gifted community who happen to exist in milieu of same-age peers and no peers intellectually, in a time of first finding lust and love while not having the requisite emotional maturity – even feeling intensely while lacking experience to buffer the intensity to socially and interpersonally appropriate levels?

**Prodromou:** This world is not ideal for everybody. It is a rich man's world but I'd also say the better one looks the easier it is to fit in.

**Jacobsen:** How does 1-sigma intelligence on the right-side of the bell curve differ from 2-sigma intelligence in terms of behavioural and verbal proxies?

**Prodromou:** Not very much.

**Jacobsen:** How does 2-sigma intelligence on the right-side of the bell curve differ from 3-sigma intelligence in terms of behavioural and verbal proxies?

**Prodromou:** Again not very much.

**Jacobsen:** How does 3-sigma intelligence on the right-side of the bell curve differ from 4-sigma intelligence in terms of behavioural and verbal proxies?

**Prodromou:** Not very much.

**Jacobsen:** How does 4-sigma intelligence on the right-side of the bell curve differ from 5-sigma intelligence in terms of behavioural and verbal proxies?

**Prodromou:** Not very much.

**Jacobsen:** How does 5-sigma intelligence on the right-side of the bell curve differ from 6-sigma intelligence in terms of behavioural and verbal proxies?

**Prodromou:** Not very much. One sigma differences are insignificant. I doubt anybody can tell the difference between a 5 and 6 sigma dude just by chatting to them.

**Jacobsen:** How can societies emphasizing excellence more than equity cheer on and support the profoundly gifted and talented members of its communities?

**Prodromou:** Intelligence will always be repressed. Governments don't like intelligent people that can think for themselves.

**Jacobsen:** What do you consider some of the oldest secret societies?

**Prodromou:** The Knights Templars.

**Jacobsen:** What seems like the general idea, while not stating the content, of many of the secret societies and the alternative theistic groups like the freemasons?

**Prodromou:** Self improvement and the quest for the holy grail.

**Jacobsen:** What annoys you?

**Prodromou:** People who think that they are always right and not open to new ideas.

**Jacobsen:** What makes you feel more at ease, at peace, with the world?

**Prodromou:** Not thinking about the world and not reading the media or watching TV.

**Jacobsen:** Would you ever plan to move away from Greece-Cyprus-Turkey area back to the United Kingdom or some other place? If so, why? If not, why not?

**Prodromou:** I don't plan my life. I am spontaneous and may take off one day.

**Jacobsen:** Most of the more intelligent people in history known have some – what I call – lifework. Some pursuit covering a large part of their lives, in spite of the chaos, nonsense, and personality quirks that may be part and parcel of the personality behind the lifework. Do you have a lifework? If so, what? If not, why not?

**Prodromou:** My pursuit was my inner world. Making a better version of me. No time for anything else.

**Jacobsen:** How would you characterize the general life trajectory for you?

**Prodromou:** It's hard to define.

**Jacobsen:** Where would you like your life to end up?

**Prodromou:** In the unknown garden of Nemo.

**Jacobsen:** What is metaphysics?

**Prodromou:** Why we are here.

**Jacobsen:** Why choose metaphysics from Dudeism?

**Prodromou:** Why we are here is a question that I have been trying to answer since I were a kid.

**Jacobsen:** Who do you consider the most creative person in history?

**Prodromou:** DA VINCI.

**Jacobsen:** Who do you consider the best writer in history?

**Prodromou:** Shakespeare.

**Jacobsen:** What are the typical societal expectations of Greek heritage women? What are the typical societal expectations of Greek heritage men?

**Prodromou:** Getting married and finding a nice spouse.

**Jacobsen:** What are some cultural nuances largely known only to the Greeks about the ways in which men and women, old and young, blue-collar and white-collar, and so on, exist in Greek society, in Cypriot society, and in the diaspora with Greek heritage in terms of a sense of extended identity in the Greek people?

**Prodromou:** I'm not the best one to answer this question. I don't socialize enough to know.

#### **Appendix I: Footnotes**

[1] 190+ S.D. 15 on the MACH, Member, World Genius Directory.

[2] Individual Publication Date: July 1, 2020: <http://www.in-sightjournal.com/prodromou-one>; Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-is-sues/>.

## An Interview with Giuseppe Corrente on Sentimentalism, Mobbing, and Endurance (Part Six)

2020-07-01

**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: sentimentalism; becoming a more complete and integrated individual; mobbing; most sentimental things; Positive Disintegration Theory; how the mobbing took place; the most painful experience a human being can encounter; the psychology behind mob violence; and the main lesson in the importance of endurance in the Positive Disintegration theory of giftedness

**Scott Douglas Jacobsen:** Sentimentalism, to take a cue from the great American satirist and journalist, and skeptic, H.L. Mencken, is the main fault of man alongside vanity as these become the central bane of women externally while distinct realism – as the supreme realists of the race – become the self-limits or faults of women internally. You noted a personal sentimental life to me. This seems quintessentially manly and common to most or all men, as vanity is common to all men. A congenital hangover of the assumed power and prestige in societies. Why self-describe as sentimental as a starter?

**Giuseppe Corrente:** I am not known to be sentimental for most parts of my life, when the rationalism was predominant in me. But during the decades these two parts of me equilibrated themselves, and now I am more conscious of my emotions than before.

**Jacobsen:** How has the sentimentalism been an important part of becoming a more complete and integrated individual throughout personal evolution in life for you?

**Corrente:** My tormented youthfulness was negative for some aspects, but also a good thing for knowledge of the true values. And when I knew better myself, I was surprised to be sentimental other than a rationalist. Surely an important impact in my life was the women, was there that sentimentalism in me had a strong impulse and I saw the world with different eyes. And this surprised me, as a mysterious other me that I discovered for the first time.

**Jacobsen:** You were mobbed. How were these difficulties important in the development of a firmer sense of self?

**Corrente:** Which does not kill you, enforces you. It is a common opinion. With time, patience and willingness, it becomes also true.

**Jacobsen:** What makes you most sentimental?

**Corrente:** Animals and wildlife. I think that who doesn't respect animals and nature cannot be a good man. I am a member and a fan of Greenpeace. This type of sentimentalism has been with me since birth. As already said, the other great passion for me, since my twenties, has been the women. There was almost three periods of my life that they dominated fully my thoughts, during my twenties, middle thirties and forty years old.

**Jacobsen:** How does the aforementioned Positive Disintegration theory present an insight into personal evolution through more deep visions of self and the world with mobbing, etc.?

**Corrente:** Second, the Positive Disintegration theory, the conflicts and the feeling of the injustices of the common world can stimulate more deep visions of ourselves and of the world. To be

attacked can transform one's motivations based only or mainly on biological needs to some based on self-determined values essentially chosen by ourselves for the common good rather than an egoistic point of view.

**Jacobsen:** How were you mobbed?

**Corrente:** When I was a child my father knew that I was not really his natural son. He, from an external point of view, was exigent but correct, instead, my life was frequently hit by his psychic violence; we were obliged to obey him in all our choices, otherwise, he placed me in very intricate and offensive misunderstandings, often only to punish me. When other people saw that they thought he was in reason, or because he presented the things in a different way or simply because in the mindset of time if a father punishes a child there is ever a valid reason. His real motivation was that I was not his son and that he didn't accept my intelligence and also my mother's secret past. This was the beginning of a lot of misunderstanding and I was mobbed in a different and stronger way also in some job places, using the familiar conflict as a starting point, but after being attacked for questions very different from the basic facts. BACK TO FACTS: these are the words that I would like to have declared. And effectively I did, but uselessly. The mobbing is a plague that grows with layers, calumny is its strongest arm, and it can be crushing in a man's life.

**Jacobsen:** What do you consider the most painful experience a human being can encounter?

**Corrente:** To not be recognized as a human being. Slaves feel this. All conditions that carry you near to be totally without a real freedom are devastating. Racism is so. Homophobia is so. Bullying is so. Mobbing is so. Mafia and camorra power are so for their victims. All these forms of violence can potentially kill yourself and all that is gown around you. They can transform in a second your life, all your life, not only you, in zero.

**Jacobsen:** How does this most painful experience for a human being compare to the experience of mobbing to you? What is the psychology behind mob violence against an individual? What is the internal, individual psychology of individuals who have gone through the mobbing by others within a community?

**Corrente:** When the mobbing reaches its peak, the personal feeling is not limited, you have the feeling to be a slave, that your life is in other's hands, so in that moment, in those instants, your story and the most painful are in your mind the same thing. Between me and Jesus in that moment there is no distance, I am sacrificed with no justice: each time a single man is mobbed, for a second, God is dead in his own mind. He thinks that God is dead for all humanity. Everyone is his enemy, he is without defensive arms. Above all if he has no fault, it is the standard case in the mobbing, if he cannot in successive weeks and months contrast that situation, in himself by abstract and against his enemy with letters and advocates, and with doctors for his health, that experience will become a way towards a violent reaction, against himself or the others, a way towards the death. So I think: when there is a mobbing MUST be a reaction and better a reaction with advocates and doctors than by other means. Instead from the mobber's point of view more the victim is clever and strong in his own results, more he has the right, in his distorted opinion, to do violence against the victim, psychologically and physically. So the paradox of mobbing is that it hits very often gifted and talented people.

**Jacobsen:** What is the main lesson in the importance of endurance in the Positive Disintegration theory of giftedness?

**Corrente:** In the Positive Disintegration theory of giftedness there are various levels that one has to overcome and each level has its barriers. So endurance is of fundamental importance. To clarify here I prefer to cite Edison: “Genius is 1% inspiration, 99% perspiration”. So endurance is the ingredient that permits you to earn something on all steps done along your own path.

### **Appendix I: Footnotes**

[1] Ph.D. (2013), Science and High Technology – Computer Science, Torino University.

[2] Individual Publication Date: July 1, 2020: <http://www.in-sightjournal.com/corrente-six>;  
Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-issues/>.

**Ask Two Geniuses: Conversation with Christian Sorensen and Erik Haereid on Foundations of Philosophical Concepts (Part One)**

2020-07-01

**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. This series with Erik and Christian build in this idea. **Erik Haereid** earned a score at 185, on the N-VR480. He is an expert in Actuarial Sciences. **Christian Sorensen** earned a score at 185+, i.e., at least 186, on the WAIS. He is an expert in philosophy. Both scores on a standard deviation of 15. A sigma of  $\sim 5.67$  for Erik – a general intelligence rarity of 1 in 136,975,305 – and a sigma of  $\sim 5.67+$  for Christian – a general intelligence rarity of more than 1 in 136,975,305. Neither splitting hairs nor a competition here; we agreed to a discussion, hopefully, for the edification of the audience here. 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 Christian Sorensen, Erik Haereid, and myself.

**Scott Douglas Jacobsen:** I want to set a groundwork on paradoxes, the impossible, the possible, the actual and the potential, the contradictory and the non-contradictory, mysteries versus problems, the paraconsistent versus the consistent versus the inconsistent, the complete versus the incomplete, the reductionistic versus the emergentistic, the deterministic versus the indeterministic, the statistical versus the non-probabilistic, ideal versus image, so on. Maybe, we can proceed in this ordering. Unless, either has a preference in a direction based on the suggestions here. Some more straightforward questions here: What defines a paradox?

**Christian Sorensen:** It could be said, that a paradox is equivalent to saying, that it is to enter with the one that is of them, for going out with the one that is of us. It is an expression that strictly speaking, is contrary to logic, but nevertheless its deep meaning and the effect it causes are logical.

**Erik Haereid:** It's a part of our perception that cannot be explained. It's a logically self-contradiction. It hides information we need to understand. It's a mental spark; an invitation to critical thinking and mental evolvement.

**Jacobsen:** What defines the impossible?

**Sorensen:** The possibility that what could make a certain thing be what it would be, actually is something that doesn't exist.

**Haereid:** The impossible is what is absolutely impossible. It's the ultimate impossibility, beyond paradoxes, difficulties, what we don't understand and beyond any obstacle that seems impossible to overcome; it's not what we think and feel is impossible, but what really is impossible. Practically, the impossible, for humans, is where we think it is so; when we can't see any way out or solution to it. When we give up.

It's a theoretical quantity; we don't know if anything is impossible. You can say that it's impossible that I am in both Canada and Norway at the same moment, just now, physically. But we don't know that for sure. We feel sure, we experience it as certain, but that's perceptions and how we see things.

**Jacobsen:** What defines the possible?

**Sorensen:** The presence of both necessary and sufficient reasons, and the presence of sufficient reason alone.

**Haereid:** We can't know if not everything is possible. Everything could theoretically be possible. We are sure that not everything is possible, but that's not a proof.

It's pragmatic claiming something to be impossible and possible. Then the impossible is defined as what we think and experience as impossible, and the possible what we experience as possible. Possibility has therefore to do with what we can experience, imagine and predict at a given moment. I think the Sumerians six thousand years ago thought it was impossible that human could travel into Space, to other celestial bodies. But we are sure about that they couldn't travel into Space at that time. Strictly that is also a perception, our human experience. So, defining the possible and impossible practically, we have to limit it to what we humans experience and percept.

**Jacobsen:** What defines the actual and the potential?

**Sorensen:** The presence or not of existence.

**Haereid:** The actual is what we percept as real, our experiences, either via our senses as sensed or thoughts as thought. Reality is perceived phenomena. A thought about a house and garden is real as a subjective thought, an image. If you see a house and a garden, you percept it as an experience; sense perceptions are real for you. If you hallucinate, you don't know until another person put you into doubt by telling you that your view or perception is wrong; there are no house nor garden there in front of you. If many people agree disagreeing in your perception, then you agree that you hallucinate. But no one can say if you or the others are hallucinating. It's impossible to tell. Therefore, objectivity is an agreement, compromises, manipulation, brainwashing, a unifying of several subjective experiences of actuality. You can't even say that we can trust that our logical system is right or represents the truth, reality. We rely on that, but we have to doubt what we trust in; not to confuse us but to develop towards what is an increasing and better truth, as on a Hegelian dialectic path.

The potential is what can happen, more or less probable and possible. Every event in the Universe has been a potential, a former state in an ongoing development. Everything that humans think can happen, is a potential.

**Jacobsen:** What defines the contradictory and the non-contradictory?

**Sorensen:** The copulative and disjunctive union between being and not being.

**Haereid:** The contradictory is everything else from whatever; opposites. If X, then "Everything else than X" is the contradictory. The thesis' antithesis. A conflict. Friction. Change. Development. Evolution. As long as there are contradictions, there are something perceivable. When there are no more contradictions, we have reached the end of everything.

One could say that black is the contradiction to white, but also that red, blue, yellow etc. is contradictions to white, because all those colors are in the contradiction set "not-white".

In logic: If the proposition "The Earth is flat" is false, then the proposition is a contradiction. The knowledge that the Earth is spherical, is based on that contradiction; conflict, evolution, development, change.

**Jacobsen:** What defines mysteries versus problems?

**Sorensen:** The fact that problems, certainly admit the possibility of an answer, while mysteries do not.

**Haereid:** Mysteries make us curious, while problems make us anxious. Mysteries are unknown

situations not necessary to solve. Problems are serious, crucial; necessary to solve to fulfill our needs.

Problems are unwanted or at least problematic, mysteries are welcome. We create mysteries as exercise for solving problems.

**Jacobsen:** What defines the paraconsistent versus the consistent versus the inconsistent?

**Sorensen:** Respectively the tolerance to inconsistency, the property through which it is not possible to deduce a contradiction, and the fallacy by means of which an argument seems valid when it is not.

**Haereid:** Exoteric spoken: The consistent can exist as true at the same time and place. It's different entities X and Y that both are true; not contradictory. In harmony. Logical. The inconsistent lack consistency; it's either contradictory or it's some irrational or wrong issues in it. The paraconsistent has to do with tolerance and acceptance for inconsistency.

**Jacobsen:** What defines the complete versus the incomplete?

**Sorensen:** The one and the absence or presence of the lack.

**Haereid:** The complete is the theoretical end, perfection, absolute knowledge, where all questions are answered and every little hidden unrevealed truth is revealed; when it's nothing left to answer. The End. It's the end of every task. It's also finishing a work, a meal, or any other closure.

The incomplete is where we always have been and always will be; in the realm of wondering, frustration, curiosity, estimations...it's the daily stress. It's as mental as completeness. It's a feeling, an experience of never doing enough, never entering the finish line. It's being at work, planning, running, living without resting.

**Jacobsen:** What defines the reductionistic versus the emergentistic?

**Sorensen:** Metaphor and synergy.

**Haereid:** By the reductionistic we mean that every entity can be explained by its components. Even though water is something else than hydrogen and oxygen, it can be explained by those two components. A reductionistic question is if thoughts could be explained by physical components in the brain.

By the emergentistic we mean that even though the entity is composed by something, it transforms into something else than the sum of its components. It evolves beyond the product or sum of each part it consists of.

**Jacobsen:** What defines the deterministic versus the indeterministic?

**Sorensen:** Destiny and chance.

**Haereid:** Does the Universe evolve after some stringent rule, or by chance? We talk about deterministic if we don't have any power to influence ourselves or the environment; we don't have a free will, no responsibility; whatever we do or happens around us is predetermined, following some rules. Everything has a cause.

Something is indeterministic if it's unpredictable; we can change the environment, our actions have meanings and we are responsible. If our actions don't have a cause, we are both free and responsible. If everything has a cause, we are confined in a life where freedom is an illusion;

even though we feel that what we do are results from a free will, it's not.

**Jacobsen:** What defines the statistical versus the non-probabilistic?

**Sorensen:** The fact whether the difference is due to chance or not.

**Haereid:** It's about degrees of probability for events to happen. If something is unlikely or mathematical impossible to happen, the probability is zero and we have a non-probabilistic situation. If there is some probability for anything to occur, we can measure it mathematically in one way or the other. Then we could call it statistical. I guess this is it.

**Jacobsen:** What defines ideal versus image?

**Sorensen:** Immateriality through timelessness, and materiality by means of temporality.

**Haereid:** Image is a representation of something, an attempt to copy or describe something else, that is not present. A picture. A projection. What is present could be sense perceptions; sensations. An image could also be a projection, e.g. a text or a painting, of e.g. a mental image.

Ideal is a perfect goal. Something we aim for. A benchmark. It differs from image in that it's not real in any way, just a plan or a wish, while image is real in the sense of a representation, a mask or picture or text or painting.

## Appendix I: Footnotes

[1] *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.*

[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.

[2] Individual Publication Date: July 1, 2020: <http://www.in-sightjournal.com/haereid-sorensen-one>; Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/in-sight-issues/>.

## An Interview with Anthony Sepulveda on Life and Death (Part Two)

2020-07-01

[Anthony Sepulveda](#) scored 174 (S.D.15) on Cosmic and is a member of the World Genius Directory. He discusses: life; death; the meaning of life; boundary for the meaning of life; spiritual or natural entities; realization of the finitude of life; the idea of a soul; high intelligence; in the context of the contemplation of death; a cancer test; the priorities in life; a cancer diagnosis; feeling about it; the purpose of life; hopes moving forward; the type of cancer; a bucket list; legacy; the knowledge day-to-day; the baseline things that matter now; and religious beliefs and adherence to certainty in an afterlife.

**Douglas Jacobsen:** Hey Anthony! Let's talk about life and death. First, some rapid-fire questions followed by some longer questions, we can then move into personal questions. What is life to you?

**Anthony Sepulveda (Brown):** Life is a pretty vague term. Ideally, it would be defined by its correlation with consciousness. But we can't really be certain.

**Jacobsen:** What is death to you?

**Sepulveda (Brown):** Death occurs when the physiological processes of an organism fail and revert to purely physical ones.

**Jacobsen:** What is the meaning of life to you?

**Sepulveda (Brown):** It's such a bizarre question. Meaning implies intent beyond simple existence and likely cannot be conclusively clarified beyond a subject's nature. For example, if philosophers were to examine a carburetor with the intent of divining the meaning of its existence, two groups would likely form – one with the intent of determining its purpose by relating its design to known scientific facts, while the other squabbled over how it exists at all. It's my belief that the purpose (not the meaning) of life in any form is to survive, procreate, explore, have fun and be happy, in that order. But those of the latter group would be unsatisfied with that answer because they never accept simple answers. In truth, what they really want is to fully understand the epistemic nature of God and the Grand Design. And it's probably never occurred to them that our limited powers of cognition may be completely inept in the face of such a problem.

**Jacobsen:** Does the fact of, at least, physical death provide a context for finality of the body, at a minimum, and, therefore, a boundary for meaning of life to take place?

**Sepulveda (Brown):** No, meaning is assigned to whole groups more accurately than individuals

**Jacobsen:** Are human beings fundamentally spiritual or natural entities?

**Sepulveda (Brown):** All processes are natural.

**Jacobsen:** What do you think science and philosophy clearly show about human nature? Or, what is human nature?

**Sepulveda (Brown):** Deterministic.

**Jacobsen:** When it comes to one's realization of the finitude of life for others and oneself, what does this do to the sense of one's total amount of time in life?

**Sepulveda (Brown):** It accentuates the line between life and death and, in my case, at least, exaggerates one's priorities.

**Jacobsen:** Does the idea of a soul make any sense to you?

**Sepulveda (Brown):** Not in the traditional sense that it is connected to yet, somehow, separate from our physical self.

**Jacobsen:** A good mind, a rational one, can help with the establishment of a longer, healthier life on average, but cannot stave off physical death. It's a fact of life. Death is coming our way. What does high intelligence mean in the context of the contemplation of death?

**Sepulveda (Brown):** I'm not sure that intelligence has much impact on one's perspective when it comes to mortality. I've met many people across a wide spectrum of intellectual and creative ability and haven't yet found a correlation between individual ability and personal opinion. Some are religious, some aren't. Many are certain of their opinions, others, including myself, admit to their ignorance on the subject. I believe that any difference of opinion is due to the relatively unique combination of experiences we've cultivated throughout our lives and that, since death is the ultimate unknown factor, we can never truly be certain of any processes that occur to any non-physical part of ourselves after death.

**Jacobsen:** Now, if we move into more personal materials, your friend had a cancer test. What is the story leading up to it?

**Sepulveda (Brown):** Actually, it was me that underwent a cancer screening. (Pretext for those reading – In part one, I was asked about important life experiences. I neglected to mention my cancer testing because telling the story in its entirety could have potentially had a negative effect on someone I care about greatly. She and I discussed this after the publication of my first interview and she assured me that she would not be effected by its release). As for the story itself, I found a lump in a place that should never ever have one late one night (around 10 PM). After the initial shock, I didn't know what to do. The only action I felt certain of was to contact my best friend, Tango. Not to tell her of my unfortunate discovery (I kept it to myself until after I'd received the negative test results), but simply to tell her how much she meant to me.

**Jacobsen:** How does this test change the priorities in life?

**Sepulveda (Brown):** Profoundly. Prior to it, I, likely, would have focused on the long term effects of my actions. Now, I'm much more concerned with my overall satisfaction before death.

**Jacobsen:** How does a cancer diagnosis reorient the timeline of a life?

**Sepulveda (Brown):** It exaggerates your priorities exponentially.

**Jacobsen:** How are you feeling about it?

**Sepulveda (Brown):** Now, I'm grateful for it. It forced me to face my own mortality and determine what is truly important. Ultimately, I believe that life overall will move inexorably towards its eventual conclusion. So it doesn't matter what I do or accomplish. So I may as well focus on whatever goal I want, no matter the consequences.

**Jacobsen:** What is the purpose of a life in the context of a shortened life, *knowing about it*, and seeing that one's life will be cut far more short than others?

**Sepulveda (Brown):** As I said, facing that distinction exaggerates your opinions. Whatever the

test results, I was determined to live my fullest life.

**Jacobsen:** What are your hopes moving forward in the context of the earlier, potentially, loss of a loved, and cared for, one?

**Sepulveda (Brown):** Hope is a bad word for me and I try my best not to rely upon it. But my ultimate goal is to understand my position in the game of life and attain as much personal satisfaction as I can with what options are open to me.

**Jacobsen:** What is the type of cancer?

**Sepulveda (Brown):** Nonexistent. The tests confirmed that it was a cyst, thankfully.

**Jacobsen:** Do you have a bucket list?

**Sepulveda (Brown):** I do. Would you like to know what's on it?

**Jacobsen:** Have you thought much more about legacy? If so, what kinds or levels of it?

**Sepulveda (Brown):** Not really. I'm over 30 years old and single at the time of this interview, so having kids of my own is becoming an increasingly unappealing option. Luckily, I'm quite content with my status as an uncle to an amazing little girl I love dearly and spend as much time as I can with.

**Jacobsen:** How do you cope with the knowledge day-to-day?

**Sepulveda (Brown):** By trying my damndest to live without regret. After securing my priorities, I explore every avenue that interests me without stressing on long term effects.

**Jacobsen:** What are the baseline things that matter now – with the additional clarity?

**Sepulveda (Brown):** Family, friends and fun. Many members of the High IQ Community believe that our inherent abilities predispose us the responsibility to use it to benefit society. I disagree because I believe that human evolution will inevitably head towards the same destination no matter what I do. Someone will come up with the next big idea, others will support it and its effects will spread as far as they can. The data for said idea is simply waiting to be gathered in the interim. It's just a matter of time before someone finds it.

**Jacobsen:** Do you think many religious beliefs and adherence to certainty in an afterlife is to assuage and comfort a fear of an apparent finality of physical death?

**Sepulveda (Brown):** Yes. I believe that people find comfort in the idea that the essence of who they are is a unique, singular thing (soul, consciousness, life force, etc.) that will exist in some stable state forever. But the idea of an afterlife (especially an infinite one) doesn't make sense when you think about it logically. No matter the size of a site (physical or metaphysical), it will have a finite boundary. This implies that Heaven, Hell or any other post-death place of existence either cannot hold the potentially endless number of souls sent there unless there is a place for them to go once that boundary is reached. With this in mind, the only option that makes sense to me is reincarnation. Beyond that, however, I'm not sure that anything can be determined without some very unusual and, undoubtedly, unethical scientific experiments.

## Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: July 1, 2020: <http://www.in-sightjournal.com/sepulveda-two;>

Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-issues/>.

## An Interview with Claus Volko on Symbiont Conversion Theory and More (Part Four)

2020-07-01

***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: Symbiont Conversion Theory; the importance of independent theorizing; what can go wrong without critical scrutiny and peers connected to excessive defensiveness in critical scrutiny of a theory; the “destroy and kill” paradigm; inflammation seen with the Symbiont Conversion Theory; cancer and the “conversion” of systemically negative masses of cancer cells; a practical manifestation; an entirely new scientific paradigm or an adapted and transitional new scientific paradigm; the term symbionts over some other term, even a neologism; the upper limit possibilities in medical applications; inflammation; healthy ways to improve the immune system; Symbiont Conversion Theory; misinterpreted; tumour cells; the general success rate of the current chemotherapy and radiotherapy paradigm of medicine; some other relevant terminology for the re-education of the cells; and some similar ideas in other fields.*

**Scott Douglas Jacobsen:** Now, last time we talked, with Rick Rosner, you had a theory: Symbiont Conversion Theory. What is Symbiont Conversion Theory?

**Dr. Claus Volko:** Symbiont Conversion Theory is a new scientific paradigm. The basic hypothesis is that you do not have to kill cells that display parasitic behaviour but that you can re-educate, or re-program, them to become symbionts. This applies both to cancer and infectious diseases. There have already been publications showing that such a re-programming of bacteria, for example, is possible. I wrote a review article of these publications and proposed the term Symbiont Conversion Theory.

**Jacobsen:** What is the importance of independent theorizing?

**Volko:** A hypothesis can be called a theory as soon as evidence showing that it is true has been provided. Scientists should come up with many hypotheses, it is the basis of their work.

**Jacobsen:** What can go wrong without critical scrutiny and peers connected to excessive defensiveness in critical scrutiny of a theory?

**Volko:** As said, a hypothesis is a theory as soon as evidence has been provided. It is possible to falsify a hypothesis by providing counter-examples. That can also be done as soon as the hypothesis has become a theory. In case of Symbiont Conversion Theory, however, this theory is based on an existential statement: It is possible to re-educate parasitic cells. As I told you when we discussed Popper, existential statements cannot be disproven.

**Jacobsen:** Why is the “destroy and kill” paradigm regarding cancer insufficient at the present moment?

**Volko:** Because of the side-effects chemotherapy and radiotherapy have. They also kill healthy

tissue and because they are based on mechanisms that initiate mutations, they can cause cancer themselves.

**Jacobsen:** How is inflammation seen with the Symbiont Conversion Theory?

**Volko:** Inflammation is a reaction of the immune system that has advantages and disadvantages for the patient. In general, we would like to strengthen the immune system but not by means of inflammation, as it damages tissue.

**Jacobsen:** How would this theory apply to cancer and the “conversion” of systemically negative masses of cancer cells into systemically positive masses of cancer?

**Volko:** The idea is to reprogram tumour cells so that they do not consume more than other cells and work as functional tissue.

**Jacobsen:** What would be a practical manifestation of this?

**Volko:** Re-educating parasitic cells instead of killing them would be a revolutionary thing to do. With cancer, it would possibly lead to a cure more often than traditional chemotherapy and radiotherapy.

**Jacobsen:** More precisely, is it an entirely new scientific paradigm or an adapted and transitional new scientific paradigm?

**Volko:** It is an entirely new scientific paradigm. There has been no paradigm stating that parasites could be educated.

**Jacobsen:** Why use the term symbionts over some other term, even a neologism?

**Volko:** I use the term symbionts because this is exactly what it is all about: converting parasites into symbionts. While parasites make use of the host organism and have a detrimental effect on it, symbionts live in the state of symbiosis with the host organism so that both sides profit from this symbiosis.

**Jacobsen:** What would be the upper limit possibilities in medical applications for this particular form of treatment involving Symbiont Conversion Theory?

**Volko:** Probably parasitic and bacterial infections as well as cancer could be treated.

**Jacobsen:** How does inflammation damage tissue?

**Volko:** At medical school we learn that the stages of inflammation are “rubor, calor, dolor, functio laesa” (these are Latin words). The last term, “functio laesa”, means that the functionality of the tissue gets lost.

**Jacobsen:** What, typically, are normal, healthy ways to improve the immune system?

**Volko:** Commonly it is recommended to do sports to boost the immune system, and to eat vitamins.

**Jacobsen:** How could Symbiont Conversion Theory be misinterpreted?

**Volko:** Tumour cells form because of spontaneous mutations. The immune system usually detects these mutations and removes the spurious cells. If the immune system does not succeed in doing so, cancer may arise.

**Jacobsen:** Why do tumour cells form?

**Volko:** Tumour cells form because of spontaneous mutations. The immune system usually detects these mutations and removes the spurious cells. If the immune system does not succeed in doing so, cancer may arise.

**Jacobsen:** What is the general success rate of the current chemotherapy and radiotherapy paradigm of medicine? Has this been improving or stagnating in its success rate?

**Volko:** Read about this in medical textbooks. In general, the success rate has been slightly improving because of new treatments, but it is far from being optimal.

**Jacobsen:** What would be some other relevant terminology for the re-education of the cells?

**Volko:** Some speak of reprogramming.

**Jacobsen:** What are some similar ideas in other fields?

**Volko:** Harvard Medical School coined the term “Modify and Repair” for the treatment of cancer by converting tumour cells to functional tissue.

### **Appendix I: Footnotes**

[1] Member, World Genius Directory.

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

## An Interview with Heinrich Siemens on Background and Scores (Part One)

2020-07-01

**Heinrich Siemens** was born as a member of a Low German community in Latvia, or the former Soviet Union. His family spoke Plautdietsch and read the Luther Bible in High German. He has performed very well on HRIQ tests of Ronald K. Hoeflin, Paul Cooijmans, Jonathan Wai, Theodosius Prousalis, and others. Some results have been above 5 sigma or 5 standard deviations. He developed the Three Sonnets Test ([www.tweeback.com/hriq/Three-Sonnets.pdf](http://www.tweeback.com/hriq/Three-Sonnets.pdf)). A lot of his life resolves around Plautdietsch language. He is the president of the international association of speakers of the language. He founded a publishing house devoted to this language: [www.tweeback.com](http://www.tweeback.com). Siemens enjoys the philosophy of Wittgenstein in particular and the philosophy of language in general. He has a film interest directors including Bergman, Kubrick, Melville, Tarr, Tarkovsky, Tarr, von Trier. If in Plautdietsch, he enjoys films by Alexandra Kulak & Ruslan Fedotov, Carlos Reygadas, Nora Fingscheidt, and others. He discusses: Germany; Plautdietsch, German, and Russian; the origin of Plautdietsch; the Mennonite religion; family life; giftedness; Ronald K. Hoeflin, Paul Cooijmans, Jonathan Wai, Theodosius Prousalis, and some others; and Tweeback Verlag.

**Scott Douglas Jacobsen:** In Latvia, what is the cultural and socioeconomic meaning of the “Low German community”?

**Heinrich Siemens:** In the second half of the 18th century, when the German-born Catherine II. was Tsarina, many people from (High and Low) German-speaking countries (Germany did not yet exist) emigrated to the Russian Empire. My parents grew up in Siberia, but in the 1960s when the opportunity arose, they moved to Latvia, now part of the EU, but then part of the Soviet Union.

In our community we spoke Plautdietsch, the variety of Low German that was common in the former Soviet Union. But the Luther Bible was read in High German, the school was in Latvian and the lingua franca of the Soviet Union was Russian. I grew up with these languages. When I was 11, we emigrated to Germany.

**Jacobsen:** Why did you emigrate to Germany?

**Siemens:** As a German minority and as part of a religious community, we suffered great restrictions in the Soviet Union. I could not have become an academic, for example, and there was even the danger of being locked up in prison.

In the 1970s the cold war thawed a little and the possibility of emigration arose in the context of the Helsinki Accords. Many families could be reunited who had been separated for decades by the iron curtain.

**Jacobsen:** Are you trilingual now with Plautdietsch, German, and Russian?

**Siemens:** Yes, I feel most comfortable in these languages. There are a few more languages (including English) in which I read books or have simple conversations, but when it comes to in-depth conversations I quickly reach my limits.

**Jacobsen:** What is the origin of Plautdietsch?

**Siemens:** In contrast to High German, Low German has preserved the old consonants /p, t, k/

and the old monophthongs /i:/, u:/, so it has not gone through the High German consonant shift and diphthongization (Pepa, Tiet, Wota, koake, Hus vs. Pfeffer, Zeit, Wasser, kochen, Haus). Consonantism is thus similar in Low German, Dutch, and English, while the long vowels /i:/, u:/ are preserved only in Low German, while English, High German, and Dutch have diphthongs.

Plautdietsch is the Low German variety that was spoken between the Vistula and Nogat rivers in Poland. At that time, the Baltic Prussians (now extinct), the Slavic Kashubs and German settlers lived in this area, they all formed a Sprachbund and thus Plautdietsch was also influenced by Baltic and Slavic.

Now there are only a few Plautdietsch speakers left in Siberia, most of them have emigrated to Germany (about 200,000). There have been overseas emigrations since the 19th century, so that now there are about 100,000 speakers in North America and about 250,000 speakers in Latin America. In Europe the number of speakers is decreasing, in Latin America it is growing thanks to large families.

For about 100 years there has been a Plautdietsch literature, there are grammars and dictionaries, so that today it is a fully developed written language.

**Jacobsen:** Does the Mennonite religion still influence you? If not, why not? If so, how?

**Siemens:** Because my name is Heinrich, I naturally expected this Gretchenfrage 😊 (cf. Faust I by Goethe).

Mennonites differ from the other Christian religions in that they only baptize adults. I consider this principle to be very important, because everyone should decide for himself whether he wants to belong and to which religion he wants to belong. Theologically, pacifism is crucial for Mennonites, and this was also the reason for the many migrations of Mennonites: Whenever the young men were to become soldiers, the Mennonites emigrated to another country where they didn't have to do army service.

I still share these religious principles, but I personally decided against being baptized. I belong to the cultural community of Mennonites, but not to a congregation. After careful consideration I have come to the conclusion that I want to live my life without God, maybe because of Ockham's razor. When I see what the Bible (or other holy scriptures) and faith are misused for, I don't want to be a part of it.

**Jacobsen:** How was family life for you? Was this reflective of many families of the time in Latvia?

**Siemens:** A childhood in the late 1960s and 1970s was very different from now. We played outside a lot, had no electronic gadgets yet, we lived in a three-generation household. My parents worked, we children were with the grandmother. The other families lived similarly, not only in our Low German community, but also the Latvians in our small town.

**Jacobsen:** Was giftedness noticed early for you?

**Siemens:** Giftedness was never an issue. Although I have always found cognitive challenges easier than many of my fellow human beings, I did not take my first test until I was 45. Today I know the international high range IQ community, but I didn't know about it before.

**Jacobsen:** What were some of the tests by Ronald K. Hoeflin, Paul Coijmans, Jonathan Wai, Theodosios Prousalis, and some others taken by you? What has been the full range of scores on

S.D. 15? What test was the highest score for you?

**Siemens:** My most successful test results include the Titan test by Ronald K. Hoeftlin (raw score 45/48), the Test of the Beheaded Man (33/40), the Marathon Test (108/111), both by Paul Cooijmans, many different tests and some won contests by Theodosios Prousalis, SLSE 48 (30/48) by Jonathan Wai, etc. Usually the results were beyond 5 standard deviations. The highest score was the verbal section of the Marathon Test with IQ 180 S.D. 15.

In this context, let me draw your attention to the only test I have designed: Three Sonnets ([tweeback.com/hriq/Three-Sonnets.pdf](http://tweeback.com/hriq/Three-Sonnets.pdf)). It takes some time to get into it, but if you consider that the test was published on Towel day, you have a clue. I am waiting for your submission. Have fun and dopamine release.

**Jacobsen:** Why found the publishing house Tweeback Verlag?

**Siemens:** The Tweeback Verlag has literature on and about Plautdietsch as its main focus. I founded it because there was no publisher in this niche yet and there were some books that needed to be published.

### Appendix I: Footnotes

[1] 45/48 on the Titan Test by Dr. Ronald K. Hoeftlin.

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

## Ask Two Geniuses: Conversation with Christian Sorensen and Rick Rosner on Physics and Metaphysics

2020-07-08

**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 Cozijmans](#), and [Ronald Hoeflin](#). He earned 12 years of college credit in less than a year and graduated with the equivalent of 8 majors. **Christian Sorensen** earned a score at 185+, i.e., at least 186, on the WAIS. He is an expert in philosophy. 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 a sigma of ~5.67+ for Christian – a general intelligence rarity of more than 1 in 136,975,305, at least 1 in 202,496,482. Neither splitting hairs nor a competition here; we agreed to a discussion, hopefully, for the edification of the audience here. 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 Christian Sorensen, Rick Rosner, and myself.

**Scott Douglas Jacobsen:** Why should we bring together physics and metaphysics?

**Rick Rosner:** First, we should define metaphysics. It has been a while. I think it's the discipline of coming up with the reasons behind stuff in a less empirical way than physics. Metaphysics tries to get closer to the principles of existence and then tries to answer questions like, "Why is the universe here? Why are we here?" It gets into the questions of purpose. It is the philosophical stuff, which occupies the terrible outskirts of the city that physics occupies. Is that it?

**Jacobsen:** I guess so. I see physics as more spikey than gooey.

**Rosner:** Yes, everything in physics can be characterized by equations. As we have talked about before, metaphysics and physics split hundreds of years ago with all the wild speculation that went into both. Same with alchemy. It was very tied into philosophical ideas of how the world and principles, animistic principles and principles of good & evil, expressed themselves via potions and formulas. In the 1500s, 1600s, people start doing really solid science. That takes off when you find out the actual physical and chemical principles behind everything. The wild philosophical speculations didn't return good value in the ways solid science did. You can't build a steam engine out of philosophical speculation. But then, what we've talked about, our idea is that you can't do effective metaphysics when you don't have a decent idea of the overall structure of the world. Only in the last 100 years have we gotten anything like that. Now, I think it is reasonable to think that given some of the physical, theoretical structures in place. You can start to hang metaphysics on stuff.

For instance, Information Theory, I think, first got its name in 1948 in a paper by Claude Shannon. Now, we know quite a bit about information, and how information exists in the world. To define information here, information is, basically, the actualizing of alternatives in a system. That is, if a system has a number of possible states, then the states that are actually chosen from

the range of alternatives; those choices of states are the information in the system. In that, information is about the most stripped-down thing that you can have there. Quantum mechanics expresses how systems work when there is incomplete information. We've done a lot of jibber-jabbering about the universe being made of information, and why it would be in terms of the principles of existence, which involve having temporal duration. For something to exist, it has to exist for a non-zero amount of time. Things that exist have to exist with negating contradictions pushed off to the side. Negating uncertainty pushed off to the side. When you start talking like this, you're bringing metaphysics into it. You're trying to make metaphysical principles, the principles of existence, e.g., the principle of non-contradiction.

The principle that everything that is not prohibited from existing belongs to the set of things that can and do exist somewhere. All this stuff has a stink of metaphysics about it. At the same time, it has the possibility of being turned into legitimate physics. Because again, quantum mechanics is the physics of non-contradiction. Things that exist solidly in the world, exist so solidly because a bunch of particles have conspired for a sufficiently long history to reinforce each others' existences by exchanging information to the point where the fuzziness and indeterminacy have been squeezed down to very small scales. So, when you have an apple or a baseball, they definitely exist; they don't wink in and out of existence in the manner of a virtual particle(s) in the sea of particles that can wink in and out of existence because it(they) are so small. That's all metaphysics impinging on physics.

**Christian Sorensen:** I find it an interesting question, however is like trying to combine caviar with blackberries to make a sweet cake believing that it's plausible and tasty because both are alike. Indeed I consider that from an etymological and logical point of view, that approach in the sense of trying to bring them together, is incorrect since except for the fact of being paronyms with phonetical and orthographical similarities, and that implicitly knowledge evolution but also thinking involution sights could have been lost, they ultimately have between each other, nothing to do because meanings are completely different. When speaking of both, it is not enough to make a double distinction, due to the reason that actually two types of physics are involved, and therefore it is necessary to make a triple separation, which will be deductible in turn after a couple of following questions are answered regarding to the problems of what and how, and one with respect to the issue of object.

Following a logically inverse path, that means to begin from the consequence instead of its prepositions, it is possible to affirm that the first of them is philosophical physics, meanwhile the other is properly speaking physics, as scientific discipline or particular science. The former has an object of study, that is identifiable as such, with any entity in itself present in nature, while those related to classical, and modern or quantum physics, are going to be respectively linked with the properties of matter and energy, and the characteristics, behaviors and interactions of particles at atomic and subatomic levels. From my point of view, and regardless of whether it is according to classical or quantum physics, or if what is intended to be studied is tangible or not, the object fulfills a merely instrumental function, and cannot be identified with the being, as occurs with the first of them, since it's partial, to the extent that it only refers to some aspects of the thing as such, and on the other hand it is relative since is constantly in a changing process and then never catches the truth. This last means that their objects, would be theoretical constructs, and therefore are definable through noetic consensus, where it would be the praxis who determines their signification, and in consequence with a dynamically evolutionary connotation, that

in strictly sense enables them for not having any sort of correspondence towards anything existing in reality. The two of them would also respond in different directions and degrees of depth, while the scientists ones would do so regarding problems of how's nature within reality, that is to say to behalf of reality behavior, the philosophical would do it in relation to the issue of what's essence, in other words to the ontological nature of entities.

From my perspective, they could be classified as phenomenal physics, and as noumenic physics respectively, and in that way it would be possible to sustain that with phenomena approximations, reality is placed between parentheses, as if they were bracketed images that built a movie, and subsequently a systematization is done by means of their own method, that searches, by pursuing utilitarian ends, the establishment of necessary interdependence relations between variables, at the time that noumenic psysics, through intuitive intellectual exercise, continues seeking ideal utopias, as some kind of ever lasting end. In order to understand what I argued at the beginning, it must be visualized that the table needs a third leg, because if not and only has two, it will finally fall.

In this sense metaphysics, to the aforementioned will add a second twist of delimitations and distinctions, and in that manner the existing disjunction with physics, is going to be even worst in what has to do with the supposed possibility of bringing them together. In fact, in addition to focusing on entity as such, addresses to all those beings that exist outside the physis or physics plane of nature. Then certainly in relation to ones which are of an intangible character, focuses its attention as occurs with quantum, but simultaneously and differentially does so according to a completely different order or dimension with other beings, due to the fact that the first would center its attention unlike the second, on extra-natural entities, which besides and broadly said are going to cover what I will denominate as theophysicists beings. Likewise, not only does not intends to respond to the state of natural things, nor to their nature, as can arrives with noumenic physics, but also aims to reach first or ultimate principles in relation to everything, beyond which nothing would exist, since otherwise the principle of non-contradiction should have to be left aside, and the latest until now has not been possible to achieve. By placing physics as currently is known, and metaphysics in parallel, I personally believe, that thought step by step as time goes by, has been involving or suffering from evolutionary regression, and therefore although apparently it goes unnoticed, continues jivarising and brutalizing itself, even though knowledge and technological achievements since the seventeenth century are indisputables. Effectively since more or less that time, physics and other basic sciences, became independent from philosophy or philosophical physics, and from my gaze it is evident how physics has become increasingly more banal and repetitive, especially in its unsuccessful attempts to give epistemological responses, such as Albert Einstein has done and Stephen Hawking lastly did with its boring and useless explanations that did arrive nowhere. Consequently the lack of interest in deepening fundamental topics regarding issues and conflicts that existentially torture human being currently, it's another riddle which produces a strong headache, since also apparently it has been forgotten that in the history of humanity, is not physics that ultimately mobilizes the world, and determines the destiny that should be followed, but on the contrary are ideas or ideals in their state of purity and simplicity, that predetermine such a thing.

**Jacobsen:** What are some areas for confusion in trying to bring these together?

**Sorensen:** In my opinion, before examining these areas, it would be necessary to do so with what for me is similar to a point of fission regarding the possibility to bring these together, since I estimate that if the basic problem could be synthesized in one sentence, then it should be said

that despite the fact that physics was born from philosophy, this last doesn't mean necessarily that there is any possible continuity between them, and therefore what could actually exist in relation to each other is an essential mis-match.

The emergence of physics is not accidental or whimsical, on the contrary it obeys to a precise reason, that is to say is directly related to the appearance of the Cartesian method, and then it could be sustained that its birth, it's due to a methodological determinism, and in turn that it was remarked by a sort of point, that not only delimits something that's before and after in its history, but that also seals the beginning of a path without return, since the reasoning is more or less the following: if for physics there is no valid knowledge, but only the empirical one, and there is no physics but only the one linked to scientific method, then the knowledge of philosophical physics, that I denominate as noumenic physics would not be valid in this context, and consequently, it should be the last one who transforms its postulates into empirically and pragmatically validated theoretical assumptions, in order to achieve the status of the former. Nevertheless, although physics implicitly claims a status of superiority, it loses sight regarding the fact that is the method who determines its science, and therefore it could be affirmed that for physics the method is ultimately everything. At the same it can be said, that if there's an almost impassable border regarding to philosophical or noumenic physics, then with even more reason, this gap is going to be absolutely insurmountable with respect to metaphysics, since their associated entities, in addition to being intangibles, are besides extra-natural and could eventually reach to be supernatural or theophysicists.

Checking the historical and epistemological antecedents of physics as science, it is possible to demonstrate that besides not having any correspondence with general philosophy, nor with philosophical or noumenic physics, as a corp of knowledge, because encompasses natural sciences in their origins, that is to say apart from physics also biology, and chemistry, that also incurs in consequence once more in other imprecision, and conceptual error when maintains that its origins comes directly from ancient physics.

Interpreting the meaning of this question and the previous one, it gives the impression that at a certain level what is intended, is to upgrade and empower metaphysics so that by following the good example of her metaphorical daughter who is no longer unruly, because has shown that has done better in life, must soak its beards, and realize that it's better business to achieve legitimization as a science, therefore if metaphysics does successfully so, then they could both live a happy shared time henceforth.

However, if I deepen even more my interpretation, and also I try to read between lines, what may follow here is somehow a reductionism in such a way, that metaphysics should leave its old rags for renewing itself, and in that way adapt to physics, due to the fact, that *abracadabra*, it is believed that both are situated in a continuum of evolutionary linearity, which although it exists from the historical point of view, nevertheless does not exist, gnoseologically and epistemologically speaking. Since the differences between them in terms of their objects of study, methodologies, empirical foundations or not of their theoretical conceptualizations and even purposes, are subject to a particular meaning, that is above all the aforementioned structure which intends to mediate the cognitive relationship between subject and object. The latest therefore determines the former, as it does with the existing differences between physics and metaphysics, in order to turn these into radical and irreducible questions. In synthesis I guess that actually for understanding what are the areas for confusion in trying to bring these together, first of all it would be necessary to search for the latent meaning behind the practice of physics and metaphysics, and that

obviously goes beyond anything that can frame the relationship between cognizant subject and cognosed object.

**Jacobsen:** What are the ways in which woo, supernatural, paranormal, and spooky explanations are simply out of order here if a merger is to make sense?

**Sorensen:** In my opinion from a rationalist point of view, these type of statements should not be based on any a-prioristic approach, in order to determine if they are or not out of place in this context. I straightly consider that way of doing things, as something absolutist, which for me is even less logical and far-fetched.

The fact that they could eventually resist any kind of logical analysis, of which at least I don't have any certainty yet, only would mean that these probably are valid, but not necessarily true, and therefore the reasoning outcome, does not ensure that they actually exist if an ontological perspective is followed. In other words, if it is not possible to demonstrate their existence, from any rational point of view, then it would only rest the chance to show them, which lastly for both physics and metaphysics. would also be impossible to do.

Now if I flashback once more the rationalist plane, I would be born to respond that with an asymmetric way, because I cannot visualize how physics could pronounce itself regarding these entities unless it rejects them as real from the root, or develops a supernatural instrument to measure these or to verify their existence and behavior.

At the same time I will continue responding by following the above, and therefore by replicating that so is analogous to how theoretical conceptualizations, regarding natural entities can be left aside, as a formal logical reasoning process outcome, or epistemologically speaking, when the empirical conceptualizations proposed by physics as science, are evaluated on their validity. In this manner, in relation to gnoseology and especially to epistemology, it must not be forgotten that the theoretical conceptualizations, and also the empirical or experimental ones proposed by physics, are entities that from an ontological sight, actually are ideal, and in consequence if they are so, they necessarily should be extra naturals. Then why not, maybe the supernaturals...

**Jacobsen:** Instead of an emphasis on the possible and impossible, what about the plausible and the implausible?

**Sorensen:** For understanding the plausible and implausible, I feel it can be useful to think about the image of a fish regarding the water, since when the fish is inside of it, is optimal, while when is outside is the worst. With physics and metaphysics, from my point of view something similar occurs, due to the fact that both are optimal, nevertheless not in an absolute sense, but rather according or depending to what... The above means in part, that the two of them lack something, because in a certain way they have lost it, and therefore they may fail. Physics at the time that it separated from philosophy, lost its ability to wonder about the ultimate essence, and in relation to nature of material and immaterial reality, while metaphysics lack's of something or has an original fault, by being essentially useless, and being hermetically fixed, regarding its rigid purpose of searching final responses about everything existing. I think that each one is fundamentally necessary, but not necessarily enough by itself. In that sense the first contributes through its solid pragmatic and evolutive knowledge, meanwhile the second does so with its deep and invariable knowledge. In other words and following the reasoning of the aforementioned, it should not be pretended, in relation to each one, to reach any achievement of what I will denominate as neither inverse nor integral function, since these implausibly would neutralize both, and ultimately

would distort the meaning and outcomes of them. In this manner if I could express mathematically and simply, why simultaneously plausibility and implausibility will affect physics and metaphysics, I would say that  $1 + 1$  does not equal 2, but that rather  $1 + 1$  equals 1.

**Jacobsen:** In that, the supernatural, extramaterial, and so on, exist as an opposing ledger in some sense to the natural, the material, etc., however, they provide some semblance of a consideration rather than verification. With this sense of verificative and falsifiability simplification of the matter, do these former categories seem implausible in one sense?

**Sorensen:** In fact if these are no-falsifiable, it is because they are not empirically verifiable, nevertheless this does not necessarily mean that they are implausible, since the plausibility and implausibility are a consequence of falsification, and if there is no possibility to carry out any empirical contrast, then only I can affirm that I can't pronounce myself on its falsity, and therefore I can say with certainty, that they are potentially or possibly plausible.

**Jacobsen:** Do they seem unverified in another sense?

**Sorensen:** On the one hand, the fact that they have not been verified, does not necessarily imply that they are not verifiable. On the other side, in my opinion the extra-material entities, are theoretically not uniform, since in a strict metaphysical sense, they should be only circumscribed, to the immaterial, in relation, to what is immaterial within the material. Therefore in one way or another, they have a ground wire with what is naturally real, and I think then, that from a formal logical point of view, they can probably be verifiable. The problem occurs when metaphysics from a Thomistic-scholastic perspective, tries to expand towards extra-material entities with a supernatural nature or connotation, and besides pretends to metaphysically validate them through a natural theology. Within the order or dimension of the latest, what happens is that these philosophical premises, until now have not been verified in no sense, and I personally doubt that they could be validated sometime, by following a formal logical reasoning, which would imply, that if they are logically unacceptable, then with greater reason, they wouldn't be plausibles or existences ontologically real.

**Jacobsen:** Do they seem unfalsifiable in a further sense?

**Sorensen:** Yes, unless that in the future they could be phenomenally observable, measurable and experienceable, at least indirectly through some model.

**Jacobsen:** If these three criteria seem like the case, perhaps, we should far more emphasize the plausible, the verifiable, and the falsifiable, while utilizing the possible and implausible as points of reflection as in an intellectual exercise without taking them too seriously because of the more substantive and serious nature of the latter aforementioned categories?

**Sorensen:** It seems to me, that this is an intellectually obtuse deduction. I think that the three criteria indicated, are intellectually serious in an empirical context, therefore, outside of there they would no longer be, which in fact does not mean neither that they are the only ones in that context. On the other hand, I do not see why these could be more serious and substantive, than an intellectual exercise, where I suppose that what is meant by the latter, is a syllogistic verification, where if the former refers to plausibility, the latter does something analogous when they refer to validity. In consequence neither by one nor the other, not even through falsification, are capable of pronouncing about the veracity of something. I also believe that by reducing everything that could potentially exist, to the positum, is almost the same, as to imagine that the problem of infi-

delity that a man lives with his wife, is going to be solved, when he sells the couch where he surprised her with its lover. In this way, these criteria, used as a syrup that cures all ills, more than serious and substantive, they seem to me to be deniers of any evidence. In addition, apparently it's forgotten, that their applicability is with respect to knowledge, and in particular to that which is scientific. Consequently, if it is intended to take them to an ontological plane, so that they can pronounce themselves regarding the possibility of being of something, that's equivalent to demanding them, something for which they do not have the capacity to respond, and besides theoretically speaking it shows a confusional psychic state.

## Appendix I: Footnotes

[1] **Christian** is a Philosopher that comes from Belgium. What identifies him the most and above all is simplicity, for everything is better with "vanilla ice cream." 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.

[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 Coojmans](#), 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](mailto:LanceVersusRick@Gmail.Com), or a direct message via [Twitter](#), or find him on [LinkedIn](#), or see him on [YouTube](#)."

[2] Individual Publication Date: July 8, 2020: <http://www.in-sightjournal.com/sorensen-rosner>; Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-issues/>.

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