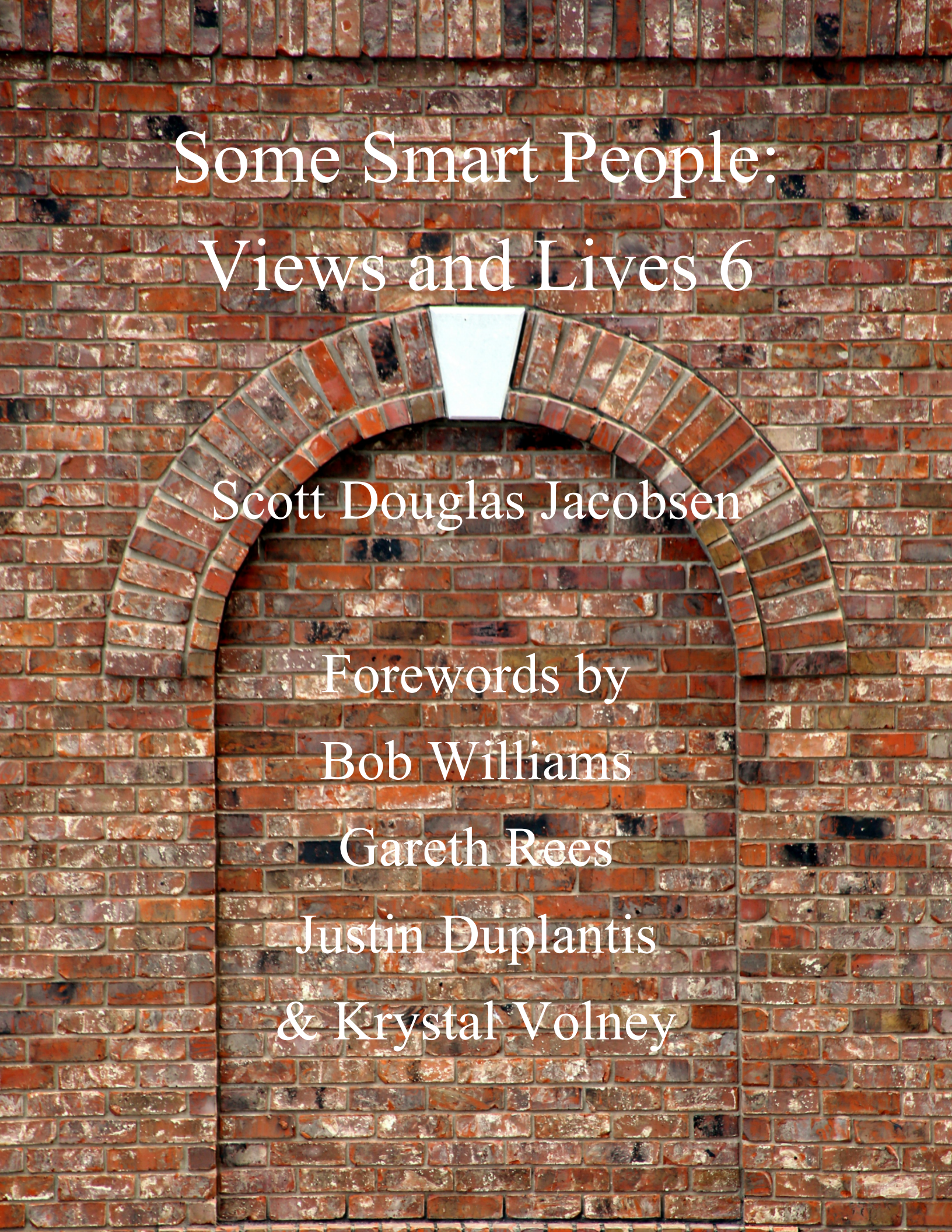




Some Smart People: Views and Lives 6

Scott Douglas Jacobsen

Forewords by
Bob Williams

Gareth Rees

Justin Duplantis
& Krystal Volney

In-Sight Publishing

Some Smart People: Views and Lives 6

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Scott Douglas Jacobsen

Foreword by Retired Nuclear Physicist Bob Williams

With numerous large volumes of interviews, conducted by Scott Jacobsen, now available, we have a valuable resource for the study of the lives and pursuits of very bright people. Despite the large impact of people from this group, intelligence research has been overwhelmingly directed towards the middle 98%, thereby leaving out the most important 1%. There have been only two important longitudinal studies of very bright people. The first was Terman's study that showed the high level of productivity and life satisfaction among the cohorts who were known as "Termites." This study was criticized for its selection process (heavily verbal weighted) and the involvement of Terman in the lives of some of the group. The second study was the Study of Mathematically Precocious Youth, started by Julian Stanley and presently maintained by Camilla Benbow and David Lubinski. The longitudinal study shifted from the SAT-M to the SAT math and verbal. Curiously, the cohorts in those studies give the impression of following different paths than a large number of the interviewed group. The important thing is that these interviews add to a sparse part of the spectrum of what is known about very bright people.

Detterman, D.K., 2016. Was Intelligence necessary?. *Intelligence*, 55, pp.v-viii.

From very early, I was convinced that intelligence was the most important thing of all to understand, more important than the origin of the universe, more important than climate change, more important than curing cancer, more important than anything else. That is because human intelligence is our major adaptive function and only by optimizing it will we be able to save ourselves and other living things from ultimate destruction. It is as simple as that.

[Douglas Detterman is the founder of the International Society for Intelligence Research and its journal, *Intelligence*.]

The volumes of interviews on In-Sight, while not research studies, give us multiple snapshots of very bright people, their beliefs, their experiences, and their life directions. These are things that are missed by Terman and Stanley.

I was surprised and pleased to see that some of the interviews in this volume are of people I have known--through the marvel of cyberspace--for a long time. If you are daunted by the number of interviews here and plan to read only a few samples, please take time to read the typically entertaining and thought provoking interview with Richard May, who continues to argue that he does not exist! Richard has the ability to be entertaining, abstract, and stimulating without being pedant.

One of the many insights we have from Charles Spearman is known as Spearman's Law of Diminishing Returns. It tells us that the general factor (g, Spearman's g, psychometric g) accounts for less and less of the differences seen in intelligence among increasingly bright people, shifting high level ability towards non-g factors and causing increased diversity of thought and interests. Although there are some mixed results in confirming SLODR, it is generally accepted by researchers as valid. In reading through this collection of interviews, the reality of this observation can be seen, as evidenced by the different interests and ways of thinking among this bright group.

Foreword by Gareth Rees

I'd like to take a moment to reflect on and appreciate the events that led to the compilation of these interviews. I extend my gratitude to all past and present test designers and candidates, regardless of the latent variables being measured. These individuals have played a key role in fostering communities that may endure for generations to come.

Intelligence is one of the most important traits. Through the contributions of the participants in this issue of *Some Smart People*, we catch a glimpse of its many facets.

In the distant future, we will eventually achieve superintelligence—a system where input from all intelligent beings is selected, processed, and integrated. Opposing views will create pathways for new insights when combined, and bias will be discarded in the pursuit of higher knowledge. While the world isn't ready yet, when greater awareness emerges, we will have the opportunity to experience the true magic and harmony of elevated existence.

On a final note, we owe a huge thanks to Scott Douglas Jacobsen for his years of thoughtful dedication and persistence. So, THANK YOU, Scott!

Foreword by Author and Poet Krystal Volney

To introduce myself, my name is Krystal Volney and I'm a Sociologist, Computing and Public Relations graduate who has been the Co-Editor of the Phenomenon Magazine of the World Intelligence Network since 2019. The Author of *Some Smart People: Views and Lives 6* Scott Douglas Jacobsen, is a brilliant writer and Interviewer who is the Founder of In-Sight Publishing. In this splendidly put together book, readers can view conversations between him and thirty-two High-IQ geniuses from interviews he conducted. The significance of the discussions is to demonstrate the opinions of those people on various matters in life in the fields of Philosophy, High-IQ societies & Intelligence Testing and I believe that this is a magnificent book to read.

To begin, according to the Concise Oxford Dictionary, Philosophy is defined as 'the use of reason and argument in seeking truth and knowledge of reality, esp. of the causes and nature of things and of the principles governing existence, the material universe, perception of physical phenomena, and human behavior'. Metaphysics (a branch of Philosophy to be more exact) is an interesting topic that is discussed with the Philosopher Christian Sorensen and Scott Douglas Jacobsen in this book. The interview underlined his views on what is 'Real', different types of Philosophy and various belief systems. Another interview where this is discussed is with Arturo Escorza Pedraza who is a member of the International Society for Philosophical Enquiry. The interviewee Charles Peden stated his views on ethical philosophy, theology and religion when asked. In the conversation between Scott Douglas Jacobsen and Dr. Giuseppe Corrente, life philosophy such as in the political and social realms was examined. Glia Society member Anas El-Husseini gave his views on ethical philosophy when asked by the Interviewer. Shalom Dickson, a member of the Glia Society as well, stated his beliefs in Kantian ethics when ethical philosophy was inquired. A member of the World Genius Directory, Casper Tvede Busk dictated his viewpoints in ethical philosophy, theology and religion in an interview with Scott. Thor Fabian Pettersen, another interviewee, gives the readers a profound understanding of his philosophical values. In the next two interviews with an anonymous Canadian High-IQ Community member and Richard May, philosophical interpretations were underscored. Therefore, it is valid to declare that in *Some Smart People: Views and Lives 6*, that Philosophy is importantly discussed between Scott Douglas Jacobsen and those selected geniuses, making it a spectacular book to read.

Additionally, High-IQ societies are groups for people that share top IQ scores to meet, socialize and share their interests. By way of example, Mensa International, the Mega Society, the Prometheus Society, the Giga Society and the World Intelligence Network (that has many High-IQ clubs for child prodigies, students, college graduates and the Elderly). In Scott Douglas Jacobsen's book *Some Smart People: Views and Lives 6*, he conducted interviews with those in the Intelligence Quotient community about their High-IQ memberships such as Christian Sorensen, Arturo Escorza Pedraza, Justin Duplantis, Tor Arne Jørgensen, Mhedi Banafshei, Claus Volko and Beatrice Rescazzi. Consequently, this makes the book by Scott a great choice for any reader interested in or a member of the High-IQ societies.

Furthermore, Cambridge Dictionary defines an 'Intelligence Test as a test that measures the ability of a person to understand and learn by comparing it with the ability of other people'. These tests begin when pupils are at kindergarten and continue all throughout life for most humans who value being educated in the schooling systems. There are those who choose to take IQ-tests to

measure their intelligence by qualifying and becoming members of High-IQ clubs or pursuing undergraduate and/or graduate degrees or doing both IQ testing as well as testing in schools or homeschooling. In *Some Smart People: Views and Lives 6* Scott Douglas Jacobsen's interviews demonstrate the opinions of the geniuses Byunghyun Ban, Christian Sorensen, Justin Duplantis and an Anonymous Canadian High-IQ member with regards to Intelligence Testing, that proves that his book is something all in the High-IQ community would enjoy. As a result, it is valid to announce that this is magnificent work to read.

To conclude, the book *Some Smart People: Views and Lives 6* authored by Scott Douglas Jacobsen is great for leisure reading for bibliophiles and those in the High-IQ clubs. It truly demonstrates the genius of 'some intelligent people' literally who are qualified through Intelligence Testing via I.Q. tests as well as constant learners with educational attainments. Great Job Scott!

Krystal Volney

(Poet and Author)

Foreword by TNS Former Editor Justin Duplantis

It is both an honor and a pleasure to introduce this insightful work by Scott Douglas Jacobsen, a distinguished author renowned for his explorations into the realms of intelligence and the human mind. Drawing upon expertise and a wealth of personal experiences, Jacobsen paints a comprehensive and vivid picture of what it means to belong to one of the most intellectually gifted segments of society, through his in-depth interviews.

As someone who has served as the Editor for the Triple Nine Society, an international High IQ society that prides itself on community, shared knowledge, and mutual support, I am deeply familiar with the unique challenges and incredible potential that high IQ individuals embody. My personal interviews with Jacobsen provided a platform to discuss these themes in detail, bringing light to the often underrepresented narratives of exceptionally bright children and their navigation through life.

In our conversations, we delved into topics ranging from educational strategies tailored to high IQ children, the importance of emotional intelligence alongside cognitive prowess, and the societal perceptions that often overshadow these young minds' capabilities. The high IQ community at large, including organizations like the Triple Nine Society, plays a crucial role in fostering environments where brilliance is not only recognized but also nurtured – a core theme that this book captures so eloquently.

Jacobsen's writing is accessible yet profound, offering both scholarly depth and practical insights for individuals, parents, educators, and anyone interested in the psychology of intelligence. His dedication to understanding and communicating the intricacies of high IQ individuals is evident on every page, making this book a valuable resource for those within and outside the high IQ community. It is my hope that readers will gain not only knowledge but also a greater appreciation for the extraordinary capabilities and needs of high IQ children and adults. May this book serve as a beacon of understanding and a call to action for a more inclusive and supportive society.

Sincerely, Justin Duplantis

Former Editor and Executive Committee Member, Triple Nine Society

An Interview with Anthony Sepulveda on Bucket List and Culture (Part Three)

2020-07-08

[Anthony Sepulveda](#) scored 174 (S.D.15) on Cosmic and is a member of the World Genius Directory. He discusses: important problems; ethics and morality based on the position of the determinism of human nature; international human rights and humanitarian law, and God's law; morality; a cyst; the bucket list; items for the bucket list; form of reincarnation; the inevitable drift or direction of human evolution; environmental long-term stability; redistribution of resources and international responsibility, or not; an alien species; a culture of care; religion; week 10; the Northern Lights; 'Tango'; 1984-ish attempts to rewrite history on the part of religious extremists with a conservative orientation and extremist social activists with a liberal perspective; and some signs of some cultures decaying in rejection of historical monuments of the senses called art.

Scott Douglas Jacobsen: What do you consider some of the more important problems to solve now?

Anthony Sepulveda (Brown): The biggest issues that need attention right now are political with a focus on long-term social and environmental stability. It terrifies me to know that we're closer to interplanetary travel than world peace, insofar as we'll be more akin to a virus spreading than curious explorers. So we need to ensure our home is stable, safe and sound before moving onward.

Jacobsen: Some will claim a determinist view of human nature leaves the question of freedom of the will a concluded issue and then this becomes connected to morality or ethics. Any thoughts on ethics and morality based on the position of the determinism of human nature?

Sepulveda (Brown): This is a very interesting problem. Generally, an objective answer to an important problem would result in it's immediate implication. However, given the standard view of a hard determinist and my current views on the afterlife, it would conclude that it doesn't matter what we do and that our experiences have no effects after death. This would result in a 'might makes right', 'survival of the fittest' environment that I'm not entirely sure doesn't already exist (if in a relatively unusual form).

Jacobsen: What do you think of the comparison between international human rights and humanitarian law, on the one hand, and God's law, e.g., Moses and the Ten Commandments, on the other?

Sepulveda (Brown): Any ethical problem can be solved using the same logic John Nash applied to economics – Do what's best for you and everyone else. Many problems arise when our egos overshadow our empathy for others. And accepting our status as relative equals (especially with future generations) would go a long way to resolve most issues.

Without definitive proof that a specific religion reflects the truth of God's will, all laws should be founded on objective reason and experience.

Jacobsen: Is morality invented, discovered, or innate and then constructed/formalized?

Sepulveda (Brown): It's an interesting question... I believe that the solutions to ethical problems are relative to their environment. So, while there is a Commandment that orders not to kill,

I would obey it on the grounds that performing such acts is not necessary for the ongoing prosperity of myself and those I respect. But in a different situation – if I were homeless and cold and another vagrant were to attempt to steal what little comforts I had, I imagine that their continued existence wouldn't matter much to me. It seems probable to me that most of morality is relative to the events surrounding it.

Jacobsen: What was the sense of relief in finding out only a cyst was present?

Sepulveda (Brown): Indescribable. I was on cloud nine for weeks. Absolutely nothing could get under my skin and I was obnoxiously happy.

Jacobsen: So, what is on the bucket list?

Sepulveda (Brown): 1. See the Northern Lights 2. Do everything in my power to ensure the ongoing happiness of Tango and the few family members I'm close to. The rest of life is a blank canvas that I have free reign with as long as I avoid actions that I'll actually regret.

Jacobsen: Why choose those items for the bucket list?

Sepulveda (Brown): The patterns of nature have always fascinated me and the only one I haven't seen for myself yet is the Northern Lights. The other is pretty self explanatory – I love them most dearly and want nothing but the best for them.

Jacobsen: What form of reincarnation makes sense to you?

Sepulveda (Brown): There are a few different ideas of how reincarnation occurs, but there's no real way to determine which one is the most accurate. Still, I lean towards it because no other part of nature is permanent. Everything is in a constant state of flux. So why would the soul be any different?

Jacobsen: What seems like the inevitable drift or direction of human evolution?

Sepulveda (Brown): I'm not sure. The world is so interconnected and events arise to be forgotten so quickly nowadays that it seems impossible to accurately predict. But if determinism is accurate, then the idea of fate is valid and we'll all reach an inevitable conclusion no matter what I do.

Jacobsen: What parts of environmental long-term stability?

Sepulveda (Brown): All of them. We need to learn from our mistakes and alter our methodologies if we want to maintain the overall stability of the global ecosystem. We need to fund and encourage companies like Mycoworks that have dedicated themselves to the development of safe materials that could easily replace leather, plastic and even some building materials. Even that simple change would go a long way towards securing our future because, let's face facts, humans are wasteful and will continue to be so in the future. So we need to get ahead of that problem and design our luxury products with the mindset that they will likely be cast aside as soon as they're unwanted. Plastic is still found in the digestive tract of many, many animals (primarily aquatic and avian because they don't taste food as we do). And this poisons the entire food chain of many environments.

We also need to prepare for the inevitable end of resources like crude oil, which, during the time of this interview, is believed to be depleted completely within my lifetime.

Jacobsen: What needs to happen in regards to redistribution resources and international responsibility, or not?

Sepulveda (Brown): I wish I knew. Answering that question would require a level of expertise I haven't reached in several subjects and I'm not the type to try to turn hollow words into a facsimile of something that sounds good.

Jacobsen: If we meet an alien species, how will Mecca travellers or the Vatican react, likely?

Sepulveda (Brown): Likely, there would be a state of denial that would last for a period relative to each individual's level of fanaticism and access to information on current events while others attempt to incorporate the news into their existing belief system.

Jacobsen: How can we inculcate a culture of care for better empathy amongst more people in society?

Sepulveda (Brown): Firstly, we need to talk to each other more often. And not just the people we like and agree with, but as many people as we can. We need to challenge and humble ourselves and realize that no ones all that different from anyone else. All too often, people will completely write off other contrasting views and either ignore them completely or insulting them into nonexistence. Both are unhealthy responses and need to be rectified for everyone's benefit.

Jacobsen: Religion tends to be based on revelation, theology (ad-hoc rationalization and textual analysis), and personal experience, and authority. What could make religions *more* rational if they aren't going anywhere based on some evolved bug in the wetware of human beings?

Sepulveda (Brown): Many of the revelations referred to by religious people or texts have to be taken on faith, trusting the words of others without any real evidence or reason. This level of naive silliness should be avoided, in my opinion. Instead, we should focus on the details we can all see and appreciate and compare them with the overwhelming ignorance we all have of the nature of reality.

Jacobsen: What happened on week 10?

Sepulveda (Brown): My eyes regained focus, metaphorically speaking. And the pleasant visions I'd been fantasizing of pursuing with my potentially more distant future were obstructed by an ugly present that refused to be ignored.

Jacobsen: Why the Northern Lights?

Sepulveda (Brown): The Southern Lights are farther away.

Jacobsen: Do you mean that you dance Tango?

Sepulveda (Brown): No, Tango is the nickname I gave my best friend when we were working together. And to answer your next question – no, at the time of this interview we have never danced together. Though I look forward to the day I have the opportunity.

Jacobsen: What do you make of 1984-ish attempts to rewrite history on the part of religious extremists with a conservative orientation and extremist social activists with a liberal perspective with one declaring God as the author of the greatest [fill-in-the-blank nation] and the other declaring the pervasive phobia of all forms making the leastest [fill-in-the-blank country]?

Sepulveda (Brown): Any such attempt is an act of unbridled immaturity. We need to accept every situation as it is, not as how we want it to be.

Jacobsen: What are some signs of some cultures decaying in rejection of historical monuments of the senses called art?

Sepulveda (Brown): What many call ‘culture’ is simply a shared belief and, often, aesthetic. Individual pieces of art hold little value to the whole, but the common features they share form the foundation for cultural identity. Now that we’ve reached a point of global connectivity, the exotic edges of our global experiences are being worn down and it seems that we’re all beginning to stagnate. And given the incredible frequency with which virtual experiences occur, even the most breathtaking works of art have lost their memorability.

I used to perform volunteer services for an art gallery featuring a man named Bill Walcott who can take oils and, with a level of patience I will never have, with the skill and technique of a true artisan, slowly coat the surface of a canvas with the perfect application of paint to make it indistinguishable from a photograph. And yet, no one cares. Such things have become commonplace to the point that they hold no value for the average person. I cannot tell you how many times I’ve seen people walk by his works without even the slightest pause or consideration. Which is a genuine tragedy in my eyes. A link to his work is provided below. But before you or anyone reading checks it out, please take the time to reflect on the value of art, how important it is to you and how important it should be. It’ll only take a moment and I promise you won’t regret it. <https://www.collectivevisions.com/bill-walcott>

Appendix I: Footnotes

[1] Member, World Genius Directory.

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

An Interview with Christian Sorensen on Forms of Logic and the Gods (Part Eight)

2020-07-08

***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: real; unreal; a proof; an evidence; distinguishing between moral, natural, and metaphysical philosophy; ideal reality; is the universe intelligible; the intelligibility of the universe an argument for or against a god; Socrates considered the wisest man; many great thinkers convicted, persecuted, or killed; Giordano Bruno killed; the Golden Age of Islam with the Caliphate decline and fall; Constantine; Christ’s message; the transcendental image of various religious figures; the scientific method; philosophy; Indian philosophy; East Asian philosophy; Indigenous American philosophy; Middle Eastern philosophy; Western philosophy; African philosophy; history of philosophical ideas; classical logic; syllogistic logic; modal logic; predicate logic; propositional logic; dialectic; formal reasoning and informal reasoning; mathematical logic; philosophical logic and computational logic; a non-computational logic; non-classical logics; the human mind; abductive/retroductive logic; a metaphorical inference and a literal inference; the mind; the profoundly intelligent; a logic; fundamentally impossible; fundamentally possible; the limits on the possible; love; what gods are not possible, are impossible; some basic categories of the possible; the metrics of plausibility of a god; the qualities of the categories of the possible and the plausible; interrelationships of the categories; some examples of the various categories stretched to their utmost limit; delimit the possible gods to the most plausible gods on offer in the religions of the world; the most plausible proposed by these scientists, philosophers, painters, composers, and the like; and top five gods.*

Scott Douglas Jacobsen: What is real?

Christian Sorensen: Everything “that is being,” that is to say, everything “that has existence.”

Jacobsen: What is unreal?

Sorensen: Everything that “has no” possibility “to become,” or that does “not yet exist.”

Jacobsen: What is a proof?

Sorensen: It is the “obligation” that a certain “thing,” has to provide “sufficient justification,” with respect to “itself.”

Jacobsen: What is an evidence?

Sorensen: It is the “content” of a “knowledge,” of which it is possible to affirm with “certainty” of its “validity,” since it is “indisputably” manifested, and therefore does not admit “further discussion.”

Jacobsen: Why the distinguishing between moral, natural, and metaphysical philosophy?

Sorensen: Because they are “degrees” of increasing “levels and dimensions,” within the philosophy, in this way the “moral” refers to the “assessment” of behaviors anthropologically speaking,

which is a part of “nature,” and “metaphysics” in turn, is a “remaining distinction,” and therefore refers to everything that’s “extra-natural.”

Jacobsen: If we have an ideal reality, and if we derive from the ideal reality as some delimit, we have individual purposes if we self-actualize to some degree. Real and non-survival-based purposes intelligible and important to the individual. We can reverse the logic of this: From the individual derived from the ideal reality who has an individual purpose as a reflection of this more absolute reality, the reflection, the reflected individual as such, should imply the idea of agency or purpose reflected, in part as it is partial in the individual reflection, in the ideal reality. Does this ideal reality have a purpose? If so, how? If not, why not? What is the trajectory or directionality of the purpose of the ideal reality’s reflections, where the ideal reality exists a-temporally and, thus, has a purpose insofar as it would have a crystallized, dare I say eternal and unchanging, purpose?

Sorensen: There is “no continuity” between “ideal reality” and “individual reality,” since they are realities that belong to two completely “different dimensions,” and therefore it is “not possible” to refer to them, in a “comparative” and “analogical” manner, nor even in a “participatory” way. “Purpose” is the “outcome” of an “intellectual operation” that “is a reflection,” and which in turn is “a property” of temporal, material, and individual reality. The “ideal reality,” does not have “this property,” as well as it “does not have any other,” since all the properties, operations and possible results derived from it, are circumscribed in the “dimension of having,” which it is in itself “an imperfection,” and because “this reality” is supposedly “perfect,” then strictly speaking “it does have nothing.” Furthermore, “reflection” and therefore the “purpose” derived from it, “are secondarily” an imperfection in an “intellectual” sense, due to the fact that they are what I will name as “of procedural” nature, for supposing a “process of thought” or “reasoning.” In consequence, regarding the “ideal reality,” it can be affirmed that it is what I will denominate as “pure intelligence,” which ultimately means that it is “not actualisable,” since the “movement” is not present within it.

Jacobsen: Why is the universe intelligible?

Sorensen: Because “intelligence” is “universal.”

Jacobsen: Is the intelligibility of the universe an argument for or against a god?

Sorensen: Sometimes I feel that “god is absurd,” so in that sense it would not be an argument in favor of a god.

Jacobsen: Why was Socrates considered the wisest man?

Sorensen: Since “Socrates” accomplished to “distinguish” and “separate” the “knowledge” from “truth,” in the sense of attributing “a content” to the first, and placing the second as “an ideal” of the being, at the same time that was able “to relativize” the concept of “certainty.”

Jacobsen: Why are many great thinkers convicted, persecuted, or killed?

Sorensen: Because the “great thinkers,” when denouncing the “error disguised as truth,” are seen “as sub-versives” since they “sub-vert” the order in the states of things, because “a change” is demanded regarding it, and this causes that “control mechanisms” lose their effectiveness, and therefore the “growth of autonomy” as an outcome, is seen as something “chaotic and bad.”

Jacobsen: Why was Giordano Bruno killed?

Sorensen: “Giordano Bruno,” was accused of “heresy,” by the “Catholic Inquisition,” and sentenced to death. He proposed a “cosmological theory,” which sustains that “the universe,” would be made up of an “infinite number of worlds,” and “theologically” proposed a particular form of “pantheism.”

Jacobsen: Why did the Golden Age of Islam with the Caliphate decline and fall?

Sorensen: The “Golden Age” of Islam or “Islamic Rebirth,” declined after the “Mongolian invasion” devastated the “Arab world” to such an extent, that “Arab science” could never regain its “former splendor.”

Jacobsen: Why did Constantine co-opt Christian for imperial and oppressor-dominator purposes?

Sorensen: Constantine used them to “gain political support,” especially in the “eastern territories,” where he aspired to become emperor of the east and also because he desired to reunify the empire.

Jacobsen: How has Christ’s message been diluted over time, even by the most gentle and well-meaning of ordinary, hardworking, and decent people?

Sorensen: The original message “of Christ,” was “revolutionary and idealistic,” because it was addressed to “the poor,” and since it aimed “to correct” the defects of the “Jewish religion,” especially in the sense of making it more “inclusive or universal,” and “libertarian.” However, over time, it has been “bad used” as an “exchange currency,” that is at the service of the “political and economic” powers, “to exploit” the poorest and the spiritually underprivileged.

Jacobsen: What is a human being?

Sorensen: It is a “rational substance” in a “material body.”

Jacobsen: How does this definition differ from the transcendental image of various religious figures?

Sorensen: In the sense that it “has not” been “created” by anyone, and “even less” has some kind of “divine breath.”

Jacobsen: How has the scientific method evolved over time and come out of the philosophical traditions as an extant branch of philosophy? That is, Newton, Witten, and Einstein all did/do a form of philosophy.

Sorensen: Rather I believe, that the “scientific method,” is a “branch of another trunk,” therefore I do not think that it has evolved from philosophy. The fact that there is an “historical contingency” between the appearance of the particular sciences, their method and philosophy, “does not” necessarily implies, that there is a “gnoseological” unity and evolution between them. Similarly, the “kind of philosophy” that these scientists and others have attempted to do, “is quite poor” with respect to their “epistemological foundations.”

Jacobsen: When should individuals be skeptical of the claims in philosophy now? Things simply untenable within the philosophical canon – once respectful, now scorned.

Sorensen: The fact of sustaining, that what “philosophy” previously said about “science,” was “respected” before, but “no longer,” and to maintain that what it can now says, is “unacceptable,” implies a “significant problem,” since this shows a “mental confusion,” because “two

things” are taken as if they were “identical,” when actually they “are different,” and also exhibits “a pre-judice” due to “doctoral ignorance” or in some cases because of “resounding ignorance.” Therefore, it must be noticed, that “empirical” or “particular science” is completely different from “philosophical science” regarding its nature, method, and results. On the other hand, there is an “epistemological” area, that since it is common to both types “of sciences,” consequently allows “philosophy,” to pronounce on current “science.” Nevertheless, the same can not be said, in relation to the “methodological or empirical” assessment of scientific knowledge, since if in this area “philosophy” were to pronounce in some sense, it would be regardless of any context, something “unacceptable.”

Jacobsen: What defines Indian philosophy?

Sorensen: Known also as “darsan philosophy,” represents “an integration” of “philosophical traditions” and “religious doctrines,” typical of that region which includes concepts such as dharma, karma and samsara.

Jacobsen: What defines East Asian philosophy?

Sorensen: It is a “philosophy,” that starts from a “religious assumption,” which considers that all “natural phenomena” are a response to the “sins committed” by the “human being.” It “integrates three orientations”: that of Lao Tse, Confucius and Buddhism, which respectively emphasize virtue and harmony with the universe, the relationships between human beings, and self-knowledge regarding one’s own and internal god.

Jacobsen: What defines Indigenous American philosophy? Bill Sidis focused a lot on the Native Americans. In fact, he had some important insights and ideas developed from them.

Sorensen: It is a “philosophy,” that “symbolically” represents “reality,” through all its “expressions,” its “wisdom” and the way it “interacts” with nature. Within it, there are “two principles,” that interact with each other: that of “reciprocity,” and that of “know to be.” The first, refers to the “fact of giving,” as a form of respect, and in the same magnitude, as “mother earth” gives them, while the second, is related to the fact of “not feeling nature has owners,” and to learn to live as “being part of nature,” therefore the latter is what allows in practice, to carry out the first one of them.

Jacobsen: What defines Middle Eastern philosophy?

Sorensen: In my opinion, what defines it, is the “secret path” of “Kabbalah” knowledge.

23. Jacobsen: What defines Western philosophy?

ensen: What defines it, is the “love of wisdom,” through the “path of reason,” using as a means the “capacity for amazement,” and by pursuing the “useless” as an end.

Jacobsen: What defines African philosophy?

Sorensen: It is an “ethno-philosophy,” that is represented by “critical thoughts” about the “reality experiences,” which various African peoples have developed, as a “specific cultural” expression, and that presumably as such, cannot be “applicable and accessible,” to all the peoples and cultures of the world.

25. Jacobsen: How do men’s history of philosophical ideas differ from women’s history of philosophical ideas?

Sorensen: As 1 and 0 respectively.

Jacobsen: What is classical logic?

Sorensen: It is also known as “standard logic,” and it can be said of it, that is a “formal system,” that respects “the principles” of non-contradiction, excluded third party, explosion and monotonicity of the implication.

Jacobsen: What is syllogistic logic?

Sorensen: It is a form of “inductive and deductive” reasoning,” consisting of “two propositions” as premises, and a “conclusion,” being the latter a necessarily deductive inference from the other two.

Jacobsen: What is modal logic?

Sorensen: It is a “formal system,” that tries to capture the “deductive behavior” of a group of “modal operators,” which in turn are “expressions” that qualify the truth of the judgments.

Jacobsen: What is predicate logic?

Sorensen: It is a “formal system,” designed to analyze “inference” in first-order languages, that in turn are “formal languages,” and which have a superior “expressive power,” than that of propositional logic.

Jacobsen: What is propositional logic?

Sorensen: Also known as “zero order logic,” is a “formal system,” represented by “simple elements” denominated “propositions,” and by “logical constants” named “logical connectives,” that allow to “represent operations” regarding the formers, and to perform “inferences,” in order to determine their semantic truth or falsity.

Jacobsen: What is dialectic? Would this differ much from a trialectic, or a quadralectic?

Sorensen: I would define it as a type of logic, that “opposes two contradictory” terms, in order to extract a “synthesis” of both, that later becomes a “first term,” in response to which an other opposite term emerges again, and so on. I think that regarding a “trialectic or quadralectic,” it differs “profoundly,” since although these last do not exist, if I could imagine them, they would be similar to entering into another “logical dimension,” where necessarily and because of “their constellations,” it should be necessary “to abolish” all the existing “logical principles,” and propose other alternatives, which at least until now, has not been achieved by nobody.

Jacobsen: What is formal reasoning? What is informal reasoning?

Sorensen: “Formal reasoning,” is one that seeks to “solve problems,” and “draw conclusions,” by establishing the “necessary logical and causal” connections between the facts. “Informal reasoning,” differs from the previous, since tries “to overcome” the limitations of it, when pretending to take into account linguistic, contextual, pragmatic and epistemic factors, in order to arrive to inference argumentations” or to “decision-makings.”

Jacobsen: What is mathematical logic?

Sorensen: It consists of a “formal and symbolic” study of logic, and of “its application,” regarding some areas of mathematics and science.

Jacobsen: How do these differ from philosophical logic and computational logic?

Sorensen: “Philosophical logic” differs from these, because it is capable “of developing” extensions and alternatives, to traditional logic, as is the case that regards “non-classical” logic. In the case of “computational logic,” it is actually the same “mathematical logic” applied in the context of computational science.

Jacobsen: Is there such a thing as a non-computational logic?

Sorensen: I think it is possible, but out of the context of a “binary logic.”

Jacobsen: What are non-classical logics?

Sorensen: It is an “alternative logic” and a “formal system,” that aims to “differ significantly” from classical logic, by introducing extensions, deviations and variations of the last.

Jacobsen: If we take some of these ideas, people behind them, schools of thoughts, and the various derivations therefrom, then we come to some interesting tentative conclusions within the empirical evidence from the cognitive neurosciences and from individual experience of the various schools of logic practiced by their respective logicians. We can see the general architecture, operations, and outputs of the human brain in the human organism. We know individual logicians can conduct all these forms of logic in terms of the formal and informal operations. If we see this structure, and if we see these individuals performing all different manner of operations, then we can see the generalized functionality of the human mind in spite of caloric, computational, speed, memory, and comprehensive factorial limitations. The question: Why is the human mind so general, so profound, while so flawed and so obviously crummy?

Sorensen: Because this, is what ultimately allows “diversity,” and the implementation of “a comparative” criterion within it, which in turn enables the “structural and structuring” mobility “of mind,” regarding a “material” sense, and in relation to its “cognitive processes.”

Jacobsen: What is abductive/retroductive logic?

Sorensen: It is a form of “reasoning,” that from “the description” of a fact or a phenomenon, tries to arrive to an “hypothesis,” which pretends to explain “its reasons,” by means of “the premises” obtained.

Jacobsen: What is a metaphorical inference? What is a literal inference?

Sorensen: Respectively, is “to deduce” a concept or reality, “different” from the original concept or reality, but maintaining a “relationship or similarity” with it. Is “to deduce” a concept or reality, with “identical” signification or meaning, regarding “the original” concept and reality.

Jacobsen: What makes the mind material and non-material in some sense?

Sorensen: The fact of being “human beings.”

Jacobsen: What makes the profoundly intelligent more likely to incorporate an intuitive grasp of more of these logics in simultaneity than the others?

Sorensen: Due to the fact that “their brains,” compared to the rest, “neuro-anatomically,” exhibit a much broader and more complex “synaptic arborization.”

Jacobsen: How does a logic tolerate inconsistency and apparent impossibility?

Sorensen: In my opinion, by “tolerating ambiguity,” and “refraining” from passing “judgments,” until the inconsistency and apparent impossibility “are dissipated.”

Jacobsen: What is fundamentally impossible?

Sorensen: To “resurrect” or “revive.”

Jacobsen: What is fundamentally possible?

Sorensen: Everything that is “metaphysically” admissible.

Jacobsen: What are the limits on the possible?

Sorensen: Those who are imposed by “existence.”

Jacobsen: Is love logical?

Sorensen: Yes, as long as “the couple” has “artificial intelligence.”

Jacobsen: Speaking of the real and unreal, proofs and evidences, etc., William Paley wrote the 1802 book arguing for a god of Christianity as one evidenced by the natural world for ‘proof’ of a designing intelligence, a watchmaker, of the world. The book was entitled *Natural Theology or Evidences of the Existence and Attributes of the Deity*. “Evidences” and “Attributes” of a “Deity,” his god likely intervened in the world, so Theity would have been better. Anyhow! He looked at the evidence of observation of the natural world without much in the manner of formal experimentation and then reasoned from human design of objects to divine design of living things. Then this was a way to look at attributes of the “Deity.” In modern North American culture, there is a common notion, “God is Love,” or, “Love is God.” It’s an inane colloquialism without much content other than an American hipster talking about feeling “good vibes.” “God is love” is “good vibes” without the illicit substances involved in the sub-culture. Popular debaters with relevant qualifications in philosophy and theology, e.g., William Lane Craig, lay out a consistent and steady stream of variations on five themes of arguments for God: the cosmological argument, the kalam cosmological argument, the moral argument, the teleological argument, and the ontological argument. These either assume certain traits of the Christian God and then move to provide reasons for asserted characteristics of the god, argue for an impersonal god and then to a personal god for the reasonable faith of the Christian in the Christian God, or simply rely on personal thinking or personal experience (religious experience, e.g., “Witness of the Holy Spirit in my life”) to be sufficient, to the Craigs of the popular and public intellectual world, proof or evidence of God or enough to close the gap to make a “Reasonable Faith.” Personally, none of these seem, at root, particularly powerful or compelling arguments – though, maybe, intriguing and provocative proposals – in getting to the philosophical bedrock of the situation. There was a recent cultural counter response, too, as seen in largely 18-35-year-old White men, European heritage men, or Caucasian men. Much of this “New Atheism” arose in the midst of the last 15 years or so, as a branch of atheism, or a flavour of atheism, with Militant Atheism and Firebrand Atheism as its two heads, where Professor Daniel Dennett, Dr. Sam Harris, Dr. Richard Dawkins, and the late Christopher Hitchens were the main figureheads with others including David Silverman, Ayaan Hirsi Ali, the late Professor Victor J. Stenger, Jerry Coyne, and P.Z. Myers. Most freethought community members do not identify with Firebrand Atheism, Militant Atheism, or New Atheism to be clear. It rose in the 2000s and fell in the 2010s with an assumption of many religious people as idiots; all the while, many highly intelligent religious believers exist and work, debate, and research in the world if they bothered to look and engage more seriously, substantively, and directly, with them or, at least, with their work. However, I do not see much in the way of first principles thinking about a god, whether possible or plausible. Let’s explore some of this a bit, to take a Devil’s ‘advocate’ view – so to oppositionally speak, the possible

gods and the plausible gods on offer in the world of hypothesis. To get these out of the way, and sorry if there is some indirect overlap with prior interviews here, what gods are not possible, are impossible, as a natural result of scientific developments or as a product of a priori considerations?

Sorensen: If anyone were “to wonder” what is “the most” perfect, infinite, eternal and self-subsisting idea that “could be imagined,” it would be difficult “to answer,” something other than the “idea of god.” In this sense, it could at least be affirmed that “the greatest idea imaginable” by anyone, is the one “of god,” and therefore in turn, it may be determined that “god exists,” at least as “an idea within anyone’s mind.” Something very different, would be beyond “an emotional need,” to supposed that god’s ontological existence is “rationally demonstrable.” Following this reasoning, it may be said, that until now, “all the arguments” regarding this purpose, from the most logically and simple, till the more sophisticated metaphysically and scientifically speaking ones, have been “an absolute failure,” since in their whole, “are attached” to “an argumentative fallacy denominator,” due to the fact of being “invariable tautological explanations,” where “what is explained,” is identical to “what is trying to be explained.” So far, this “type of knowledge,” would “not be accessible,” if it were not only by “way of faith,” and for this reason, would necessarily exist “a dichotomy,” that forces regardless of whether it’s considered a “valid path or not,” in assuming it as an “irrational option” or as a “supra-rational” alternative, which is not more than “a neologism,” since in strict order, the latter “lacks absolutely of any significance.” From my point of view, I think that god’s ontological existence, is “a legitimate problem,” because the “admissibility” of “a response” would be possible, as long as the concept of “mathematical infinity,” is developed and is complemented with that of “metaphysical time and present.”

Jacobsen: What would you consider some basic categories of the possible when thinking of a god?

Sorensen: Those of “infinity” and “eternity.”

Jacobsen: The plausible sits atop the possible apart, on the other side of the partition of the, implausible, once the impossible is dealt with there. We will be dealing only with the implausible here only insofar as this is implied via the plausibility of a god. What would be some of the metrics of plausibility of a god?

Sorensen: In my opinion, the only “plausibility metric” of god is that of “causality,” which “in itself” seems to me, to be “poor and weak,” as a metric “of anything,” while I believe that “any other metric” on the plausibility of god, would “also be so.” In this sense, I think that the “only criterion” to examine “god’s plausibility,” should be that “of negation,” through what god “does not has” and “does not is.”

Jacobsen: What differentiates the qualities of the categories of the possible and the plausible here in regards to the considerations of the gods?

Sorensen: If “any quality” in order “to exist,” necessarily must do it “while being in something,” since “by itself” it wouldn’t be possible, and at the same time I affirm of god, a “category” which is that of “negation,” because its “having is nothing,” then it could be assumed regarding “their differentiations,” that “no-quality” may be as such and under no possible aspect “participable.”

Jacobsen: Following from the previous question, what inter-relates the categories?

Sorensen: “Ontologically” speaking, there would “be nothing” that “inter-relates” these categories, since they are not “distinguishable” nor “delimitable” Nevertheless, from “a logical” perspective, the “self-subsistence” as a “background” could be able to do so, at the same time that through a sort “of game,” in which they are simultaneously “shown and hidden,” allows them to “stand out” as “figures,” as they get lost within the “self-subsistence.

Jacobsen: If we stretch the possibilities of the categories of the possible gods, to make this more conceptually colorful, what would be some examples of the various categories stretched to their utmost limit with some representative gods?

Sorensen: Besides “infinity and eternity,” and no longer “as qualities,” but as “self-subsisting” properties in themselves, I consider they would be the categories of goodness, justice, parenthood, substance and reason.

Jacobsen: If we delimit the possible gods to the most plausible gods on offer in the religions of the world, what ones seem the most plausible?

Sorensen: Adonai.

Jacobsen: If we delimit the possible gods to the most plausible gods as proposed in various forms by the thousand or so greatest minds in the history of humanity, what ones seem the most plausible proposed by these scientists, philosophers, painters, composers, and the like? Of course, there will be some overlap between the set of religious gods and the religious historical geniuses’ gods. The third set would be simply an individuated historical genius’s god.

Sorensen: If I could “integrate,” all the forms of god, proposed outside of religion in a single sentence, I would define it as a “universal intellectual substance.”

Jacobsen: To you, if a god exists, let’s take top five gods, what ones seem the most plausible to you?

Sorensen: As a “universal reason,” as “Sefirot” and the tree of life, a “watch-maker” god, a “totemic” figure, and the “demiurge.”

Appendix I: Footnotes

[1] Independent Philosopher.

[2] Individual Publication Date: July 8, 2020: <http://www.in-sightjournal.com/sorensen-eight>;
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An Interview with Arturo Escorza Pedraza on Background, America, Mexico, and Intelligence (Part One)

2020-07-08

Arturo Escorza Pedraza scored 154 (S.D.15) on WIT and is a member of the World Genius Directory. He is an MSPE member of the International Society for Philosophical Enquiry. He discusses: the nature of the relationship between the historical ownership of land of Mexicans and outright annexation by Americans for the formation of modern America, the peoples' (Native American, Mexican, etc.) descendants of the land stolen and the mostly European Christian individuals who annexed the land, and the modern incarnation of American leadership in the Trump Administration; an extended self or a sense of the family legacy; heart for this homeland; the family background; the memories of domestic violence; an absent father; the experience with peers and schoolmates as a child and an adolescent; seeing things differently; ethnic slurs; the purpose of intelligence tests; a healthy perspective; high intelligence discovered; the geniuses of the past have either been mocked, vilified, and condemned if not killed, or praised, flattered, platformed, and revered; the greatest geniuses in history; a genius from a profoundly intelligent person; societies treated women polymaths and women geniuses; some work experiences and educational certifications; hobbies; more important aspects of the idea of the gifted and geniuses; the tropes and stereotypes in American film about individuals with Mexican heritage; the core identity of Mexican culture; the gender role of men in Mexico; the gender role of women in Mexico; some social and political views; some of the sociopolitical discourse out of this singular dimensionality of thought; widely considered bright social and political commentators who are simply poseurs, even idiots, regardless of certifications and pedigree of qualifications; thoughts on the God concept or gods idea; atheists portrayed and treated in societies, e.g., Mexico or America; science; me of the tests taken and scores earned (with standard deviations); the range of the scores; and ethical philosophy.

Scott Douglas Jacobsen: When you were growing up, what were some of the prominent family stories being told over time?

Arturo Escorza Pedraza: There are a couple of them: The first is that I owe my name to a boy who died hit by a car at age 12: my mother's brother. She decided to pay tribute to him, a gifted boy with a talent for drawing, and who at an early age helped his father organize newspaper shipments throughout Mexico.

The second and perhaps more important was the notion that Spanish blood ran through our veins, from my mother's side, anecdotally and without any document confirming it. I grew up longing for that distant and vilified homeland by most Mexicans. That forbidden love cost me many blows, insults, and ostracization throughout my life. Later, I dedicated many years of my life to my family tree and confirmed those anecdotes from both my mother's and father's sides.

Jacobsen: What is the nature of the relationship between the historical ownership of land of Mexicans and outright annexation by Americans for the formation of modern America, the peoples' (Native American, Mexican, etc.) descendants of the land stolen and the mostly European Christian individuals who annexed the land, and the modern incarnation of American leadership in the Trump Administration? How are these tensions playing out in real time?

Escorza: To speak of the history of Mexico is to speak of a succession of misfortune after misfortune, sometimes by external causes but most of it by internal causes. Mexico has blamed Spain and the United States for its underdevelopment for almost two centuries, especially now with the populist who serves as the president of Mexico, without accepting any historical responsibilities.

European colonization and its consequences were different in each region, depending on the Imperial power that sponsored it.

The black legend against Spanish colonization is repeated to the point of satiety from elementary education in Mexico, but what is certain is that, as early as the year 1500, Queen Isabella the Catholic prohibited enslaving indigenous people and orders to give them back the land they before owned and if their work is to be used, they should be paid a fair wage; in 1503 she ordered mixed marriages to be encouraged “which are legitimate and recommended because the Indians are free vassals of the Spanish Crown”. In 1512, Ferdinand II the Laws of Burgos, in which it was reiterated that the natives were free and legitimate owners of houses and estates, and their rights and obligations were detailed as subjects of the Crown.

For three centuries, Spain built cities, the first colleges, and universities in the New World for indigenous people, hospitals, and convents.

All these laws, debates, rights and considerations before nations considered uncivilized, were a very unique case for the 16th century, obviously, not something that other powers, such as England, France or Belgium, would emulate.

The United States learned the British Empire’s way and after its independence, continued to conquer and subdue other nations.

The Mexican-American War confronted the powerful American army against the weak and poorly armed Mexican irregular army, (based on the practice of the levy).

During the Mexican-American War, the Mexican Liberal Party advocated in Congress to continue the war until the invader was expelled, however, their true plans were for the United States to annex the whole territory, as the only effective way to convert to Mexico in a developed country.

On January 29, 1848, four months after the Mexican defeat, the Mexican Liberal Party, ruling at the time, offered a banquet to the Commanding General of the occupation forces, Winfield Scott and his staff, in a former Augustinian convent on the outskirts of Mexico City, in the national park “Desierto de los Leones”.

Among the many toasts that took place, Francisco Suarez Iriarte, president of the Municipal Assembly, toasted the triumph of American arms, and Minister Miguel Lerdo de Tejada asked for the entire annexation of the country and for English to become the official language.

This was not in the plans of the United States. A part of the American politicians was inclined by the total annexation of Mexico, but another part, among which was the 7th vice-president of the United States, John Caldwell Calhoun, the idea was terrible: “The great misfortunes of Spanish America are to be traced to the fatal error of placing these colored races on an equality with the white race...”

In the end, it was decided only to annex the northern part of the country, with very little population density.

Nicholas Trist, the American diplomat, sent by the United States to sign the Guadalupe Hidalgo Treaty that stripped Mexico of more than half of its territory, later commented in a letter “My feeling of shame as an American was far stronger than the Mexicans’ could be.” Regarding the treaty.

In that treaty it was specified that the Mexican inhabitants of the annexed areas could obtain American nationality, however, between 1929 and 1936, between 400 thousand and 2 million Mexican-Americans descendants of those Mexicans “crossed by the border”, born in the United States were “voluntarily repatriated” to Mexico, amid racist feelings and the notion that they had something to do with the Great Depression of 1929 and the same old song “they take our jobs”.

The United States has made tremendous advances in civil rights in recent decades, not without opposition from the more conservative sectors, and it would be foolish to deny the improvement in relations between different ethnic groups, and the opportunities associated, despite many retrograde minds anchored in the 19th century.

I agree with many of President Trump’s policies, with others, don’t.

It doesn’t matter how the United States acquired the territories that belonged to Mexico in the 19th century, now we are in the 21st century and countries need borders. Also, if those territories were part of Mexico until today, they would surely be sterile deserts ruled by narco mafias and corruption, just like the rest of the country, so it’s not worth crying for what was lost without turning to see what is being lost now.

Mexico has to stop putting its economic hopes in the money that migrants send, both legal and illegal, and to fix its institutions and laws taking full responsibility.

While it’s true that the good and cheap labor of Mexican migrants is important for the type of capitalist economy that the United States has, there is no country that can accept an unlimited number of migrants, and not because they “take the jobs of Americans” (If there were no American employers offering low-paying jobs to illegal migrants, I assure you, there would be no illegal migrants.)

However, I think that addressing the issue could be more practical and simple, without the hasty generalization fallacy suggesting that all those born in a given country are criminals, and without inciting racism against people whose virtues or vices are not codified in their skin color.

I also agree that all people should comply with the laws, regardless of their skin color, and I also believe that the American laws are impartial and that with each new case the jurisprudence is updated.

But unlike Mr. Trump, I am more of practical thinking than a symbolist.

Jacobsen: Have these stories helped provide a sense of an extended self or a sense of the family legacy?

Escorza: They have. I always considered myself a citizen of an ethereal homeland that no longer exists, but only in my mind and heart. A homeland that I try to revive through the intangible musical notes of its centuries-old cathedrals. Absolutely not compatible with modern mariachi bands or music of praise to drug traffickers.

Jacobsen: What is in your heart for this homeland?

Escorza: It is my personal and romantic representation of the perfect nation, forged on the basis

of all virtues and without flaws. It's a utopian homeland that never existed in any present or past place, although it has many features of the Mexican viceregal past it's basically almost the opposite of what modern Mexico represents. That's why I say that it only exists in my mind and in my heart.

Jacobsen: What was the family background, e.g., geography, culture, language, and religion or lack thereof?

Escorza: My parents were born in Mexico City, and I have two siblings, I was the youngest of them, (13 years younger than my brother and 11 younger than my sister).

A dysfunctional family, where domestic violence and fear were the daily bread.

My father was the founder and CEO of a medium-sized pipes, valves, and fittings firm. He was a gifted man, with an eidetic memory that could remember all the streets, names, and details of each place he visited only once. He only finished High-School, but he offered consultation to engineers on the design of facilities.

My father's alcoholism, my brother's envy towards me, shaped much of what I am (and also what I'm not) in this life.

My father was a fervent enemy of religion, but in the last years of his life, it was just the opposite: He went to religious services every Sunday and sang praise and prayers at the top of his lungs.

My mother has been the only support, the only protection, and understanding that I have always had in my life. A religious-but-not-fanatic woman who believed that an atheistic son would condemn her to hell but who is now a critic of the religious institution thanks to me.

Jacobsen: Do the memories of domestic violence still impact you?

Escorza: That's right, in fact, it is one of the reasons why I migrated from my country to Russia. Although it is true that physical violence was only against my mother on behalf of my father, psychological violence was against everyone, and when my father died, my brother was the continuator of that psychological violence, against my mother and me especially.

I have many painful memories of my worst enemy, my brother, but among all the pain, I practice what I call the "reverse revenge". If people were bad with me, I have to be twice as good with them and I must not repeat the hate pattern with the people around me.

And if I can't be good to my brother, because I haven't healed yet, at least I'm far from him.

Jacobsen: How does an absent father in the sense of "no one's home" with an alcoholic father impact a son? How does the other side of the coin – the alcoholic self of the father – impact you?

Escorza: In fact, in the first years of my life, my father was absent. He had another family to which he dedicated all his time and money. For us, all the bad things. When he came home, my whole being trembled with fear, and I didn't know what to speak or what to answer. All I wanted was him to leave as soon as possible.

Over the years, he changed a little and became more accessible, and he came to profess great respect and love for me, which I also reciprocated, and I know I was his favorite son because I never reproached him for anything or I never dared to judge him.

Jacobsen: How was the experience with peers and schoolmates as a child and an adolescent?

Escorza: I was always very bullied, beaten, for being different, for my strange way of seeing life, and even for my complexion.

I even suffered harassment and even insults from teachers during elementary and junior high school.

In childhood and adolescence, I liked the company of people much older than me.

I even asked my mother to be homeschooled, and years later in High School, I asked her to be allowed to study at distance, so I could get my certificate based on exams and studying on my own, but since all this came out of the standards imposed by my father, I had to continue to endure harassment and the slow pace of teachers and classmates.

Jacobsen: How did they ‘harass and beat’ you for seeing things differently?

Escorza: I loved studying, I loved learning new things, I hated wasting my time (to this day) without doing something useful or without learning something new. An anecdote comes to mind that is an example of the kind of things I was bullied for:

I was 9 years old when I began fourth grade. My new teacher was a lovely old lady whom all the children loved. She was some months away from her retirement and her “lessons” were nothing more than anecdotes about her life, how she loved her grandsons, about the soap operas she watched and how she was skilled knitting with crochet.

I felt disappointed, I felt that I was wasting my time and not learning anything. All my classmates were happy, not needing books or exams.

Many times I had the audacity to face her and ask her: “Mrs. Theresa, when are we going to have real lessons? and the sweet old lady would change her lovely face and turn the crowd against me: “These are precious lessons too, but Arturo thinks they’re not, so let’s please him: everyone, take a blank sheet, we’re having a surprise exam.”

You can imagine the face of my schoolmates and how scared I was because I knew what would happen to me after school. Yes, that day my schoolmates beat me again, and the next day, when the teacher appeared with the results of our surprise test and everyone failed except me, they beat me even harder.

Jacobsen: Were there ethnic slurs hurled based on the skin color? How alive are these issues to this day?

Escorza: They but in the opposite way.

My family tree let me know that my father and mother’s family were wealthy Spanish landowners and landlords and slave owners during the 16th and 18th centuries. They were not noble but followed the royal tradition of marrying between members of related families to preserve wealth within the family. Several centuries of identical surnames changing places and generations.

This minority ethnic group is called historically in Mexico “Criollo” (creole), and my family descends from them. In my whole school, I was the only “creole”, among mestizo children.

They made fun of my skin, my wavy and somewhat blond hair, my broad forehead (they thought it was baldness), but everything worsened when as part of a school project, we had to represent the conquest of the Aztec Empire. One of my favorite books, which I read with no little effort, but had a glossary of disused words from the 16th century, was Bernal Díaz del Castillo’s “True

History of the Conquest of New Spain”, which we had at home. I used to read enraptured the adventures of Hernán Cortés and other conquerors.

So, the day came to give roles and since my grades were the highest in the class, they gave me the role of “the high priest”, but I wanted to be Hernán Cortés because he was my hero.

And the teachers listed for me the reasons why I shouldn’t choose Cortés: “He was evil!” “He was a genocide!” “It’s a greater honor to play the high priest” ... no argument made me change my mind.

I was born for that role! My maternal family was descended from one of the conquerors who arrived with Cortés! don Diego de Pedraza, although at that time neither I nor my family knew it.

Nothing mattered, they decided that I would be the Aztec high priest and that was the end of our conversation.

My classmates heard the whole discussion and until the end of my time in elementary school, they called me: “gachupin” (despective slur against the Spanish), “malinche” (one of the worst insults against anyone in Mexico, semantically meaning: “traitor”. It’s the name of a very talented woman given to Hernán Cortés who served as a translator as she spoke Maya, Nahuatl, and quickly learned Spanish, but the Mexicans equate her with Judas’ betrayal) and many more names, for defending Hernán Cortés and my Iberian heritage.

Jacobsen: What is the purpose of intelligence tests to you?

Escorza: They are one more attempt to translate into numbers what makes us human and differentiates us from other human beings on this earth.

Jacobsen: Does this make them interesting while not everything as a healthy perspective?

Escorza: I recognize the importance of tests and their correlation with people’s abilities, but I also know of many people who base their happiness or sadness on the scores they obtain on such tests.

Jacobsen: When was high intelligence discovered for you?

Escorza: When I was 9 months old, I already had a respectable repertoire of single words for any kid of my age, and around that time my mother watched “The Exorcist”, so her reaction when I began to speak my first words was to cross herself and to pray some prayer. She thought that it was the devil’s work! “no child speaks at such an early age”.

When I was three, I learned to read by myself, and one year later I began attending kindergarten. We had at home a new encyclopedia – comics style – about the adventures of a scientist called Professor Hubertus and his shape-shifting android Proteus. At the end of each volume, there were definitions of every single scientific term. That was the first time I had contact with physics, strong AI, rockets, and computers.

At the age of 5, something that would change my life forever happened.

One day to my kindergarten came a small group of people that I never saw before, with puzzles and began asking questions, and playing games. I don’t remember a lot, but what I do remember is that several days later the principal of the kindergarten called my mother. I wanted to talk to my parents next week. My father failed to attend, as he was very distant at that time, having time only for his mistress and her sons.

It was early in the morning when my mother entered the principal's office, someone was waiting for her. She was welcomed by the principal and a man who introduced himself as a psychologist sent by the Secretariat of Public Education. "During the last days, we have conducted a series of tests with children to determine their level of intelligence (...) Congratulations Ma'am, your son is exceptionally gifted, it's the highest IQ ever found in this kindergarten". "He's a very special child, please love him, understand him, and protect him. He will need to be enrolled in a school for gifted children. We're giving you a closed envelope with all this information so you can find the best school for him, and, for the kid's sake, don't let him know that he is gifted, it would be prejudicial for him."

Finally, in adolescence, my mother told me about this matter.

Jacobsen: When you think of the ways in which the geniuses of the past 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.

Escorza: Most people fear the unknown, and despise the different. Most people defend the most deeply rooted traditions, passed down from father to son, even the most illogical, and irrational, and consider anyone who proposes a new way of doing things as an aggressor, a heretic, an anti-patriot that has to be destroyed. Intelligence is a powerful weapon against the status quo and injustice.

Jacobsen: Who seem like the greatest geniuses in history to you?

Escorza: Since I was 8 years old, I started reading the volumes of the encyclopedia "Colossi of History"

I remember reading in ecstasy about the life of Leonardo da Vinci, his many talents, so much that, like any child says "I want to be a fireman", "I want to be an astronaut", I repeated, "I want to be like Leonardo da Vinci" and that has been one of the purposes of my life and of my studies, to this day.

Albert Einstein changed the way we understand the Universe, so, to me, he's one of the greatest too, Nikola Tesla is also one of my favorites, and another one, from my country, is the nun Juana Ines de la Cruz from the 17th century: polymath, poet, dramatist, philosopher, composer, mathematician, owner of the largest library in the New Spain, the first feminist who suffered threats of the Holy Inquisition for her intelligence and work, which finally made her give away her library and her musical instruments and die of a typhus epidemic at age 46, nursing her sisters, the nuns of the Convent of St Jerome in Mexico City.

Jacobsen: What differentiates a genius from a profoundly intelligent person?

Escorza: Both would be similar to two race cars, however, one of them running on the roads and the other inside a garage.

A genius is one whose mind and ideas allow him to address problems in an alternative way, out of the box, and those ideas create changes.

Jacobsen: How have societies treated women polymaths and women geniuses? One obvious case is Hypatia.

Escorza: In most times, in the countries of Judeo-Christian tradition with a religious majority,

they have been censored and relegated to the background.

The independent woman is insulted and vilified, the intelligent woman is feared. The gift of superior intelligence in a woman is not seen as something divine, but as influenced by the devil.

Jacobsen: What have been some work experiences and educational certifications for you?

Escorza: I am a person who suffers from several phobias, the most important: agoraphobia and telephone phobia, which are a perfect ingredient to ruin anyone's career and that's why I have been working on my own for years.

I studied at the National Conservatory of Music in Mexico, and 3 years ago I also studied at the National School of Anthropology and History of Mexico.

At 19 I became the youngest tenor of the Choir of the Symphonic Orchestra of the State of Mexico, and at 22, the youngest tenor and Petty Officer in the Choir of the Navy of Mexico, after more than 300 tenors who auditioned in 5 years.

Jacobsen: What are your hobbies?

Escorza: Listen to baroque music, especially French and Italian. I like to create 3D illustrations and learn languages. Although it is true that now I consider myself less active and bitter, in 2009 I learned Romanian in 2 months on my own and this helped me to communicate without problems during my visit to Romania and now, I'm learning modern Hebrew.

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?

Escorza: Something that strikes me most is that in my native country (Mexico), the idea is only seen as a subject of American films and not as a reality of the country, only a very short time ago. That same representation in the movies is what shapes people's expectations of gifted and great people: strange people, sometimes unbearable, who know everything without even studying it, without knowing that behind each great idea there are thousands of hours of dedication, tears of blood, bullying. Some cultures will call them gifts from God, others, monstrosities against the goodness of God.

Jacobsen: What are the tropes and stereotypes in American film about individuals with Mexican heritage?

Escorza: Always the same: mindless, noisy people, without the capacity for deep feelings but lovers of partying and illegality. A caste born for manual labor, gardening, working the fields, servants, housekeepers. And even worse, are always represented as a monolithic ethnic group without differences. On my visits to other countries, when people know where I come from, they think that "You don't look Mexican" is a compliment. Rather I don't look like the stereotype they have in their minds.

Jacobsen: What is the core identity of Mexican culture?

Escorza: Victimism, a fake alternative national history, and the celebration of the notion of "we almost made it".

Mexican official history celebrates losses and losers, names cities and states after them, and removes the names of great people from history books.

Jacobsen: What is the gender role of men in Mexico?

Escorza: Mexican culture is based on male chauvinism (what we call in Spanish “machismo”). The man has to be tough, womanizer, aggressive, anything short of that makes you an effeminate, a capital sin for Mexican machos.

Something similar to Dmitry Belyayev’s domesticated foxes experiment occurs with the Mexican male population, but in the opposite direction: each generation is more aggressive than the previous one.

Jacobsen: What is the gender role of women in Mexico?

Escorza: To submit to the will their fathers, brothers, boyfriends, or husbands. To be a good wife, to bear the husband, no matter how bad or unfaithful he is, that “he’s finally a man they are like that” and to stay at home.

Something terrible happens, in the face of the alarming numbers of women murdered every year, each case that makes it to the news unleashes comments by both men and women alike accusing the woman of her own death: “well deserved”, “she asked for it”, “If she had been in her house and not in the club, she would not have been murdered”

Jacobsen: What are some social and political views for you? Why hold them?

Escorza: I note with dismay that most people around the world is divided into the old “left” and “right”. I am not married to any ideologies and I consider them very harmful and belonging to other outdated times in human history.

I am also against the meddling of religion in state affairs, they should be well away from each other.

I am against the caste division of people, I find the color classification of people and systematic discrimination due to religions or sexual preferences unbearable.

I am against dictatorships and autocratic regimes with eternal leaders or leaders dividing the people into “good” and “bad”, “ours” and “not ours”, “with us” and “against us”.

The basis of everything should be: Everyone should be happy, feel protected, useful, with the same opportunities, within the law. Do not live in poverty or persecution.

Jacobsen: What can get some of the sociopolitical discourse out of this singular dimensionality of thought?

Escorza: The logical analysis of the premises. Be critical of all information, not believe in anything, or anyone unconditionally.

Jacobsen: Who are widely considered bright social and political commentators who are simply poseurs, even idiots, regardless of certifications and pedigree of qualifications?

Escorza: I am somewhat disconnected from that topic. For own mental health. The number of logical fallacies used by each commentator, each candidate, each politician in different countries, makes me feel that we now live in the world described by George Orwell in “Nineteen Eighty-Four”. Truth, history, common sense no longer have a meaning, but only what the party decides to give it.

Jacobsen: Any thoughts on the God concept or gods idea and philosophy, theology, and religion?

Escorza: In ancient times, the shaman was the healer, the one who had contact with spirits from other dimensions, the one who offered the first explanation of the phenomena of nature.

Religion was institutionalized and was the first that, based on its moral conception, dictated laws of coexistence, food consumption, cleanliness.

Today, many religions serve their own monetary interests, and large numbers of parishioners zealously pursue rituals, but not the main teachings. For many people, it is essential to light a candle on certain days, say the same prayer 100 times or whip their backs in a procession, instead of the really important thing, which in most religions is the same: “Love your neighbor as you love yourself”.

I am more inspired by someone who feeds the poor and showers the dirty, than someone who candles the churches or knows by heart all the verses of any given holy book.

On the other hand, as an atheist, since I was 11 years old, I consider that religion has a very important role to play in the modern world. While the reasonable man conducts himself on the basis of morality, empathy and goodness, a large number of people who believe in gods, try to behave morally and empathic, only because of the fear they have of a deity or the desire to be rewarded by it, so, without that fear, it seems to me that the world would be an even more dangerous and difficult place to live in.

The concept of God is the simplest wildcard response of many people to absolutely everything we do not know, and this eliminates the need to look further, so it seems obsolete to me.

For me, I would turn all the beautiful religious buildings into philosophical and scientific temples, to eradicate all kinds of superstitions from people’s minds, to teach them to think for themselves, logically, and I’d also use them as a beautiful setting for musical concerts.

Jacobsen: Typically, how are atheists portrayed and treated in societies, e.g., Mexico or America?

Escorza: As misfits. How can one not believe in God? “if it were not for him we would not exist.”

Jacobsen: How much does science play into the worldview for you?

Escorza: Science is the best tool we have to try to reach the truth. It has taken us out of caves, has made us build cities, navigate the seas, has lengthened our life expectancy and has opened a hole in Plato’s cave, to see beyond. I have great respect for science, and I marvel at every little or great new discovery.

Jacobsen: What have been some of the tests taken and scores earned (with standard deviations) for you?

Escorza: The one they did to me at 5 years old, although I don’t know the score.

During the treatment of a terrible depression that almost cost me my life, a psychiatrist gave me the WAIS test, 13 years ago, when I was 25 years old. My result was 160 sd-15.

Jacobsen: What is the range of the scores for you? The scores earned on alternative intelligence tests tend to produce a wide smattering of data points rather than clusters, typically.

Escorza: In alternative tests without time limits, from different test creators on the internet, I have obtained scores close to that of 13 years ago and others in the range of 150-154 and in some

cases, up to 124. In many cases it depends on I am not a native speaker of English and that some nuances of the language are unknown to me.

Jacobsen: What ethical philosophy makes some sense, even the most workable sense to you?

Escorza: As an atheist that I am, and without having concrete evidence of a life after this, I consider death the end of everything, which is why it's not worth living life in hardship, in penance, in suffering, waiting for the reward of an eternal life of happiness and absence of pain and suffering. So, a mixture of hedonism and the Golden Mean would be my ethical philosophy.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: July 8, 2020: <http://www.in-sightjournal.com/pedraza-one>;
Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-issues/>.

An Interview with Byunghyun Ban (반병현) on Background, and Intelligence Testing & High-IQ Societies

2020-07-15

Byunghyun Ban (반병현) is a 27-year-old South Korean with a Master's Degree in Bio and Brain Engineering and works as the CTO & CBO of Imagination Garden Inc. with certifications as a Psychological Counselor (first-class) and Trauma Counselor (first-class). He is a member of League of Perfect Scorers (silver), ISI Society, Intertel, and the Glia Society. He can be founded on https://www.researchgate.net/profile/Byunghyun_Ban. His publications in Korean are “코딩하는 공익”, 세창출판사 (2020), “공학자의 지혜묵상”, BOOKK(2020), “실전 민사소송법”, BOOKK(2020), and “법대로 합시다”, 지식과감성(2016). He discusses: background; high-IQ community; socializing; intelligence tests and societies; and hope for the high-IQ communities.

Scott Douglas Jacobsen: What is the personal and educational story as a gifted person and actualizing some of the talents?

Byunghyun Jeremy Ban: Thanks for giving me a chance to recall my old memories. When I was very young, I already know that I could learn anything quite easier than others.

Korean education system is a competition among all high school students around the nation. My percentile score was around 99.97% so I finally realized my intelligence level at my age 15, quite objectively. I tried my best to develop my ability. I read a lot of books to acquire other people's experiences and their lessons.

At 17, I entered Gyeongsangbuk-do Science Gifted Education Center with highest score, to learn university-level science education. Those experiences widened my sights. I skipped the last grade curriculum of highschool to enter KAIST, Korea Advanced Institute of Science and Technology. I got both bachelor's and master's degree at KAIST.

I had a lot of experiences related to my talents. Well, I want to summarize my stories in one sentence.

“Absorb as many lessons as possible. Always keep your mind developing.”

Jacobsen: How did you become involved in the high-IQ community, whether tests or social associations with other bright people?

Ban: I just sent a copy of my IQ Test Certificate with payment via Paypal. That's all I needed to be a member of high-IQ community.

Jacobsen: What do you consider some of the positives and negatives of becoming a part of the high-IQ communities and finding like-gifted people?

Ban: It has one positive thing. High-IQ communities provide certificates of membership, which looks very cool. I could not find any other positive things. Some societies are just puzzle clubs. If someone is looking for a real network of gifted people, I recommend entering Mensa or Intertel. They holds offline conferences and publishes journals.

Jacobsen: What intelligence tests and societies, mainstream and alternative, seem the most reliable to you?

Ban: Actually, I trust Korean SAT (College Scholastic Ability Test) and its mock exam. Their scores are highly standardized among 600,000 candidates. Also I trust WAIS and WISC most. I don't trust any other IQ tests.

Also I think some High-IQ societies which require statistically meaningless scores are not reliable.

Jacobsen: What do you hope the high-IQ communities accomplish as they move into the future?

Ban: I hope High-IQ communities provide some intellectual contributions to the world. For example, I hope the societies to publish an open-access scientific journal which is indexed as SCIE or SCOPUS, and discount the publication fee for community members. This is the most simple way to collect geniuses and contribute intellectual works. PeerJ Group has a similar model. They request the membership fee to the authors. Once become a member of PeerJ group, it's free to publish additional works without publication fee.

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

Ban: Thanks you too. It was quite interesting.

Appendix I: Footnotes

[1] Member, Intertel; Member, Glia Society; Member, ISI- Society; Member, League of Perfect Scorers (Silver).

[2] Individual Publication Date: July 15, 2020: <http://www.in-sightjournal.com/ban>; Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-issues/>.

Ask Two Geniuses: Conversation with Christian Sorensen and Erik Haereid on Paradox, Thinking About the World, Substantive Reality Statements, and Other Options (Part Two)

2020-07-15

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. 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-R. He is an expert in philosophy. Both scores on a standard deviation of 15. A sigma of ~ 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, 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, Erik Haereid, and myself.

Scott Douglas Jacobsen: Okay, so, we've covered some of the more foundational concepts for philosophy setting forth some of the foundations for the ideas in a lot of other fields of interest and research, etc. I want to focus more on paradox here. Are there others forms of -dox given a different prefix than para- providing a novel or, at least intriguing notion of the logically surface inexplicable or apparently nonsensical while containing some deeper truth about the nature of reality? Christian, you focused on "deep meaning and the effect it causes are logical"; Erik, you honed in on the 'perceptually unexplained...logical self-contradiction' that invites further critical examination. Also on this idea of paradox, is this a unified sense of inviting further critical examination to come to the deeper logical consistency and meaning?

Christian Sorensen: On purpose of the idea of paradox, I think that within syllogistically thinking, although it is possible to make a distinction between logical validity and truth, an imprecision regarding the latter, appears evidently when it's understood as an indicator of internal consistency, within propositional reasoning. In turn, if the truth is associated to the consistence of its meaning, then I will conclude that what occurs, is what I am going to denominate as a linguistic break. Meaning in relation to reasoning, in my opinion, necessarily refers to the language and to its structure, and therefore, to an intrinsic and invariable fact, which I will name as the barrier of meaning, since internally splits the symbolic character of language, by not allowing the existence of any communication within the symbol as such, nor between the symbols among them, when they make up a linguistic chain. Consequently along the reasoning process, if it is not possible strictly speaking, to find out any sort of unity of meaning, which necessarily leads to a degree of inconsistency, then it would not be plausible to relate logic with truth, in no sense and regardless of the matter of the judgment.

Erik Haereid: Orthodox, maybe, in the sense that one is a true believer (It's not novel, though). Paradoxes are true beyond its rational discrepancy. It's based on intuition, feelings, multiple meanings, semantics. One could maybe say that an orthodox is sure about what he or she believes in, although the belief is irrational; not yet proven rationally. God may exist, but the only way to know is through irrational channels, like emotional divine experiences. So, rationally we

don't know. Maybe God exists. Irrationally many knows that God exists. You could replace "God" by any unproved phenomena.

To your other question: This must be linked to our continuous search for truth, i.e. the search for a logical reality. This is our mind map. We project sensory experiences and categorize it based on different patterns and our reason, and all this reveals itself as what we know as "thoughts". But the mind is only a projection; our map of reality. Our goal is to improve this map, as in an eternal and continuous process. This process will never end as a mind map, and this is my assumption, because it will never be able to contain the power of definition; what started it all. Since the mind map is rational per se, it will not be able to imagine an irrational beginning (for example, that we do not grasp black holes in the Universe; it literally becomes a mental black hole). And since the beginning is necessarily irrational (my assumption), we will never be able to understand everything in the sense that we can imagine it. A possible and logical explanation for an imaginary end is thus that our (common, collective) consciousness culminates towards zero as we approach a rational explanation of everything; to understand everything is the same as to understand nothing. Sense is thus only a journey, a tool, as part of a wider and different sense; beyond. The more we understand the less we need to be conscious, since consciousness is an aid to understand and not a goal in itself (my premise). What is then the point with human rationality? We don't know. It's inside the black hole; the well of irrationality including unrevealed rationality. Evolving is a drive, and paradoxes are among the motivating phenomena.

In this sense, we cannot understand everything until we understand nothing. And this is in itself a paradox.

In this light, we can regard paradoxes as small hints about our common final outcome, and thus about what we are able to understand and not; a kind of "god's" hints. And perhaps this is the answer, and so that the exploration of paradoxes must be about the boundary cases between the rational and the irrational, on the boundary between before and just after the beginning, and before and just after the end. We will never be able to understand paradoxes as anything else than just this, and thus they create a profound respect, not for what we do not know, but for what we can never know.

Jacobsen: On the possible and the impossible, in a binary or Aristotelian system of thinking, the idea of that which can exist and that which cannot exist become the only two states, while in more pluralistic logics the gradations of existence mean degrees of certainty in terms of existence with existence and non-existence or the possible and the impossible as degrees of the possible and degrees of the impossible or an interpretive sense, i.e., the possible or the impossible in particular contexts or interpretations of the status of the possible and impossible. What form of thinking – binary or multinary – seems to best reflect the nature of the real world?

Sorensen: I think that the thought that best reflects the nature of the real world, is dialectic, since in my opinion, duality and contraposition are its best represented properties. In this way, binary as counterpart, in terms of being or not being, and of possibility or impossibility, doesn't capture the fact which regards to the becoming of the real. In other words, that the latest is not completely encrypted, neither in one or the other, but rather in the coexistence of both. Therefore when a certain thing is being, there is something in it, that at the same time is ceasing to be, to the extent that if the former is occurring, due to a condition of possibility, then the latest, will occur graces to a contrary condition, who will prevent its being, by withdrawing part of it.

Haereid: It's quite obvious that the multinary form of thinking reflects the real world best. But I

would say both. Every possible way of establishing rationality in mind is proper. We calculate degrees of certainty all the time, all life, intuitively. Developing these procedures into conscious rational methods, e.g. math, statistics, is a part of being aware of these our internal traits, and enhance them. To calculate possibilities for events and entities are one way of getting closer to a rational experienced truth, like in weather forecast. The mind map is getting better. But this does not exclude the 1/0's; possible or not. In my view, defining something as impossible is focusing on what we see as possible. We are not able to implement everything at the same time.

Jacobsen: Following from the aforementioned question, would this make existence and non-existence, the potential and the actual, determinate or more indeterminate in terms of statements one can make about them? In that, the world would be statistical, rather than not, in terms of the substantive statements one can make about reality.

Sorensen: Since from my point of view, reality would be intrinsically contradictory and conflicted... The aforementioned could lead to an ultimate consequence, which implies that reality in some way and degree is respectively ungraspable and unreal. Therefore it's presumable that the real as such, it's going to be probabilistic but not statistical, since there will always be a part, respecting to its existence, of which in either sense, nothing could be pronounced at all.

Haereid: Reality is what we experience it as; sense, perceive, feel, think. Thoughts are maps, and in a deductive and inductive approach to understand the world rationally, it reduces the gap between thoughts (approximations of reality) and reality using rational tools (like statistics). But this mental creation could be, and probably are, only a small bit of reality. Experiencing something that fits our thought map is not the same as revealing reality as it is. Making qualified assumptions, based on statistics or some other tools, is part of our inborn mental capacity. The world we reveal in the sense of being conscious, is statistical. The world we don't know yet, or never will get to know, is not statistical. If we think something could happen, calculate a probability between 0 and 1 to measure degrees of possible occurrences, its still just a thought; a map over reality. It could lead us to bits of reality, but not define it. To reveal the deterministic bits of reality, the rational part of it, does not prove that some parts of reality is not irrational or indeterministic. It's like science and falsification; you can prove rationality or rational truth forever without knowing if there is one black swan among all the white ones. It's like being imprisoned in a house without windows and never see anything else than what's inside that house. We are all rational beings, and we live in that house. We assume that there is a world outside, but no one can tell if its rational or irrational, if its deterministic or not.

Jacobsen: Does 1 plus 1 always equal 2? If so, why? If not, why not?

Sorensen: No, since sometimes 1 plus 1 equals 1, if it's known how to count to 3.

Haereid: I stick with the arithmetic one. $1+1=2$ given a set of rules and axioms; annihilation, symmetry and the Peano axiom. It means that you can show it mathematically using some basic principles. For instance, 1 is 0 and one unit, defined "one" or "1". The next unit is 1 and another unit, and that we define as "2" or "two". And so on. Through some obvious rules about how numbers behave in an addition (annihilation and symmetry), we gain $1+1=2$.

Jacobsen: Any other options than determinism and indeterminism?

Sorensen: Yes, pseudo-indeterminism.

Haereid: What does it mean that everything is predetermined? That someone / something has

decided that (my assumption). The formulas must have a beginning. And for them to have a beginning, they must be created by a power of definition. The defining power is necessarily irrational; outside the explicable and predictable. If this can be explained, then it will always have an inexplicable start, no matter where we start the process of understanding it all.

If we claim that “there is no start”, no creator of it all, then this is irrational, and thus beyond our comprehension. For us to be able to understand it all, there must be a start or something beyond (my assumption). But for it to be a start, it must be a start that we cannot fathom. Every comprehensible beginning is always a continuation of something we do not understand.

This explanatory model necessarily consists of both an indeterministic start and a wholly or partly deterministic continuation. All the things we then do not understand can be possible to understand, i.e. deterministic but not yet understood by us, or they can be impossible to understand, i.e. a component of the irrational and indeterministic beginning.

Reality in this mindset becomes a mixture of deterministic and indeterministic as long as we cannot understand it rationally. It is one thing to claim that God exists, quite another to say that you believe in God. The first is wrong because we do not know, the second is right because you know.

Appendix I: Footnotes

[1] **Christian Sorensen** 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 15, 2020: <http://www.in-sightjournal.com/haereid-sorensen-two>; Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/in-sight-issues/>.

An Interview with Arturo Escorza Pedraza on Community, Discipline, High-IQ, and Societies (Part Two)

2020-07-22

Arturo Escorza Pedraza scored 154 (S.D.15) on WIT and is a member of the World Genius Directory. He is an MSPE member of the International Society for Philosophical Enquiry. He discusses: community; high-IQ societies; the International Society for Philosophical Inquiry; Mensa International; the World Genius Directory; Paul Cooijmans; Dr. Evangelos Katsioulis; how the gifted can find community; the strengths of the high-IQ communities; the positives and the negatives of a high-IQ society; IQ score; the purposes of high-IQ societies in the early 21st century; ignorance and herd mentality; alternative intelligence tests; alternative intelligence tests that seem the most rigorous at the highest ranges – 4 to 6 sigma; independent test makers; Paul Cooijmans's tests and Jason Betts's tests; ways in which the gifted and talented can socialize and find others with similar gifts and interests other than high-IQ societies; good signs of an extraordinarily intelligent mind; how are the gifted and talented treated in Mexican and American societies; the 'fittest'; North America; Canada; nations' foundational crimes; left-right battle in the States; things missing in some of the high-IQ societies; how to fill the gaps of what is missing; higher intelligence; deity; some of the most talented people; Cooijmans and Katsioulis; Pletcher, Close, and Hanon; a) humility and b) building character & discipline; non-tangible skills; a positive correlation, not a causation-relationship, between higher intelligence and atheism & liberalism.

Scott Douglas Jacobsen: Let's talk about community. What defines a community?

Arturo Escorza Pedraza: It's defined by belonging to the same social group, with the same interests or the same problems.

Jacobsen: What high-IQ societies seem the most reliable to you?

Pedraza: International Society for Philosophical Inquiry, Mensa, the societies of the World Intelligence Network (WIN) of Dr. Evangelos Katsioulis, especially those that accept people in a higher percentile, World Genius Directory, and the societies of Paul Cooijmans seem to me most reliable.

Jacobsen: What stands out about the International Society for Philosophical Inquiry?

Pedraza: It's the 99.9% oldest society in the world, founded in 1974 and the third-highest IQ, after Mensa and Intertel, and my personal favorite, the one I recommend the most among which I'm a member because it has many aspects that make it different from others.

It offers the opportunity to advance and to become officers and serve in executive or leadership positions where they can benefit ISPE while enriching our own experiences.

There are 8 ranks in ISPE: The first is the one that is acquired when admitted to society, there are 6 more that are accessible through the system of incentives and rewards, which promotes participation in the society, as well as personal achievements, which are also taken into account to advance in rank.

The last rank is designated by ISPE based on someone's personal achievements and the contributions to ISPE and is voted among all those with the right to vote. This is a democratic society in which we also vote in internal elections.

Also, It promotes the health and longevity of its members.

Another of the most notable aspects of society is the Telicom magazine for members, in which any member can send material to publish, and a professional team of editing and proofreading will make it a reality.

I myself have had the opportunity to publish on several occasions some of my fiction stories, and 3D art that I create (in fact it gave me the opportunity to design the cover of the April-June 2020 volume). If you publish in Telicom, you can have a courtesy printed copy sent to your house, the quality is great and it's my favorite magazine.

The society has a Ning group as well as a Facebook one for members. I've never had to read ad hominem attacks, the participants are highly civilized people from many different corners of the world and from religious and political beliefs.

Jacobsen: What stands out about Mensa International?

Pedraza: It is the oldest high IQ society in the world and although its cut-off is lower than that of ISPE, it is the most famous, because some of the most brilliant minds of the 20th century were counted among its members, such as Isaac Asimov, and Buckminster Fuller.

Jacobsen: What stands out about the World Genius Directory?

Pedraza: Dr. Jason Betts tries to keep WGD free of cheaters, scrupulously verifying the identity of those who want to belong to the directory, and he's actively participating.

Another thing I like is the Genius of the Year award: Everyone in the directory can vote for anyone whose achievements and efforts promoting global genius deserve to be the winner. The winner is sent the trophy by mail to their country. Every year there are three awards: Genius of the Year America, Asia, and Europe.

It's the most important yearly award given among high IQ societies, and that other societies have emulated. Many winners have attracted the spotlight and the attention of international media and that has been a turning point in their lives.

Jacobsen: What stands out about the societies of Paul Cooijmans, e.g., the Giga Society, the Glia Society, etc.?

Pedraza: Mr. Paul Cooijmans is a legend among IQ societies. His IQ tests are also legendary, creative, difficult. The quality of his norms is that of a very high standard.

Jacobsen: What stands out about the societies of Dr. Evangelos Katsioulis, etc.?

Pedraza: Among the people that I admire the most is Dr. Katsioulis. Such a brilliant mind, of a polymath, that it only happens once in many generations. A magnificent mind that honors his ancestors, the Greek philosophers.

Dr. Katsioulis has made access to IQ societies accessible to many people around the world through online tests, with standards from renowned authors, as well as the well-known standardized test scores.

Jacobsen: How can the gifted find community in high-IQ societies?

Pedraza: People who "populate" high-intellect societies are omnigenous, of all types, and with very varied tastes. Science, art, history, religion, hobbies. Many of these societies have specific interest groups.

Jacobsen: Do you think this speaks to one of the strengths high-IQ communities in their variety? So, there's something for many different types of people.

Pedraza: Yes and no, because variety can exist without anything relevant in itself. But at the level of these societies that variety is of another level. I have always liked the phrase: "If you are the smartest in the room, then you are in the wrong room."

Jacobsen: What are the positives and the negatives of a high-IQ society?

Pedraza: There are always two types of people, both in high-intellect societies and elsewhere: humble, kind, respectful people, from whom much can be learned, and presumptuous, narcissistic, aggressive people, from whom one can also learn a lot, but in a different way. In my case, I hate confrontations and bullies.

The positive thing for me is that it has helped my self-esteem, by finding people similar to me, with the same values, respectful of the others' ideas, who don't seek to be right by force of screaming ad hominem attacks.

I have managed to express my ideas and publish part of what I write.

The negative, which of course does not overshadow all the positive, has been seeing how many people believe that their arguments are valid only based on the IQ score they have.

Jacobsen: Why do they resort to shouting down by the boom box of their IQ score?

Pedraza: A high IQ is not a guarantee of logical thinking. There are many people who make extensive use of logical fallacies to argue.

Jacobsen: What seem like the purposes of high-IQ societies in the early 21st century?

Pedraza: This era in which we live, where all the knowledge of humanity is available to anyone with an internet connection, even in the palm of their hand, seems to me more obscurantist than the Middle Ages themselves.

People no longer believe in the truth but on the basis of who says it, regardless of whether their arguments are valid or not, in the same way as one who doesn't question a holy book as a dogma of faith.

The inquisition still exists, except that before there were some monks in a dark monastery judging you and now there are millions of people who will make your life impossible if your opinion is different from theirs.

In a large number of Western countries, anti-intellectualism is at its peak, and the dumbing down of societies is advancing by leaps and bounds, the belief in pseudo-sciences, in conspiracy theories (and, for example, the reaction of many people around the world before the COVID is a good example).

Ignorance is not harmless, it's expensive and dangerous. In my country, medical workers, have been lynched and ambulances and hospitals have been destroyed because someone reads on Facebook that the health system was the one infecting people with COVID to steal the synovial fluid from their knees to sell it.

It's there that high IQ societies should be useful as leaders of opinion, to help stop that process towards obscurantism.

We should be able to inspire others, to think, to create, to doubt every piece of information that

falls into our hands, not to think without acting, and fight for freedom of expression.

I dream of the day when countries are governed by philosophers, by people with values and many neurons.

Although, of course, many great intellects in societies prefer mind games and tests only.

Jacobsen: Canadian writer Margaret Atwood said, “Stupidity is the same as evil if you judge by the results.” Does this encapsulate much of the current context and the aforementioned sentiment?

Pedraza: So it seems to me. I fear ignorance and herd mentality more than many other things.

Jacobsen: What seem like decent alternative intelligence tests for individuals to take now?

Pedraza: I really like the tests by Paul Cooijmans, Jason Betts, and Ronald K. Hoeflin (although all the answers have been disclosed online from the latter’s tests, so that would be the only problem).

Jacobsen: Any particular alternative intelligence tests that seem the most rigorous at the highest ranges – 4 to 6 sigma?

Pedraza: Ronald Hoeflin’s Mega, and Titan tests, Paul Cooijman’s Isis, and Nemesis tests. Jason Betts’ Asterix, Mathema, and Zen tests.

Jacobsen: What independent test makers seem more serious than others?

Pedraza: Paul Cooijmans, and Jason Betts, for me. I am not saying that there are not others just as serious and scrupulous, it’s just that I have not tried tests of all the creators.

Jacobsen: What stand out about Paul Cooijmans’s tests? What stand out about Jason Betts’s tests?

Pedraza: I like them because they are not your typical Sunday newspaper test. They put your crystallized intelligence to work.

Jacobsen: Are there other ways in which the gifted and talented can socialize and find others with similar gifts and interests other than high-IQ societies?

Pedraza: For people with good social skills, there is, of course, the street, and their workplace. At many times in my life I have met people who are fantastically smart, but have never taken an IQ test, and don’t even know they exist, but, as I like to say: There are two things that you can’t hide: Cough (especially in this COVID-era), and intelligence.

Jacobsen: That’s funny. What are some good signs of an extraordinarily intelligent mind in an ordinary context? They’re brilliant and – literally – only somewhat realize it., because no outside or external source, legitimate referent, validated the hunch.

Pedraza: I can recognize special people when listening to them speak, based on their way of expressing themselves, their tastes, the subjects they master, the way they make things easier for others that would be difficult or impossible.

Jacobsen: Now, to Mexico and America, as you have noted some differences, and with a thoughtful admixture of opinions grounded in some historical references, how are the gifted and talented treated in Mexican and American societies?

Pedraza: I have never had the pleasure of living in the United States, but the impression it

makes from afar is that intelligence continues to be appreciated in the United States and there are many opportunities for highly intelligent people there. The United States has known how to attract talent from anywhere in the world and that is what keeps it as a world power.

In my country, the situation is sad, because there is a tremendous brain drain. At this time, only criminals and politicians have guaranteed a decent standard of living.

A smart person needs to emigrate so that his talent is valued. There are many cases of underrated Mexican talents in Mexico – opera singers, scientists, inventors, for example – who had to leave behind everything they had to start from scratch. Other countries that welcomed them now benefit from their talent, while Mexico insists on living under the law of the fittest and saying that nothing wrong happens.

Jacobsen: By “fittest,” do you mean the ‘fittest,’ i.e., the aforementioned “criminals and politicians”?

Pedraza: It’s correct. The most aggressive or the most corrupt. In Mexico there are two phrases that speak a lot about the country and that are repeated to the point of exhaustion by all kinds of people: “He who doesn’t scam doesn’t progress”, “life is worth nothing”. And that’s how in the last year and a half we’ve had 54 000 killed people because of the violence, not only because of drug trafficking but also because of next door criminals everywhere, plus more than 40 000 people died because of COVID.

Jacobsen: Following from the previous question, how might North America become a renewed and better attractant for a) the world’s talent and b) the world’s intellectual industriousness? No doubt, a declining stature and with many flaws, though, many noble aims, causes, and values inherited in the countries.

Pedraza: North America is a continent blessed with everything: Resources, thousands of miles of coastline to trade with the whole world, and above all, it seems to me that there are opportunities for everyone.

The United States and Canada have economic and social stability, based on the rule of law and will continue to attract magnificent talents to their lands (I’d love to live in Canada!), of that I am sure. A phenomenon like that of Elon Musk revolutionizing astronautics and automobiles would be impossible to see in my country or in most countries.

Jacobsen: You’re welcome any time. Canada is capacious. Anyone stand out from Canadian high technology or industry?

Pedraza: Thank you! I’m more an artist than anything else.

Jacobsen: Do you think nations’ foundational crimes should be answered (for)? If so, how? If not, why not?

Pedraza: As I love to study history, I know that the past cannot be judged on the basis of current morality, which is precisely an evolution that took millennia.

What does seem unacceptable to me is wanting to live the present based on the morality of past centuries.

Yes, they must be answered for. But not symbolically, but in the most practical way possible, avoiding the same mistakes and abuses and creating the conditions to avoid their recurrence.

For example: in Mexico, there was an abuse of ethnic minorities, genocide, centuries ago. The way to respond for this would be to improve the current living conditions of these minorities, instead of building monuments to the deceased indigenous people and asking for forgiveness from those monuments while depriving any living descendants of any human rights.

The same would apply to other countries. It's useless to change the words, to ban flags, to knock down monuments, without changing the way of thinking of past centuries.

Jacobsen: Any thoughts on this (as relevant to the last question's comments) left-right battle in the States?

Pedraza: History has shown us that unity is strength. The United States is a great country, which should not be divided by ideologies that harm either side. Ideologies that focus on symbols, rather than people. I am a supporter of the just mean.

Jacobsen: What do you think is missing in some of the high-IQ societies?

Pedraza: More practical application in the real world.

Jacobsen: Any idea as to how this can be done?

Pedraza: The problems that plague the world should be more important than IQ test problems.

Something that would help a lot to make the subject more visible to the world, would be to come out of the dark. Many exceptionally gifted people are afraid to show themselves to the world; many of them could inspire other people to exploit their own talents for their own benefit and that of others.

I like to talk about the parable of the chickens and the eagle.

For some reason, an eagle was born in a chicken yard, and its life was to cluck with them and eat the corn they were given, enduring the daily pecks for being different, until one day it saw another eagle flying, and then understood that it was different and that it could fly high away from that chicken yard.

The example inspires much more than anything else.

Jacobsen: Why does higher intelligence tend to correlate positively with liberal leanings and atheism in some preliminary studies in psychology?

Pedraza: A reasonable man (or woman) loves freedom and hates tyranny, and he does not need or want someone to dictate everything in his life.

As the political spectrum approaches extremes, freedoms are reduced, in pursuit of ideologies and symbols, it's no longer about people.

Likewise, most institutionalized religions prohibit, stigmatize, regulate people's lives, decide who can enter a temple and who cannot, who deserves heaven and who does not, to whom you can give your heart and to whom you shouldn't, who is an equal and who does not even deserve to be spoken to, analogously to what a tyrant would command.

Religions sell a hypothetical Creator of the Universe with the same whims and vices as human beings: love, jealousy, anger, revenge.

The last thing that humanity needs are division, confrontation, superstitions, imaginary friends, beliefs without evidence.

Coincidentally, it's my perception that in the societies of which I am a member I have noticed a large number of people more liberal than on the other side of the political spectrum, although I have also noticed a large number of believers, not only in established and traditional religions but that many of these people perceive a personal deity outside of those religions, based on their own experience.

Jacobsen: How do they conceive of this deity?

Pedraza: To some, the path of science does not seem to contradict the existence of a God, but rather brings them closer to that God; for others, he is a God who does not demand sacrifices, nor is he spiteful, but has created everything for the joy and happiness of his highest creations, humans; it does not correspond to the cultural characteristics of any existing god.

Jacobsen: Who are some of the most talented people know to you? Why them?

Pedraza: I am fascinated and grateful to be able to draw on the experiences of Mark Siegmund, Anja Jaenicke, Arthur Pletcher, Edward R. Close because, in addition to being exceptionally intelligent and talented people, they have a very big heart. A person who deserves a very special mention is Dr. Angelica Ines Partida Hanon, Mexican, she had to emigrate to Spain where she is a successful scientist with a Ph.D. in Biochemistry, Molecular Biology, and Biomedicine. I consider that she is one of the biggest losses for Mexico ever.

Other people I would like to have contact with are Paul Cooijmans and Dr. Evangelos Katsioulis.

Jacobsen: Why Cooijmans and Katsioulis? May I be connected to Pletcher, Close, and Hanon through you, please?

Pedraza: Mr. Cooijmans is a genius and eccentric, he's also a musician like me, and his music awakens in me other sensations that the music that I usually listen to does not achieve. Dr. Katsioulis is an oncologist, psychiatrist, psychologist, neurologist, nephrologist, philosopher, mathematician, screenplay writer, physicist. The man is out of this world!

I have contact with Mr. Pletcher, and Dr. Edward R. Close (recipient of "The Whiting Memorial Award 2016" together with Dr. Vernon Neppe, by the International Society for Philosophical Inquiry.).

Unfortunately, I have not had contact with Dr. Partida Hanon for many years, but I know her website: dnangelica.com.

Jacobsen: To the young, what are some important pieces of advice about a) humility and b) building character & discipline?

Pedraza: On humility, it would be worth looking at the 1990 picture "a Pale Blue Dot" or some graph showing the planetary and stellar scale.

We are nothing, we have no more value than what we give ourselves, nothing intrinsic. We are dust, not stardust, just common dust, nothing more.

Also, there is always someone smarter, or richer, or more attractive, or nicer or more talented.

It makes life a lot easier knowing that material things are to make life more enjoyable and not to live suffering for not having them.

On character and discipline: There are many things that hinder the passage through this life; by

tempering character and disciplining yourself there is more opportunity to overcome these difficulties, because, as I said before, I resist the idea that this life has to be of penance, of working for someone else or of suffering dreaming of a reward in another hypothetical life.

Jacobsen: What are non-tangible skills needing building more among the gifted and talented young than others because of the ease of some facets of life for them?

Pedraza: Many people in the high-intellect community suffer from impostor syndrome and its various manifestations.

I believed for many years that if something was difficult for me, then I was a fool and it was better to give up. Over the years, I learned to stop hearing external voices, making me doubt myself. I believed for many years that the things I obtained were by some chance of fate because I wasn't that good as to have obtained them by myself.

I also learned that no matter how smart you are, if you don't spend time training your talents, you will be like a Bugatti Veyron, but without gas and locked in a garage.

Jacobsen: Other than a positive correlation, not a causation-relationship, between higher intelligence and atheism & liberalism. What other personality traits, beliefs, even prejudices or lack thereof, seem to correlate positively (or negatively, or not at all) with high general intelligence?

Pedraza: I have noticed that there is a correlation between IQ and the number of diverse talents that a person has. The most modest intellects are usually monothematic or specialists in a single subject. The most exceptional intellects are usually polymaths. I know several people, members of the societies to which I belong, who have talents at different ends: Painters who publish scientific papers, musicians who play Marin Marais, Vivaldi, Metallica, but also teach physics at a University. Einstein himself played the violin and Leonardo da Vinci invented a musical instrument called the "viola organista".

I also see in many of the higher intellects the capacity for self-learning, and unfortunately, as a feature of many of them, the impostor syndrome.

Appendix I: Footnotes

[1] Member, World Genius Directory.

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

An Interview with Charles Peden on Background, the Societies, Genius, and Gifts (Part One)

2020-07-22

Charles Peden is a Member of the Glia Society He discusses: growing up; an extended self; the family background; experience with peers and schoolmates; the purpose of intelligence tests; high intelligence discovered; geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; some work experiences and educational certifications; the more important aspects of the idea of the gifted and geniuses; some social and political views; the God concept; science; the tests taken and scores earned; the range of the scores; scores earned on alternative intelligence tests; and ethical philosophy.

Scott Douglas Jacobsen: When you were growing up, what were some of the prominent family stories being told over time?

Charles Peden: The most memorable anecdote for me was about the town my grandmother was born and raised in called Omemee, North Dakota. That town no longer exists.

Jacobsen: Have these stories helped provide a sense of an extended self or a sense of the family legacy?

Peden: I think the idea of losing one's entire home town sticks with me because nostalgia plays such a big role in my life. My grandmother is now gone and with her was a legacy of an entire town and a different period of time. So I do feel a sense of identity that stretches back into the fog of the past and I carry forth a family legacy that stretches into the fog of the future.

Jacobsen: What was the family background, e.g., geography, culture, language, and religion or lack thereof?

Peden: I was born in the geographical center of North America: Rugby, North Dakota. I grew up in a family that speaks contemporary English (as opposed to the proto-English which is still spoken in the United Kingdom). My mother's family is Christian and of various European descendency. I was raised very religious and Catholic, but alone became atheist at 18. I then thought it was obvious that religion was mythological, but was surprised to discover how frighteningly adamant people were about believing in it. I still find that a bit puzzling.

My biological father was of Swedish descent and he grew up speaking Swedish and English. I knew virtually nothing about him until I first met him when I was 26. He is also an atheist. He played no role in my upbringing. If I understand correctly, Sweden seems to be the most atheistic country in the world. This alludes to the possibility of religiosity (or something about it) being inherited.

I apologize in advance if my comments lead to war with the speakers of proto-English. I would hate to discover that people fought and died in order to insist on an unnecessary 'u' in the word 'colour'.

Jacobsen: How were the experiences with peers and schoolmates as a child and an adolescent?

Peden: In kindergarten, I would occasionally be beaten up by my neighbourhood friends after school. Going home from school was scary. They weren't trying to kill me, but at the time it made no sense. I dealt with it by becoming a sort of class clown. This worked until 7th grade

when some girls would pick on me and make fun of me. I didn't understand why they were doing that. So my experience with school was bad. I dropped out at 16, gave it another attempt, then dropped out for the second and last time in the 11th grade.

As a side note—My high school experience is in stark contrast to Rick Rosner's.

I had two predominant friends in my school years. Both were musicians and played guitar. I am not a musician.

Jacobsen: What is the purpose of intelligence tests to you?

Peden: Intelligence tests are our crude way of measuring differences in intelligence. I think of them as evolutionarily similar to the level of campfires on the way to developing laser beams. They are important because of the significant potential of intelligence.

Jacobsen: When was high intelligence discovered for you?

Peden: I've always felt above average, but not significantly so. There were two kids about my age on the street that I grew up on who went on to become engineers. They seemed smarter than me (and likely are). There was a kid who lived across the street from me who grew up to become a nuclear physicist. Another kid whose family was friends with my family that grew up and became a brain surgeon. But high intelligence wasn't discovered until taking high-range I.Q. tests from Paul Cooijmans.

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.

Peden: I think the problem is with society's expectations of the intelligent. We expect highly intelligent people to be like Isaac Newton. When it is discovered that highly intelligent people do something like collect streetcar transfer tickets, there is a certain amount of resentment. It's like seeing someone squander millions of dollars which they inherited.

It's difficult to understand that abilities of intelligence come packaged within a visceral matrix which might be quite different from our own. So things which are satisfying and rewarding to those with higher intelligence may seem significantly unfamiliar to the experiences of others. In other words, intelligent people can seem alien.

Jacobsen: Who seem like the greatest geniuses in history to you?

Peden: From my easiest accessible memory, some of the greatest geniuses in history would include Archimedes, Leonardo da Vinci, Isaac Newton, Nikola Tesla, Albert Einstein, and Alan Turing. Those are people I consider archetypical geniuses. There are many more, of course.

Jacobsen: What differentiates a genius from a profoundly intelligent person?

Peden: To me, a genius is someone whose high intelligence is leveraged by their high industriousness. A profoundly intelligent person is not necessarily a genius without a high level of industriousness. However, a profoundly intelligent person may have the potential to become a genius in sufficiently motivational circumstances.

Although I have achieved a high enough score to qualify for the Glia Society, I do not have a high level of industriousness and don't consider myself a genius.

Jacobsen: What have been some work experiences and educational certifications for you?

Peden: I once estimated that I have had over 100 jobs. I've lost count since then as that was many jobs ago. I've done mostly blue collar, sales, and entry-level work. I once also owned a pet shampoo manufacturing business with my ex-wife.

Although I dropped out of high school, I did go on to get my G.E.D. I also discovered that I loved college, until I went to nursing school. I've dropped out of nursing school twice. Nursing is not really a science nor an art. The medical field in general synthesizes science, techniques, and ineffable experience to ply its trade. I found nursing school to be a bit of a paradigm shock similar to what I experienced when going from algebra to calculus.

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?

Peden: I had a very distorted expectation of intelligence. I thought intelligent people easily did the most intelligent things for a living. It turns out that intelligent people have to deal with visceral motivations just like everyone else. The truth is that even intelligent people can still fail at things and success takes longer than you expect even when you take into account Hofstadter's Law.

Jacobsen: What are some social and political views for you? Why hold them?

Peden: Here are some fun ones:

I think corporations should be slaves to humans, not its masters. Why hold that view? Because corporations came into existence within the successful product of a human ethical framework. The motivation of corporations is simply profits and that is monstrously insufficient guidance for the future of intelligent beings. That's like putting the animals in charge of the zookeepers.

Additionally, I think that if women do not have a right to have an abortion, then they must be considered maternal slaves in servitude of the fetus. If they DO have the right to an abortion, then women have autonomous accountability and cannot seek compensation for something of which they alone are ultimately responsible.

Of course, society's solution is to be inconsistent in a way as is convenient for women and which reduces women's accountability. I disagree with the current state of women's rights and I would prefer consistency, be it maternal slavery (with rights of compensation) or autonomous accountability (with no rights of compensation).

Jacobsen: Any thoughts on the God concept or gods idea and philosophy, theology, and religion?

Peden: I think religiosity seems to be mostly genetic. I no more understand why I am an atheist than I understand why I am a heterosexual.

Jacobsen: How much does science play into the worldview for you?

Peden: Science is too vast, convoluted, and polluted for any single human to understand. I am forced to largely rely on the credibility of others as are we all.

Jacobsen: What have been some of the tests taken and scores earned (with standard deviations) for you?

Peden: I don't have the exact information available, but my highest score was on Paul Cooijmans's Cartoons Of Shock. I think my lowest score was on Paul Cooijmans's A Paranoid's Torture (estimated scores and standard deviations provided in the next question). My memory is not that great. I do remember that I found the COLT – Two-barrelled version and The Alchemist Test to be my favourites although they were neither my highest nor lowest scores.

Jacobsen: What is the range of the scores for you? The scores earned on alternative intelligence tests tend to produce a wide smattering of data points rather than clusters, typically.

Peden: For Paul Cooijmans's tests I have scored a range from about 127 to a high of 151 with a standard deviation of 15. For tests from other sources, I have scored around the 130s and 140s.

I realize there is a sort of cluster pattern which can be derived from test scores, but I don't think that is the best way of viewing I.Q. test results.

Imagine someone is an enemy. It's not their 'typical' sticks and stones that one should be most concerned about. It's their nuclear capability that should be of primary interest.

Jacobsen: What ethical philosophy makes some sense, even the most workable sense to you?

Peden: I think the Christian Golden Rule of "treat others as you wish to be treated" is the most sensible. This seems to me to be like Kant's categorical imperative, but much easier to remember.

Appendix I: Footnotes

[1] Member, Glia Society.

[2] Individual Publication Date: July 22, 2020: <http://www.in-sightjournal.com/peden-one>;
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An Interview with Tim Roberts on Critical Thinking, Scientific Skepticism, and Education (Part Five)

2020-07-22

Tim Roberts is the Founder/Administrator of [Unsolved Problems](#). He self-describes in “[A Brief and Almost True Biography](#)” as follows: *I was definitely born lower-middle class. Britain was (and probably still is) so stratified that one’s status could be easily classified. You were only working class if you lived in Scotland or Wales, or in the north of England, or had a really physical job like dustbin-man. You were only middle class if you lived in the south, had a decent-sized house, probably with a mortgage, and at work you had to use your brain, at least a little. My mother was at the upper end of lower-middle class, my father at the lower. After suffering through the first twenty years of my life because of various deleterious genetically-acquired traits, which resulted in my being very small and very sickly, and a regular visitor to hospitals, I became almost normal in my 20s, and found work in the computer industry. I was never very good, but demand in those days was so high for anyone who knew what a computer was that I turned freelance, specializing in large IBM mainframe operating systems, and could often choose from a range of job opportunities. As far away as possible sounded good, so I went to Australia, where I met my wife, and have lived all the latter half of my life. Being inherently lazy, I discovered academia, and spent 30 years as a lecturer, at three different universities. Whether I actually managed to teach anyone anything is a matter of some debate. The maxim “publish or perish” ruled, so I spent an inordinate amount of time writing crap papers on online education, which required almost no effort. My thoughts, however, were always centred on such pretentious topics as quantum theory and consciousness and the nature of reality. These remain my over-riding interest today, some five years after retirement. I have a reliance on steroids and Shiraz, and possess an IQ the size of a small planet, because I am quite good at solving puzzles of no importance, but I have no useful real-world skills whatsoever. I used to know a few things, but I have forgotten most of them.” He discusses: skepticism, critical thinking, science, crackpots, scientific skepticism, magical thinking, education; science; what makes a crank a crank, a crackpot a crackpot, woo woo, a confidence man a confidence man, and a charlatan a charlatan; scientific skepticism; magical thinking; education; and the main forms of woo.*

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

Scott Douglas Jacobsen: For this next series of questions, I want to talk about skepticism, critical thinking, science, crackpots, scientific skepticism, magical thinking, education, and so on. A wide array of stuff building on some of the prior terse statements. To set us up, here’s a series of softball questions, what is critical thinking?

Tim Roberts: Critical thinking is the set of skills required to distinguish truth from bunkum, and to make wise choices. It is one of the two vital areas currently missing from the primary school curriculum in many western countries (the other is what it means to live in a civilized society).

The first part of critical thinking is thinking logically.

Suppose we know that George is a crow, and that all crows are black. What can we deduce? What if only some crows are black, what can we deduce then? What if George is not a crow,

what can we deduce?

Suppose we don't know whether or not all crows are black. How would we go about finding out?

Suppose someone told us that all dogs were black, or all koalas were black, or all camels were black. How would we go about discovering the truth or falsity of these claims?

How should we go about finding out if the world is round, or flat? All of these are things that can and should be taught to children aged 8 or 9.

Perhaps a year later, when children have acquired a good proficiency in English, around the ages of 9 or 10, they can learn about the meaning of words such as "rationality", and "science", and "evidence", and "proof". And also, "causation", and "correlation", and the differences between the two.

And later, at the ages of 10 or 11, they can begin to learn about how people and agencies can distort facts, and how to spot when they are doing so. And how to distinguish established facts from mere opinions. And how to view advertisements of various kinds, whether on billboards, or in print media, or online, or on TV. And how to judge the claims made in such advertising.

All of this is easy stuff. That it is not taught as a recognized part of the curriculum in primary schools is an indictment on education systems, for such skills are way, way more important than learning how to multiply two decimal numbers together, or the date when Columbus discovered America, or what the capital of Norway is, or well, almost anything, really.

So the second part of critical thinking is applying it so as to maximize advantages over disadvantages, or profits over losses, or return over investment. We all make thousands of decisions each day, from when to get out of bed, to what clothes to wear, to when and where to do the shopping, etc.

Our choices in turn depend on multiple factors, such as habit, and social norms, and peer pressure. The application of critical thinking helps to determine our actions while taking into account all of the factors in play.

It is important to note, however, that critical thinking will not necessarily alter our actions. Some examples may help to illustrate this point.

Several religions dictate strict rules as to clothing, and eating habits, etc. Even those who turn away from their religion find it extremely difficult to break these rules.

But it applies to many other environments too. Take the well-known maxim which many were brought up with, that is, to eat everything on your plate. By adulthood many people are so conditioned that this they find it a very hard habit to break.

Or the three-second rule – drop some foodstuff on the floor, and it is fine if picked up quickly. No. Once it hits the floor, it is immediately exposed to bacteria. But still, most people abide by this completely nonsensical rule, while at the same time acknowledging that it is indeed completely nonsensical.

Jacobsen: What is science?

Roberts: Science is not about test tubes, or Petri dishes, or Bunsen burners, or lab coats.

The word "science" comes from the Latin "scire", meaning "to know". That is, science is how we can know facts about the world.

We can know things by pure logic. Upon defining the integers, we can deduce with certainty that 2 times 3 is 6, and that 37 is a prime number.

Pure logic does not help us with the facts about the physical world around us, unfortunately. It does not explain Pluto, or giraffes, or income tax, or morality. Science tells us that we need to observe the real world. We then form hypotheses, or models, about why things are as they are, and how things work. These models are all valueless unless they can be proved or disproved by experiment.

Suppose we hypothesize based on some sightings that all giraffes have long necks. This can be disproved by finding one or more giraffes without long necks. As we observe more and more giraffes, we can gain more confidence in our hypothesis. We can never prove it, however, for tomorrow we may find a giraffe with a short neck.

So predictions play a really important role in science. They must be such that the more outrageous the prediction, the greater needs to be the evidence supporting it.

Jacobsen: What makes a crank a crank, a crackpot a crackpot, woo woo, a confidence man a confidence man, and a charlatan a charlatan?

Roberts: There are many advantages to living in a liberal democracy. Unfortunately, there are also some disadvantages, one of which is the encouragement of deception. Not just amongst some individuals, but also organizations, and indeed sometimes whole professions.

With regard to individuals, many could be named.

One of the most prominent and successful was Uri Geller, who was not alone in being a poor magician who became famous and rich by claiming to have supernatural powers.

There are others, more innocent, like the cousins Elsie Wright and Frances Griffiths, who provided photos of fairies living in their back garden.

I have chosen these two for illustration, amongst multiple possible examples, because they both illustrate another point, that otherwise intelligent and learned individuals do not necessarily possess the skill of critical thinking.

Uri Geller's supposed supernatural abilities were believed and promoted for several years by several renowned scientists.

The photographs of fairies were believed and promoted by no less a figure than Sir Arthur Conan Doyle, best known for being the creator of Sherlock Holmes, perhaps the fictional figure who most personifies logical thinking in the whole history of literature.

Organizations would include many who seek exposure which would otherwise not occur. For example, many who purport beliefs in various conspiracy theories; or those who purport a belief in a flat earth; or anti-vaxxers; or those who propagate that the Covid-19 virus is spread by the 5G network.

Amongst professions may be quoted not only the clichéd example of used car salesmen, but also politicians, and marketing executives, and even those in the legal profession. For example, defence lawyers who know that their clients are guilty, but yet whose oaths of office demand that they attempt to deceive juries.

There are also many cranks and crackpots, of course, who are distinguished from deliberate deceivers in that they deceive themselves as well. In this class I would include all of those who believe in astrology, and all those who believe in extra-sensory perception, and all those who believe in the literal (as opposed to metaphorical) reality of religious texts.

In a way, cranks and crackpots pose a greater threat than charlatans, since the latter recognize the truth; whereas the former will defend their beliefs to the ultimate extent.

Hence the vital need for members of society to have critical thinking skills, so that they can distinguish between truth and deception. It is extremely unfortunate that a significant percentage of the population of all countries lack these basic skills, to such an extent that western democracies may not survive, at least in their present forms, since democracies depend for their survival upon the ability of individuals to distinguish truth from falsehoods.

Jacobsen: Why is scientific skepticism always important?

Roberts: Because this is a basic tenet of critical thinking. There is an old expression that one should always have an open mind, but not so open that one's brains fall out.

Science has been extremely successful, but all theories should remain open to doubt. The more established the theory, the greater the evidence needed to overturn it. This is absolutely vital. To take the various components of extra sensory perception, such as psychokinesis and telepathy, these would be in violation of several laws of physics, so the evidence for any existence of these phenomena would need to be very strong. Currently not only is there no strong evidence, but in fact there is no credible scientific evidence whatsoever, to support the existence of these phenomena.

Jacobsen: What differentiates magical thinking from scientific thinking?

Roberts: I honestly have no idea what magical thinking means, unless it means non-rational thinking. If it is this, it should be completely disregarded, of course.

I have always been amused that those claiming to be in touch with the spirit world get messages from the dead such that they can apparently communicate that their name begins with "J", for example. Goodness. Why can't the dead person say something like "My name is Jane Alice Witherspoon, and I died in 2012, and I'd like to speak to my son Frank, please?". No. Apparently they can only communicate the letter "J", for some reason...

Or those who claim to predict the future, but never choose the right lottery numbers, because their motives are too pure.

Jacobsen: Why is education part of the solution and part of the problem?

Roberts: I don't accept that a proper education is part of the problem, except by omission from the core curriculum. Education should never be about telling a particular version of the truth. Rather, it should be about teaching people how to think for themselves, and provide them with the ability to support or reject the beliefs that are instilled in them by virtue of being members of particular groups.

Jacobsen: In your country, what are the main forms of woo?

Roberts: The same as in any other western country, I think. Belief in the tooth fairy, and Father Christmas, and ghosts, and various nonsenses such as those peddled by believers in things which are obviously false.

Jacobsen: In your country, who are the main forces for skeptical, rational, scientific thinking – a form of public activism in the form of scientific education?

Roberts: I think these are mainly led by individuals from various countries around the world, such as the late Martin Gardner, and James Randi, and Penn and Teller, and Richard Dawkins, and Daniel Dennett, and thankfully, hundreds of thousands of others whose names are far less well-known.

Appendix I: Footnotes

[1] Founder/Administrator, Unsolved Problems.

[2] Individual Publication Date: July 22, 2020: <http://www.in-sightjournal.com/roberts-five>;
Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-issues/>.

An Interview with Anthony Sepulveda on Academic Institutions, Khan Academy, and Profound Gifts (Part Four)

2020-07-22

[Anthony Sepulveda](#) scored 174 (S.D.15) on Cosmic and is a member of the World Genius Directory. He discusses: academic institutions; the academy; the standardization process; ends or colleagues who have had horror stories in relations with the university system; the tenure track system; the academy shifting; the Khan Academy; strengths and weaknesses of the Khan Academy; Khan Academy; the badge ideas; other systems of education; focus on mastery rather than completion for moving onto the next subject matter; Academia; the profoundly gifted seem so out of place and out of sync with much of society; and the profound gifts.

Scott Douglas Jacobsen: When we think of the academic institutions, a whole range of ideas come up. We've touched somewhat on this subject matter. I see them as manifesting a variety of positive and negative characteristics. They provide a formalization process for most of the population to certify various levels of acquisition of knowledge. Is this a positive or negative for you?

Anthony Sepulveda (Brown): Overall, it's positive. Education is a wonderful thing that everyone should pursue as much as they want.

Jacobsen: On the other hand, they can provide a rigidity to the search for further knowledge desired by most in the academy. In that, certain paths can get entrenched, which can slow intellectual advancement of the academy. Is this a positive or a negative for you?

Sepulveda (Brown): That is a relatively negative feature. When your goal is to iron out all the wrinkles and create a smooth increase in personal growth, you need to appreciate the impact your actions will inevitably have on the lives of others.

Jacobsen: Do you see the standardization process at the cost of radical transformation a worthwhile trade-off in the university system?

Sepulveda (Brown): That would depend on the nature of the radical transformations. Do you have any examples?

Jacobsen: Do you have any friends or colleagues who have had horror stories in relations with the university system?

Sepulveda (Brown): Of course, I know several people in college right now who've been kind enough to confirm my beliefs before I submit them to you. (Special thanks to Tango and Jess)

Jacobsen: What do you think of the tenure track system?

Sepulveda (Brown): I'm not familiar with the exact policies behind it. All I know is that it makes it significantly harder to fire ineffectual teachers. This seems like an unnecessary policy if the goal is to educate rather than to have a career in education.

Jacobsen: How is the culture of the academy shifting, in your opinion, e.g., socially, politically, and economically?

Sepulveda (Brown): It seems obvious that education isn't as valuable as it used to be (both on the micro and macro levels). It seems probable to me that it will be avoided unless it's necessary or otherwise appealing by most the general population in the future. But I can't be certain of

what will happen to it.

Jacobsen: How many points have you earned on the Khan Academy system?

Sepulveda (Brown): Not many, to be honest. I first became aware of it when I was very poor and couldn't afford regular internet access. I'd have to go to the library to use their resources for an hour and didn't get very far. Instead, I borrowed and acquired books to pursue my interests at my leisure. I should probably get back into it if I want my opinion on the subject to be valid.

Jacobsen: What are some of the strengths and weaknesses of the Khan Academy?

Sepulveda (Brown): The platform's greatest strengths are the freedom to pursue any subject of interest in your own time. Its biggest weakness is the lack of personalized assistance (tutoring)

Jacobsen: What are some of the areas of maintaining the excellence in particular subjects and styles of education for Khan Academy, e.g., Salman was always strong in mathematics and, thus, the mathematics training system is excellent in tests and in videos?

Sepulveda (Brown): That's true. Math and Science are easily the strongest branches they offer. This is likely due to customer demand, since the average student will have to go through these subjects for most of their academic lives whether they want to or not. Even Arts majors have math requirements.

And there are several other sources one could use to educate themselves in other subjects – Duolingo (Language), Code Academy (Computer Science) and even Youtube can round out just about anyone's educational needs at your speed.

Jacobsen: What do you think of the badge ideas, as if this is *Halo* or *Call of Duty*? It seems like a good Jane McGonigal attempt to gamify mathematics and education, which may, in fact, work and draw in more young people, especially young boys who have been struggling with education starting in kindergarten running all the way through graduate school.

Sepulveda (Brown): It's an interesting idea. But I feel like it'd be a more effective motivator in extracurricular subjects that wouldn't normally have any appeal. Like when you're going for the Platinum on a Playstation game, but still have a handful of challenges to achieve that you never would've attempted if they weren't necessary to achieve your goal.

Jacobsen: How could other systems of education incorporate the Khan Academy system?

Sepulveda (Brown): I'm not sure. There would have to be several significant changes to allow students the time they need to truly understand their subjects of study. The first idea that comes to mind would be to replace the traditional classroom setup with one where the students are given study material (books, videos, practice tests, etc.) to work on in their own time, schedule tutors to check their progress and assist where needed as needed and then test their knowledge in person once they've reached the point where they're comfortable with the subject. This would completely alleviate the stress that comes with trying to accomplish course work by a specific date and stop all the ineffective teachers from wasting everyone's time and money. I'll have to work on this problem some more, this could lead to some very interesting places.

Jacobsen: What do you think of its focus on mastery rather than completion for moving onto the next subject matter, so as to prevent a Swiss cheese situation moving forward for the educational path and knowledge frameworks of the young? Everyone needs to review material outside individuals with eidetic memories, who are so extraordinarily rare to make non-review not practical

for most people.

Sepulveda (Brown): It's a great requirement. In more traditional settings, you're often under a time constraint that forces you to rely heavily on short-term memory without fully understanding a subject.

Studies have shown that in as little as three days after completing a class, the average student completely forgets over 90% of what they studied. So restricting progression until one has achieved mastery would be very effective for the long-term success of those using their program.

Jacobsen: What do you hope happens to Academia?

Sepulveda (Brown): I hope that people will stop running it like a business and take the time to use their talents to benefit everyone receptive to them.

Jacobsen: How come the profoundly gifted seem so out of place and out of sync with much of society?

Sepulveda (Brown): I can't speak for others. But during my development there were a few factors that contributed to my isolation – I was very tall for my age which (coupled with my social ineptitude) made me seem intimidating to my peers (recently confirmed by a former classmate) and I've always been very vocal towards my professional superiors whenever something doesn't make sense or seems unfair or invalid. Authority doesn't mean anything to me unless it's founded on a logical process that I agree with enough to respect. Any extra demands placed upon me only results in frustration and resentment.

It seems probable that this will be the case for most others as well.

Jacobsen: Even with the profound gifts, is this more an argument for the making of adaptation to social circumstances rather than rejecting and becoming lifelong bitter with them? It can happen and can make for unpleasant individual and interpersonal circumstances for individuals.

Sepulveda (Brown): I agree, it takes a lot of patience and openness between everyone involved to get through such problems.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: July 22, 2020: <http://www.in-sightjournal.com/sepulveda-four>; Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-issues/>.

Ask Two Geniuses: Conversation with Christian Sorensen and Justin Duplantis on High-IQ Children, Being Parents, High-IQ Societies, General Intelligence Testing, and Community (Part One)

2020-07-22

***Rick Rosner** and I conduct a conversational series entitled *Ask A Genius* on a variety of subjects through In-Sight Publishing on the personal and professional website for Rick. This series with Christian and Justin builds on this idea. **Justin Duplantis** is going for his doctorate in gifted education. **Christian Sorensen** is an expert in philosophy. 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, Justin Duplantis, and myself.*

Scott Douglas Jacobsen: Justin, we've been doing a series about yourself, as a member of a solid high-IQ society with highly stringent, mainstream standards with a reasonably high cut-off to be a serious contender in bringing in people with a qualitative difference in thought rather than simply more clear and reasoned thought alone at 1-sigma or 2-sigma above the norm. Christian, we've been covering everything under the sun and, in fact, probably breaking some new ground in discussions on the wide range of topics if I may be permitted to say so. The goal in this educational series is to cover high-IQ societies in their communal standing and then the aspects of high-IQ children. Let's start on a personal note, you're both parents. How have you dealt with the parenting parts of life for yourselves insofar as you've experienced them?

Christian Sorensen: Being self-conscious at all times, so as not to repeat the mistakes that my parents made with me, although paradoxically they did not do so with my siblings. There is a phrase, that my mother had said to me in my young adulthood, remembering my childhood, and that puzzles me, because I couldn't figure out that this may have happened to her. When I was child, she often felt fear, due to my excessive intelligence, and regarding to which she also perceived herself paralyzed as mother, since actually did not know how to respond or treat me. Carried out to a more generalized plan, I consciously have tried, that this feeling would never invade my parental function. I thought that was the first step from which I had to start as father, even though I was aware that no one is born knowing how a good father should be. Therefore, I was always guided by my intuition, common sense, and following the conviction, that I was doing what seemed to me the most correct and beneficial for my daughters, in the sense of trying to make them happy. I believe, that at all times, I applied a sort of double formula, that was to give them all the affection I could, and to try to think and feel at the same time, as a father and as if I were a mother or as if I had to put myself in her place.

Justin Duplantis: I grew up unaware of my own giftedness. I was not tested in my youth and only following undergraduate school was I tested and subsequently discovered I was nearly 6 sigma from the norm. Upon attending the 2018 international gathering of the Triple Nine Society, I spoke with an individual that was involved in gifted youth. She was adamant that my boys were gifted, although she had never met them. I had my, then two and three year old, boys tested. They were both deemed gifted and joined Mensa. I want to provide them the opportunity to engage with their peers, as I was unable to experience that growing up. Additionally, they are thirsty for knowledge, so my wife and I try to quench that thirst daily.

Jacobsen: Given the established high heritability of general intelligence (as it is an established psychological construct), and as you both measured highly on tests of general intelligence, the obvious implication comes in the form of children more probable to inherit giftedness from you. Of course, we have a regression to the mean effects on both sides of the Gaussian normal distribution or bell curve. Without going into the psychometry of IQ and giftedness, what are some thoughts and feelings around parenting, and acknowledging the higher likelihood of gifted children of a gifted parent in the union?

Sorensen: This is something that has never been a topic for me, since I have the idea, although it should be empirically verified, that the intelligence comes from the mother, or that it is inherited almost completely from her. In fact at least concerning my case, this hypothesis was fulfilled, since the mother (my ex-wife) of my daughters, unlike my current wife who has an IQ above 130, has a normal-average intelligence, and I guess that for this reason my daughters aren't gifted.

Duplantis: As referenced previously, this information was presented to myself and shared by a gifted youth expert in 2018. The unknown factor for myself is how the distribution is changed when only one parent is highly gifted. My wife and I are far from peers, in that respect. Although she has never been officially tested, she would probably fall in the average range. Genetics are much more complicated than checking a box if both parents check the same one. I feel strongly that parents know their children, regardless of intelligence level. If the parent feels as though their child is exceptional, they should follow through with that instinct and have them tested. With that said, IQ is not normalized until the child is 7-11 years of age, so if tested prior, the results should be taken with a grain of salt. Additionally, many youth examinations do not accurately measure IQ past a certain sigma, but it will at least give you a rough idea where they stand. My boys, for instance, were three sigma above the norm, when tested at two and three years of age. If it seems purposeful, I will have them tested again after they turn 12.

Jacobsen: Did you notice gifted children (your own) require more differentiated and more intense forms of caretaking, or not? In that, the gifted children have been developing more on their own and, therefore, do not require as much concern, care, or general oversight. I am asking more from personal parental experience.

Sorensen: I think that gifted children, need more care and much more personalized attention than other children, since in my opinion these in a certain way, have transversal difficulties with their stability and emotional development, and therefore in some manner it could be said, that they have a disability in this sphere. For this reason, what they first need, is a lot of affection and understanding from their parents, in order that their empathy, leads to feel them close enough. In consequence can be stated, that emotional unconditionality, is one of the main issues, that revolves around concerns of gifted children lives. As a result of the latest, in my opinion, is necessary to keep in mind that happiness, depends on emotional stability, and that the aforementioned is linked to paternal unconditionality, which in turn is the essential basic confidence floor for everything else.

Duplantis: This, I believe, is more child dependent. Although gifted children all share this one characteristic and certainly share certain attributes, they are also individuals that require different needs. For instance, although both of my boys are highly gifted, they are delayed in speech and have required therapy. Delay in certain areas does not necessarily correlate with intelligence, and vice versa. Just because a child learns to speak or walk at an early age does not necessarily mean

that child is highly gifted. As for the special challenges that my wife and I face due to our boys being gifted, there are a couple that we express to a nanny, prior to hiring. Our boys want to learn and are incredibly inquisitive. They want to know the proper name for a primate and not be told “it’s a monkey”. They have also, unfortunately, mastered manipulation and sarcasm at a very young age. This can be challenging, as it can be undetectable to the layman. Once one learns to read through the cute to see the underlying deception, they are easier to interact with and bond.

Jacobsen: On the level of general discussion and knowledge in the high-IQ community, how is giftedness in children viewed on the level of specialized needs or not?

Sorensen: I think that once the emotional base is stably achieved, two other needs must be constantly met regarding knowledge, and precocity. The former refers to the fact, that their eagerness to inquire and to know, must be answered through quality contents, that should be timely accessible according to their demands. While the second, it’s related to the issue that these children, must be allowed to move freely, and to advance in relation to their own needs, towards what they feel and desire, and not in function to their chronological ages.

Duplantis: It depends upon where you reside. Although not highly advertised, Louisiana is the only state in the nation that categorizes giftedness as a special need. If a child is determined to be gifted they are required to be provided special resources by someone that is licensed in gifted education. If there is nobody that fits that criteria at their school, they are sent somewhere for that specific enrichment. My hopes is to eventually become a lobbyist and have a similar policy in place nationally.

Jacobsen: Do you think young boys and girls should enroll in Mensa International, the Triple Nine Society, etc., in order to find some like-gifted community?

Sorensen: Why not.

Duplantis: Although both of my boys qualify to be in TNS, it is an adult only social club. To my knowledge, Mensa is the only high IQ organization that actually have a youth division. As stated previously, both of my boys are members. As for do I think gifted youth should enroll? It depends. I had them admitted in hopes that they would have an opportunity to meet their peers. The area in which someone resides makes a difference. There were no other members, their age, while we lived in the New Orleans area, but after relocation to Dallas, there are over a dozen. I also found it a nice gesture to have them admitted and when they get older they do not have to worry about going through that process. They are already members. Whether they choose to continue to be so, will be their decision.

Jacobsen: Are the high-IQ societies more intended for the adult population or not?

Sorensen: Not necessarily, since these societies should be open to all, without exclusions of any kind.

Duplantis: Mensa is certainly for both, but as previously stated, the vast majority of high IQ societies are adult only.

Jacobsen: How have the communities of the high-IQ evolved over time for you?

Sorensen: From best to worst.

Duplantis: I have only been in the high IQ society world for a few years, so I am unable to speak to this.

Mensa is certainly for both, but as previously stated, the vast majority of high IQ societies are adult only.

Jacobsen: More precisely, what high-IQ societies have you joined – full listing, please? Why those?

Sorensen: In some of these Societies I am honorary member.

Isis, Profundus, Magnus, Icon, Elite, Callidus, Thinkiq, Egregius, Sidis, Myriad, Synaptic, Misty Pavillion, Space Time, Supernonova, Grand IQ, Ultima, League of Perfect Scores, Top IQ Scores, World Genius, Atlantiq, Romanian, Gentle, Brain, Spiqr, Hriq, Triple Nine, Dark Pavilion, Secret Society, Hidden Position, American, Canadian, Torr, Leviathan, Odysseus4Gifted, Hall of Sophia, League of Geniuses, Speculation, Core, Star, Indian, Capababilis and Psychic of Intuitives.

Besides Triple Nine and WGD, many of them have invited me for becoming member. Apart from the two formers, I guess that I enrolled in them, perhaps because I have an unfulfilled unconscious desire, for doing a patchwork collection, with the nice designs of their certificates, or with the fashionable labels, that they hold in their names.

Duplantis: Oh goodness. I went on a mad tear at first. I am a member of:

Triple Nine Society

Mensa

Elite High IQ Society

Profundus High IQ Society

I am also a former member of ISPE. I am certain that I am forgetting some, but that is what I can think of, at the moment. At first I joined because, why not. I now am only involved in TNS and Mensa because they are more of social clubs. They provide the greatest opportunity to meet and interact with other members. That is what I seek. I jokingly refer to TNS as my support group.

Jacobsen: Why should societies simply use mainstream tests with the highest sigma reach as the most reliable metrics to measure general intelligence rather than alternative intelligence tests?

Sorensen: Because these are the tests applied by professionals, and are the only ones scientifically endorsed. Therefore, they are universally recognized, and their results are indisputable, although they may have a certain limitation to discriminate excessively high scores, in case that these exceed the ceiling of their scales. Nevertheless the aforementioned can be remedied, and in consequence equally reliable results are possible to be achieved, through extrapolations by applying correct mathematical formulas.

Duplantis: Just with youth testing, not all tests are able to get a clear view of the precise place on the curve in which someone falls. Seeing as how my interest primarily falls in the category of socialization, I would much prefer to be a member of an organization that has members that are closest to my sigma. This will allow for greater relatability. Mensa is a mixed bag of 2+ sigma, but is weighted heavily in the 2 range. Although I enjoy the youth division, I find myself leaning more towards TNS for my personal connections and interactions.

Jacobsen: Do you think the profit motive is an issue with the dozens and dozens of paralyzed, defunct, and active while limited to online, high-IQ societies?

Sorensen: I think it could become an issue.

Duplantis: I am not sure I would necessarily call it an issue. I am aware it is ever present, as I am a member of some of those superficial organizations. Everyone takes their own path and discovers, at some time, which are useful and which are not.

Jacobsen: What do you make of some societies simply built around a singular personality, idea, motive, etc., rather than something built more for the public and the community of people at these rarer cognitive levels?

Sorensen: Because I think it represents the stubborn self-centeredness, of some of those who are behind these societies, since they are unable to look at anything other than their belly button, and in consequence they lose sight, of the meaning and purpose, for which these societies should be built.

Duplantis: Variety is important. Although we are a smaller group (the high IQ community) there is room for sects within that have similar characteristics. The example that comes to mind is the Genius Poet Society. I am not a member, as you have to not only have a high IQ, but also be a published poet, which I am not. I am a hockey player and I relate it to different leagues. Although we all play the game, we are separated into skill level. There are some teams that are even further separated into only veterans or a specific nationality (Korean).

Appendix I: Footnotes

[1] **Justin Duplantis** is a Member of the [Triple Nine Society](#) and the former Editor of its journal entitled [Vidya](#).

Christian Sorensen 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.

[2] Individual Publication Date: July 22, 2020: <http://www.in-sightjournal.com/sorensen-duplantis-one>; Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/in-sight-issues/>.

An Interview with Chef Craig Shelton on Background and Aeon Hospitality (Part One)

2020-08-01

Chef Craig Shelton has over 40 years of experience in science-based cooking and teaching in the hospitality business. He trained in eight of the world's greatest restaurants, including "El Bulli", "Jamin"; "Ma Maison", "L'Auberge de l'Ill", "Le Pré Catelan", "Bouley", "Le Bernardin", and "La Côte Basque. Chef Shelton has earned countless awards as Chef-Owner of his own restaurants including a James Beard Best Chef medal, NY Times 4-Stars ratings on four separate occasions, a 5-Star Forbes rating, the Relais & Châteaux Grand Chef title; and Number One Top Restaurant in America in 2004 from GQ. Mr. Shelton is also an instructor at Princeton University in the Princeton Environmental Institute, where he teaches a freshman seminar on the interrelationships between public policy, agriculture, diet-related disease and anthropogenic climate change. Mr. Shelton began his expertise in this area while an undergraduate of Yale where he earned his degree in Molecular Biophysics and Biochemistry. He is a co-founder of the think tank, Princeton Center for Food Studies, the founder of King's Row Coffee, and a co-founder of Aeon Holistic Agriculture, Inc. He is recognized as a consummate business consultant with specialization in macro finance. He is known for his ability to generate excitement in his cooks and instill in them the drive toward excellence by connecting all aspects of gastronomy to the larger intellectual landscape – chemistry, ecology, literature, art and human physiology. His great passions are reading and ocean sailing. His full C.V. can be seen [here](#). More about [Aeon Hospitality](#), [Mountainville Manor](#), [Aeon Holistic Agriculture](#), [Kings Row Coffee](#), and [Princeton Studies Food](#) (in the hyperlinks provided). He discusses: some family background; adolescence and young adulthood; undergraduate work; a blue-collar community; an earlier interest in the food industry and hospitality; expertise required to found companies, businesses, oriented around hospitality and food; and Aeon Hospitality.

Scott Douglas Jacobsen: In regards to some family background, what were some relevant parts of it – geography, culture, language? What were some pivotal moments of early life, which you've taken full steam ahead now?

Craig Shelton: I grew up in a little seacoast town in New Hampshire called Rye Beach. I grew up in Europe because my mother is French. We did do a lot of time in France, in particular. We lived in a remote area, where there's quite a distance to the next kid of my age. So, I had a lot of time on my hands—almost boredom. I had to make use of this myself. One seminal moment was when one of my aunts, my father's sister, decide to study with the Dalai Lama in Nepal. She gave her complete set of Harvard classics to me. She sensed that I could use something like that. I proceeded to read the entire series. For the next 3/4 years, I must have been 12, so, maybe, by the age of 16, which was an unusual thing for a kid to do. A little funny story was when I was transferred from junior high school to high school in Portsmouth (New Hampshire) High School, public school. They did the usual sort of standardized testing. Something must have gone terribly wrong. I was told to go to this particular English class. They were teaching children how to spell 3-letter words like "cat" and "dog." Now, I was a very reticent child, very obedient. So, I sat there a puzzled but trusting authority. I do not say anything for the first few days. After a point, it seemed obvious to me that something was not right. I go to the teacher and ask if he is sure³ that I belong in his class. We get to talking. I am talking to him about Schopenhauer, Kant, Wittgenstein...

Jacobsen: ...[Laughing]...

Shelton: ...Aristotle... [Laughing]. He's like, "Holy shit. Something must have gone wrong with the system because you scored 'off the charts', so we thought you were illiterate." That was a funny moment. They put me in a different place after that, which was a little better suited. But I thought it was funny.

Jacobsen: What about adolescence and young adulthood?

Shelton: I felt somewhat different than most of the people around me, pretty much all of the people. I felt it was very necessary to hide my intellect because you would trigger resentment if you excelled intellectually. You know what I am trying to say.

Jacobsen: Yes.

Shelton: You try to develop and imitate the mannerisms, the interests. You pretty much keep the true inner life to yourself. But it is helpful in that regard because there wasn't a gifted program, so you needed to fit in. I stabbed in the dark trying to find a haphazard way, to self-educate where the school curriculum didn't offer what I needed. I was really without guidance in the whole thing. My mother, to her credit, put herself through college and became a professor at a young age at the University of New Hampshire in Literature. That really, really helped me a lot to get exposure to an academic community and have access to a university library.

Jacobsen: What about yourself? What did pursue in undergraduate work in early adulthood?

Shelton: No, I wasn't sure of the options available to a child in university. It was a normal working-class type neighbourhood for the most part with a little bit of middle class, an occasional doctor or something. So, I was not really exposed to the academic way of life. You might give a little hint from someone like a friend of the family who is a doctor, who might encourage a little. It is still more of a working and career type of pursuit, e.g., a trade or a profession like law—but not pure academics. That just wasn't part of the community culture at that time.

Jacobsen: The idea of living in a blue-collar community. You are somewhat aware of academics. However, it is not part of the culture for the encouragement of it. In that context, you can get an education, but have a goal of getting a job sort of education. It is not the pursuit of knowledge for knowledge's sake.

Shelton: Yes, you did not dream of something academic as a future. For a lot of us in that community, it seemed aspirational to just to go to college, like, "Wow! You're going to college." It was a big deal. If you said that you wanted to go to one of the Ivies, it is not even something that was ever disclosed. So, the idea of postgraduate education rarely entered any of our minds. We had the concept of a doctor and a lawyer. Graduate school seemed like something for the very well off. I hope I'm not distorting my memory of it. There were, maybe, 5% or 10% in the school who were serious students. The teachers, they were a great lot. They were nice people. They were earnest. But what was very clear, there wasn't a track for gifted people. We just blended in with everybody else.

Jacobsen: Did you have an earlier interest in the food industry and hospitality?

Shelton: Yes, so early, I was, basically, born into it. My grandparents from France, my mother's parents, opened a restaurant during the occupation, the German occupation; he was a leader of the resistance. He died before I was born. I grew up in the summers and vacations spent in France breathing in the whole restaurant culture. We would have relatives and outings, aunts and

cousins, who are deep into gastronomy, deep into wine collecting. In fact, one of my uncles was *the* owner of a famous cognac firm, called Hardy. But it was just our family life. When my grandmother was done cooking, we would sit around the big table of the kitchen and laugh a lot and tell stories. I had a lot of great memories. My mother had a lot of traumatic memories from the restaurant life, on the hard life of her mother. She cautioned me against it. Nonetheless, when I told her I wanted to be a professional chef, she totally supported the switch—as did my father.

Jacobsen: How did you begin to develop the expertise required to found companies, businesses, oriented around hospitality and food?

Shelton: One of the things that I like to point out about a restaurant is that although it is about the craft—and the people who love the craft: the waitstaff, the cooks, the chefs, it is a collection of craftsmen in their best iterations. But, by the same token, it is a real business. It has all the same functional needs of any other business structure. It needs a Finance division. It should have composed of different subdivisions: 1) Accounting, 2) MIS (management information systems), and 3) Administrative and Compliance. It also needs a Marketing division, with its three subdivisions: 1) Research and Advertising, 2) Customer Service (which measures subjective data), and 3) Sales. The third Division is Operations and its three subdivisions are: 1a) FOH (Front of House), 2) BOH (Back of House), and 3) Property Management. Each of those subdivisions requires years and years of independent, unique formation, academic, professional. All of this is largely ignored in the hospitality profession. I got my training in the craft in traditional ways. I decided to study from a good number of the world's greatest chefs. I studied 7 or 8 restaurants including the [#1](#) in the world at the time, which was “Jamin” with Joël Robuchon in Paris. Le Pré Catalan in Paris, Pastry from LeNôtre, Les Trois Marches in Versailles, l'Auberge de l'Ill in Alsace and others. I went to America and trained up through the standard formation from the lowest rank at Ma Maison (LA), Le Chantilly (NYC), to Sous Chef at La Côte Basque (NYC), and Le Bernardin (NYC), finally to the chef to cuisine at Bouley (NYC) the number one restaurant in America and transform it into that for four years and a half years.

Also, I have also been a very light sleeper for most of my adult life. No more than a few hours, it gives time to read approximately one book every two days. I began this self-education in the world business and the world of marketing. I went through hundreds of books towards that MBA type of education. Books on finance, economics, business theory, leadership, marketing, guerilla-marketing, service, on wine, on dietary science, plus a ton of cookbooks. After that, I opened my own restaurant in a rural area of New Jersey. It was a very special type of business problem because, in America, fine dining is predicated on the ability of city restaurants to do multiple seatings. You have to think about the fixed costs and the variable costs. The labour and the overhead are fixed, whether 1 seating, 4 seatings, or 5 seatings per night. When you can allocate the fixed expense across multiple seatings, it allows you to reduce the price. So, it is counter-intuitive. In reality, a Manhattan restaurant can charge exactly one half of what a rural restaurant would have to charge to stay afloat because the rural restaurant only gets a single seating. Of course, rural restaurants find other ways to stay alive. They compromise quality and compromise labour in addition to a bunch of other tricks. But it is never an apples-to-apples fix. Something gets lost in the translation. I wasn't willing to have the compromise of quality. It was a necessity to stay alive and learn about all of these things in order to find out where there might be some areas of opportunity.

That is, where the fundamental first principles of thinking in the industry might be false and, therefore, might allow me to have a competitive edge, for example, my professional formation

and apprenticeships had every chef in the Western world had been taught that, “We sear a piece of meat to lock in the juices.” But I remember from molecular biophysics and biochemistry training at Yale. That didn’t make any sense at all. It leads me to discover that the protein cookery theory was a remnant of the turn of the century in the 1890s from Escoffier attempting to use the science of his day articulated by Justus von Liebig. Unfortunately, most of Liebig’s ideas at the molecular level turned out to be false. But because the industry had not shed these false first assumptions in protein cooking theory, everyone was using excessive labour that was inefficient while turning out the substandard product: loss of moisture, loss of tenderness, and loss of yield.

I believe that I was one of the first chefs in America to apply both the art form and science at a deep level. For me, it was the economics of staying alive. It was easier to train cooks to become competent using a scientific matrix. We were not using the recondite vocabulary of advanced biology, chemistry, and physics. I was using “scientific metaphors.” I was using the language and metaphors that they could follow. I would talk about protein like a “string of pearls”. Each one of those pearls is an amino acid (in a protein) or a sugar molecule (in a starch). What happens with heat, or enzymatic action is that the long string of pearls gets broken down into its constituent building blocks. This unlocks “hidden flavour”. I found that by teaching with that basic scientific matrix, we could get people to a high level of competence as line cooks in a year; whereas, in a traditional way, it could take 5 years to attain that level of competence.

Jacobsen: When you’re looking at Aeon Hospitality, what is the integrative vision there? It is a multilayered project, of which you’re the CEO. How are you using the “scientific matrix” to bring a biophysical approach – in a manner of speaking – to cooking and hospitality? Which will be more efficient in the end, though, it is based on economic survival, need.

Shelton: One of the things that snapped all of this together to understand me even better. It was when Iain McGilchrist published *The Master and His Emissary*. It covered the lateralization of the human brain. The idea that we have two different types of simultaneous cognitions or awarenesses, perceptions. It uses the metaphor of the bird on the branch and the earthworm could be his lunch. This is the problem. How do they eat without being eaten by something else? So, the brain, even down the most primitive species, developed this parallel set of brains. One with the ability of laser focus, logic if you will – deductive reasoning, even if pre-conscious. The other has this ambient, omniscient type of awareness, which doesn’t require codification. We have this problem. For logic to happen, we must perform reification. We must use simplifications to perform the slope calculation to dive down and get the earthworm. In order for non-complicated math for everyday living, we have to perform reification or have to treat beings as if they are objects, as first-order assumptions; we have to treat systems as if they are objects.

Then we can do our maths. In the short run for things like a bird swooping down and catching an earthworm, it is perfectly valid and reasonable. The problem, once we build the false first assumptions on those, then the more rigorously, deeply, and at length that we cogitate, the more embedded the false assumptions become and the farther from the truth that we veer. McGilchrist has validated our approach. I can summarize, “We shouldn’t be shocked when we discover extraordinary errors in our institutional thinking, in the thinking systems of the institutions. We should expect this as a regular occurrence. It must happen.” So, that marinates the whole approach. Almost everybody thinks the easiest way to have a highly successful business, a highly successful restaurant or hotel, banqueting facility, in a sphere is to add something of a genius or remarkable and new. But in my opinion, that’s the hardest way to improve a business and risky. It is so much easier to just stop doing so many stupid little things.

Appendix I: Footnotes

[1] Founder, Aeon Hospitality.

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

An Interview with Giuseppe Corrente on Cybersecurity and Values (Part Seven)

2020-08-01

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: cybersecurity; cybersecurity now; the Fourth Industrial Revolution; an unstable context of continual technological revolutions grounded in the advancements of science; this current wave of science and technology; Humanism; traditional religions; ethics and philosophy; and values.

Scott Douglas Jacobsen: We live in an era of immense amounts of information and a proliferation of different means by which individual citizens can acquire some semblance of privacy because of the individual want or need for a sense of self with oneself and not a sense of self consistently and always integrated with the extended self of community and society. Individuated consciousness is important and seems like the main drive behind the development of applications and technologies devoted to individual privacy. Cybersecurity is the current wave or reflection of this personal need as human beings. What is cybersecurity?

Giuseppe Corrente: I think we have to think to cybersecurity as the transposition in cyberworld of the security and privacy in physical world. It can be thought as a need not only of individual, but also of companies and nations. Furthermore a cyber-attack can have obviously heavy consequences in the physical world, also in terms of human lives.

Jacobsen: Why is cybersecurity important now?

Corrente: Now our lives are wholly embedded in the information and communication technology, and so it is also for economic production cycles, financial flows, spatial and military affairs. Each thing, from strictly personal to worldwide domain, can be potentially the target of a cyber-attack. It is also of main importance for governments and politics to find the correct balance between individual privacy and rights and social security, this is a very difficult question and can determine the difference between the democracy and the tyranny.

Jacobsen: With the Fourth Industrial Revolution, we continue to see human stupidity ramped to a new level of incoherence and human genius brought to new levels of elegance, beauty, and functionality. What is it?

Corrente: The eternal fight between the Good and the Evil in one of its aspects. When I study a technology my aim is to understand it and to become an expert of it. This is a prerequisite to use it for the Good, other than for the personal profit, obviously.

Jacobsen: How is this simply another wave in the continual onslaught against human attempts at stability in an unstable context of continual technological revolutions grounded in the advancements of science?

Corrente: The technology is a consequence and an application of the Science. It is also a mean. It has to be used for the Good. And above all with competence. Human errors have caused the main technological disasters.

Jacobsen: Science is one human activity. Technology, thus, is one application of the human activity to fulfill human needs, wants, and whims to one degree or another. Technology and its

functionality continue to show human beings as a good enough evolved organism with all sorts of flaws, failings, and foibles, not as some divine plan or construction but, rather, as an obvious case of a work-in-progress based on the pressures of nature. What in this current wave of science and technology seems to best reflect this now?

Corrente: Theory of evolution by Darwin.

Jacobsen: Humanism came with the collapse of many supernaturalistic claims about the nature of the world and the theologies and philosophies of the world have been playing catch-up with science in a number of ways. However, when we come to the modern world, human beings, full stop, have been having difficulty keeping apace with the information revolutions before us. In a manner of speaking, if we apply the Positive Disintegration theoretical framework for understanding higher-order coherence of cognitive architecture – that which yield more functional and appropriate comprehension of an organism context and relation to an environment and other organisms – in a more general fashion, then the current modes of operation will lead to continual, and increasing, calamities of the internal mindscapes of human beings. We will feel a collapse, a falling away, a breaking apart, for the development of more coherent and universalistic senses of self to move beyond some of the siloed futuristic ideations of some strands or streams of the humanist ethic and life stance so characteristic of the world today. I observe some of this in the universalistic sense of compassion emergent, a tad, a bit, a whiff, in the coronavirus responses of peoples all over the world, which remains a refresh gust of cosmopolitanism against the ethnic nationalism characteristic of several countries now. What else can help move to the world more towards the cosmopolitan **Humanism rather than the parochial and provincial (statist) Humanism?**

Corrente: Using the Smart Working tools for meetings among distant people and organizing periodically these meeting also between group distant also in life philosophy, interest and ideology. Communicating.

Jacobsen: Following from the previous question, are traditional religions up to the task now?

Corrente: A traditional religion can represent an absolute value for an its credent, or can represent one of many possible values or points of view for an extraneous, the very important thing is to not tolerate the integralism and the intolerance.

Jacobsen: Following from two questions ago and echoing the immediate past question, what ethics and philosophy can fulfill this task of creating a more just, equitable, and enlightened world?

Corrente: A mix of disciplines, scientific values, religious traditions and the willing to study and to communicate each other in the sign of tolerance, knowledge, curiosity and above all respect.

Jacobsen: Any technology infusion changes human beings and, thus, alters human nature. It is not a question of yes or no, but a matter of degree. Thus, any proclamations of a human future or a techno-future/robo-future are either ignorant or not paying attention. The proposed Singularity is not a – ahem – singular event, but, rather, an event on a roll and part of a wider – dare I say – spiritual advancement of humanity *a la* Chardin while without the supernatural, metamaterial, extranatural non-sense (as in that which can't be tested or sensed) and vague speculative theological musings tied to them. We're talking about a comprehensive mastery in general principles of the natural world leading to technical mastery to be reflected in the technology for us, followed

by a transformation – all as a ball on a roll gathering momentum – in the definition of human nature towards that which incorporates technology. However, I would consider technology in a much larger sense in which technology becomes that which nature does with evolution via natural selection (and other selection mechanisms) to bring about human beings and the technology constructed by human beings becoming a more conscious design and selection process, while still amounting to technology. Our split between natural and synthetic seems – well – artificial on this level to me. If we take a larger definition of “technology” and a cosmopolitan sense of Humanism, and reconfigure notions of a future for humans and human values, and a future for technology and artificial intelligence values, what makes this Industry 4.0, cybersecurity, Humanism, and so on, simply a matter of reframing perspective and adapting oneself and one’s values in a positive manner to the inevitable changes incoming and, in turn, to change the future to the values incorporating of that which we deem positive, humanistic, now?

Corrente: We can adapt ourselves, or evolve, together with science and technology. Remaining ourselves with our values. But in some questions this is not the point. In few years this is possible, but in few decades we could redefine the human being concept itself, and when this will be necessary, I hope that this will be done by the intellectual and moral leadership of humanity and not directed by political and economic or financial interests.

Appendix I: Footnotes

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

[2] Individual Publication Date: August 1, 2020: <http://www.in-sightjournal.com/corrente-seven>; Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-issues/>.

An Interview with Tor Arne Jørgensen on Societies and Global Trends (Part Four)

2020-08-01

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: societies in micro as global trends impinge on them; WWII; reportages; the dynamic internal national changes made as nations grappled with WWII; the larger players; the smaller players; national ideologies; Russia sacrificed the most lives; the Russians view the Germans and the Americans; the big national driver bringing the small states into the larger war efforts; and larger facets and movements within the societies.

Scott Douglas Jacobsen: For this fourth session, I want to focus on societies in micro as global trends impinge on them. When we look at catastrophically bad international affairs situations, we come to a large context in which the individuals who have been devastated, displaced, or killed through no fault of their own, simply as a matter of international discourse and political and military action playing out over time. With some of the historical principles governing the world order in mind, these ‘govern’ or guide international affairs. When we look at the national contexts, of even small states, what are some of the impacts on them?

Tor Arne Jørgensen: International implications led by devaluing imperialism rooted within the imperative spectrum. How then can this be regarded as anything less than a regulator narrative notion to speculate piety within the political sphere? Furthermore, the schizophrenic belligerence fueled by the principle of national discontent, regarding the regular implications of the natural world order. Disillusioning the imperialist view of one’s uniform behaviour as an alternate resolution within global governance, or the lack thereof, to be stated as a historical fact.

Jacobsen: Let’s take WWII, what were some of the national journalistic reportages like, as the world was destroying itself?

Jørgensen: The national journalistic reportages during WWII were mainly twofold, where the first order of business was aimed towards strengthening proactive national movement and increasing morale within the general population; secondly, it was aimed to create a feeling of confusion and despair within the hostile enemy states.

Jacobsen: How were these reportages biased?

Jørgensen: Through the means of misinformation and misleading journalism reasoned to strengthen government control over one’s citizens, and at the same time deter foreign hostile states.

Jacobsen: What have been some of the dynamic internal national changes made as nations grappled with WWII?

Jørgensen: During the war effort of WWII the Home Front became a very big ally, where the

general public was set to help the combatant forces in any way they could by their direct involvement in the war efforts. The motto of the nations was at that time «all hands on deck», this in order to better prepare the various states for the coming events. The government involvement was directed towards; rationing, home defence, and more... Everyone was in some way helping out in any way they could, in order to defend his or her constitutional right from being overtaken and suppressed by any foreign power during WWII.

Jacobsen: For the larger players, how were they attempting to quell dissent within their respective borders?

Jørgensen: I feel I must narrow the field of application within the question, which refers to the origin of the basic proposal, thus addressing the two-faced inclination facilitated by the socialistic proclamation during the transaction phase of the Soviet regime during WWII.

A Soviet pictorial construct based on their self-perceived characteristics, thus understood as failed self-insight of one's own iconic personification. Stalin and his paranoia caused the death of so many of his comrades in arms. Fluctuating consciousness by a notoriously unstable «commander-in-chief» whose state of mind is crucial to the incoming individuals of the state of war. The layout is meaningful in that this produces the origin's predicative internal control.

Jacobsen: For the smaller players, how did they attempt to adapt to the pressures and chaos ensuing from the fights between the bigger players?

Jørgensen: By the opt of neutrality, as the pressure of the larger states hereby mainly the German/Soviet approach of a hostile takeover in order to increased land area based on the feudalist power principle. Small states' policy to avoid the larger states conflicts during this time, were explicitly stated by the self-determined neutrality provisions where they were strategically important by either geographical or political elements, were by that fact recognized as secondary and not of absolute importance by any large hostile state by reference to previous scale conflicts.

Jacobsen: How did national ideologies differ in the context of the larger Allies vs. Axis commitment differences?

Jørgensen: To remark, the two main differences as to capitalistic empowerment through the means of active imperialism, versus the extremist utopian notion of a new world order governed by fascist supremacy. I would also like to address, the ignominious collapse of the nationalist view on the possibility of absolute world domination by both accounts. Further the act of regionalism as a stabilizing counter vector of interrelationship as regarded by grasping the concept of multilateralism in the order of globality through consciousness towards a moral compass directed focused on internationalism.

Jacobsen: Russia sacrificed the most lives in the midst of the war. How was this the case?

Jørgensen: Stalin «the man of steel» a saviour in his own eyes, what a joke, this dictatorial murderer, no better than his arch-enemy the crazed Hitler, permeated paranoia above everything and everyone. The turning point of WWII, where Stalin is more than willing at that time to sacrifice his Red Army to defend the city that bears his name, Stalingrad; the city selected by Hitler for just this reason as to destroy the man of steel and to rip apart the very foundation of the communist ideology. Stalin was more than happy to defend his country at all costs regarding the life of his own people, just as Hitler did. We will all die before they take us down. Millions of lives are lost, but as the story goes; yes, the war is in the defence of Stalingrad and turned the war effort in the favour of the allies.

Jacobsen: How did the Russians view the Germans and the Americans? Why did they commit so many lives?

Jørgensen: The relationship between Russia/Soviet Union and Germany has through history been betrayed as a turbulent one, or as a better term «friend or foe», but after the fraudulent betrayal of Germany/Soviet-pact and the German invasion of Soviet regarding Operation «Barbarossa» in the summer months of 1941, the scene was set for Stalin to destroy Hitler's Germany by any means possible. The former German-Soviet non-aggression-pact made two years before in 1939, was now a thing of the past.

Ideology: As for both countries (USA, Germany), and the fear of the «Red Scare» regards to the communistic movement, Stalin was hell-bent on communist world domination. This was a direct threat against American capitalism, and the notion of national socialism by Germany.

Why did they commit so many lives? I will here address the invasion of Russia during WWII.

Stalin was caught off guard by Hitler's invading forces, and now his beloved country was being threatened by his former ally, the number of German soldiers that took part in the German invasion of Soviets numbered more than 3 million strong. Stalin scrambled every able body to defend «his» country. Stalin's Red Army marched against enemy lines. Stalin's tactics were to overwhelm the German forces by sheer numbers.

If Stalin had not been so adamant in his overspend on military personnel, he would have been invaded all the way by German forces. We have to remember that the German forces were equipped with state-of-the-art- weapons at that time, and Stalin forces was using obsolete weapons technology. Also, the definite mistake Hitler was doing was the same mistake that Napoleon did some hundred years before, by not respecting the subarctic Soviet climate, also overstretching his supply lines and now having to defend himself (Hitler) on two fronts. The war fought between Germany and the Soviet was named the «Great Patriotic War» it lasted 1,418 days, and cost the lives of around 27 million Russians.

Jacobsen: What was the big national driver bringing the small states into the larger war efforts?

Jørgensen: Access to territories due to the establishment of air bases, army depots, also the element of close strategic positioning to launch an attack upon a foreign enemy power.

Jacobsen: How were larger facets and movements within the societies destroyed as a result of the war efforts? How were other movements, e.g., rights for women, etc., advanced as a result of the war efforts?

Jørgensen: As a start, the changes in the aftermath of war on this scale, will often unleash or in many cases accelerate numerous forces of change, thus within industry or society alike.

When a large scale impact, one either weakens or strengthens that nation's governance. Internal reforms may spur into social change and political reform. In short, one forces through a political revolution within the otherwise traditional democracy.

The paradigmatic shift regarding the structural environment within the various political movements is taking place. Capitalist upheavals of gigantic proportions, as the world licks their territorial and economic wounds. We see the start of a new charter, based on some of the principles of the previous failed League of Nation, by the new uninspiring UN human rights as the predominant global security guarantor by and for all small and large nations alike.

During WWII, the men were sent off to war and somebody needed to make sure that the war machine was going strong, by that I will bring-forth the Rosie the Riveter movement. The importance of Rosie the Riveter movement can not be understated and is viewed as the main turning point for the national female workforce movement, that paved the path forward for an all globalized effect, where the status as a home wife was to be in the transaction from WWII and forward. The labour-leading rights and income for a woman were by that in the starting point of global standardization.

Appendix I: Footnotes

[1] Member, ISI-Society; Member, Mensa; Grand Member, Grand IQ Society; Distinguished Member, THIS.

[2] Individual Publication Date: August 1, 2020: <http://www.in-sightjournal.com/jorgensen-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 Andrew Watters on His Life, Views, and Societies Built Around Intelligence

2020-08-01

Andrew Watters is a Member of the World Genius Directory. His website biography states, “I am a polymath based in my hometown of San Mateo, California, USA. I have a law degree from U.C. Hastings College of the Law in San Francisco, a bachelor’s degree from UCLA, and fourteen to twenty years of professional experience in multiple industries.” You can learn more about him [here](#). He discusses: familial or personal background; some pivotal moments of life; the savant-ism; law; movie or film; project; some social difficulties; met others with savant syndrome; some differences; overexcitability; the historical accounts of those considered geniuses; asynchrony; countries incorporating the gifts and talents of the gifted and talented into the society in a more functional, compassionate way; issues facing the world; far-right nationalism; the place of children or the young in society; greater asynchrony; mainstream intelligence tests; alternative tests; test creators; high-IQ societies; more intermediate takers; the pressures socially on women to conform in different ways; religion; science; philosophy; ethics; the societies that are extant; economic system; political philosophy; social philosophy; strongman leadership; certain authoritarian or autocratic societies and the ways in which they are using technology to suppress their populations; the Steven Pinkerite, and some others like the late Hans Rosling, view of things; the Trump Administration in general and President Trump in particular managing or handling the coronavirus pandemic; the threat of Christian nationalism or Dominionism; the unrest over the longstanding ethnic tensions in the United States; Western Europe; the United States into the 2020s now; the attitudes of allies of the United States at this time; importance of intelligence; a non-carbon-based construct; human societies and the image of the human being; if he welcomes this or not; books, authors, or speakers; the onslaught of science; idea of a personal religious experience being proof or evidence of a creator or some kind of personal god; arguments for morality; the Cosmological Argument or the more popular Kalam Cosmological Argument; the Ontological Argument; outside of Leonardo da Vinci; today; ongoing projects; high-IQ societies are self-annihilating based on the graveyard of them; and those who do have a lot of gifts, but they aren’t interested in societies built around cognitive ability.*

Scott Douglas Jacobsen: In terms of familial or personal background, what are some geographic, cultural, linguistic, even religious or not?

Andrew Watters: So, English is the native language from the U.S.A., from California. Cultural background is traditional, white, middle-class upbringing [Laughing].

Jacobsen: When it came to some pivotal moments of life, as a highly gifted person, these can come up in a variety of ways. One can be formal testing. Another can be parents seeing various verbal and behavioural proxies early in life to show more rapid intellectual development. How did this come about for you in life? Is it in earlier life? Is it later in life?

Watters: There were several moments in my life that I experienced that other people in my peer group didn’t experience. For example, in elementary school, I would be the kid to always volunteer to answer questions because I knew the answer, and knew the answer before everyone else. I would get to the point with the teacher saying, “Listen, let someone else answer, because you have answered too many questions.”

Jacobsen: [Laughing].

Watters: This is from early life. Later in life, I experienced an illness that left me with a mental heightened awareness. I believe this is acquired savant syndrome.

Jacobsen: What is the savant-ism direct towards?

Watters: That's the thing. It is not expected in typical savant syndrome. It is more in multiple areas, e.g., the creative arts and in computer programming, and in the law practice, and the analytical side, which I have. I find these things that are easier for me than for other people.

Jacobsen: How have you used them?

Watters: I went a 12-picture motion picture series called *Truth Warrior*, which is an original set of 12 screenplays set in a shared cinematic universe. I am about 80% done with it.

Jacobsen: Congratulations!

Watters: Thanks, it is one example. I have come up with multiple business ideas, which I am pursuing. It is an ability, not a disability. I am very happy with that.

Jacobsen: How did it show itself in law?

Watters: In law, it was an awareness of or a perception of things others didn't see. The connections between things that most attorneys would not see. It was hard at first because I communicating in a way that other attorneys were not used to or understand. I was able to bring it around and then able to communicate with other people. Also, I was able to use my abilities to further the interest of my clients.

Jacobsen: When it comes to this movie or film project, what is the basis for it? Why the number 12?

Watters: The number 12 is not significant, but then I had 2 more ideas. It is an idea that popped into my head one day. I was not happy with my life. I decided to write motion pictures.

Jacobsen: When you're taking some of these creative arts projects, the programming, and the law, when you're speaking of the law in a non-standard way, how does this acquired savant-ism lead to certain confusions among those who already have expertise in some of those areas but notice a proficiency in someone who is speak their language in a non-standard way? How does this arise? What are some social difficulties coming from it?

Watters: There aren't too many social difficulties since I am 15 years into it. I am aware of how lawyers talk to one another. I see things that many lawyers don't . It can be challenging because I find myself assessing different aspects of their competence or experience, which they're not used to being told. That can arise in terms of social difficulties in the criticism which I, sometimes, convey to attorneys are not at a level where I feel that they need to be in terms of social skills or otherwise.

Jacobsen: Have you met others with savant syndrome?

Watters: I don't know if I have ever met others with acquired savant syndrome. But I do, however, know others who are exceptionally gifted and have difficulties in communicating.

Jacobsen: If you take comparisons between 1 sigma above the norm, 3 sigma above the norm, even 5 sigma above the norm, what do you notice are some differences in the way that they behave or speak?

Watters: I notice quite a bit of differences in the ability to communicate with those who have exceptional gifts. I know someone who is a local telecom company owner. She is exceptionally gifted, but slightly autistic and lacks a certain social awareness. But she is really good at making ideas happen that would be beneficial to the company.

Jacobsen: What do you make this phenomena of overexcitability? Those with the exceptional or profound gifts do tend to experience emotions in a similarly heightened fashion, in a similar manner in which they process information a lot more deeply, a lot more comprehensively, and faster.

Watters: I think those who have unusual gifts may correlate with a heightened mood or a heightened ability to perceive. So, they may be seeing things normal people may not see. It can magnify what their reaction is to a particular emotional event or issue. So, they end up being more reactive and more unstable in terms of the reaction to what would be normal to most people.

Jacobsen: If you are taking some of the historical accounts of those considered geniuses by and large, who stands out to you? Those who have died.

Watters: A typical polymath who comes out to me is Leonardo da Vinci who was not well-regarded in his time and then was well-regarded after the fact. I think the lack of ability to be accepted by society results in people who have these abilities being shunned and isolated or marginalized.

Jacobsen: What do you make of asynchrony? We talked about overexcitability. As you know, it is someone far ahead of their age group chronologically in terms of intellectual development while being right smack on the age for their emotional age in terms of their chronological age.

Watters: I think it is a continuing challenge. For instance, in school, I didn't fit, in terms of the advancement or the expected range of skill level during biological age. So, I felt like I was bored in normal school. It wasn't any use to me at the time. It is a continuing challenge in society.

You have to pick kids who are at the level and select them for a particular program or advance them beyond their biological age.

Jacobsen: What countries incorporate the gifts and talents of the gifted and talented into the society in a more functional, compassionate way than others?

Watters: My initial impression would be China and Japan. But that's a guess. I don't know their education systems, but that's my understanding.

Jacobsen: When you look at some of the issues facing the world now, obviously, anyone can pick any number of them from any number of areas because there are many and more problems are known in addition to being created. What ones would you mark out as especially important for folks now?

Watters: Nationalism is a big one. The nationalist movement and the far-right movements are devastating or damaging to cohesion for society. It is a big and important issue to watch out for. What the child's and young adult's role is in society, those would be my top two: nationalism and young adult roles/positions in society.

Jacobsen: What manifestations of far-right nationalism most concern you?

Watters: I would say the move towards a nationalist or a fascist government, and the unbridled

patriotism, e.g., the “Make America Great Again” movement. I am not criticizing them for patriotism. I am not. It is more like a dangerous sense of entitlement or ‘we are the best and deserve the best.’ That sort of thing. That’s what concerns me.

Jacobsen: What about the place of children or the young in society?

Watters: I think we are burdening children with a role that they are not responsible for, by make them responsible for things they can’t control, e.g., helicopter parenting. A manifestation of that is making children grow up before their years and not letting them be kids.

Jacobsen: If we take one step back to asynchrony, I want to take one step there. Do you think there is a lot greater asynchrony in boys than in girls, men than in women?

Watters: I’d say, “No,” because the distribution of high intelligence. Biologically, there may be a more significantly increase in men with these abilities, but, at the same time, women are under different pressures in society and otherwise. I would say, in terms of asynchrony, “My tentative would be about equal in terms of the sexes.”

Jacobsen: Which mainstream intelligence tests do you consider the most reliable?

Watters: Mainstream intelligence tests, iqtest.com was a good one. It was super accurate for me. It was confirmed by some professionally administered IQ tests I had done, recently.

Jacobsen: What about alternative tests? What ones seem, when they are aiming for the high-range areas of intelligence, to tend to bring the most accurate, realistic measurements for the individual taking them?

Watters: My opinion is the Jason Betts tests were very accurate for me. I felt like I was solving a significant percentage of the problems. Those were accurate to the point where they were like the iqtest.com results. So, I think those are scientifically valid.

Jacobsen: What other test creators impress you?

Watters: Ronald Hoeflin and Paul Cooijmans. I was extremely impressed by Paul Cooijmans’s tests. I was blown away by how hard they were and how accurate I believed they would be, but I haven’t taken any professionally. I looked at them, though.

Jacobsen: When it comes to some of the issues of community, if you look at the World Intelligence Network of Dr. Evangelos Katsioulis Dr. Manahel Thabet, both of them have produced repository in a way, or their staff have done this, of about 84 active societies. Many of those are defunct or paralyzed or low activity, even though active. If you look at the Wikipedia entry to high-IQ societies, only 5 come out. In order of rarities, they go from Mensa International to Intertel to Triple Nine Society to Prometheus Society to Mega Society. So, what societies seem a safe first bet for individuals who want to take some tests, score well, and want to try to make their way in this niche community of the high-IQ?

Watters: I don’t think there are any appropriate for first-timers because they are so judgmental and not welcoming. It is a turn-off in terms of joining them. At least, I am not aware of any appropriate for first-time takers.

Jacobsen: What about more intermediate takers?

Watters: Jason Betts with the World Genius Directory. It is the most welcoming one that I have

seen. That one was appropriate for myself and, I imagine, a lot of other people. I am not personally familiar with a lot of other societies that would want to join. Other than the Prometheus Society and Triple Nine. None of the tests that I have taken are accepted by them. So, there's nothing I can do.

Jacobsen: I have heard good things from the Triple Nine Society.

Watters: Aside from the fact, they don't accept tests that I've taken.

Jacobsen: [Laughing] Also, a person who tends to be considered *the historical genius* accepted by people who I've interviewed and a name that has come up the most has been Leonardo da Vinci. There are some common threads in terms of opinions and attitudinal stances about these things. Why are more men part of these communities than women?

Watters: I think men are more interested in proving themselves and being recognized by other men in particular as being high achieving. I don't think women have as much of a strong drive in that area.

Jacobsen: How do you think the pressures socially on women to conform in different ways, behave in different ways, which influences how they think in different ways in contrast to the pressures on men in addition to some of the innate biological differences, manifest in the real world to you?

Watters: I think there is a class of women as smart as men with gifts and then they're not encouraged to manifest them in any fashion. So, I think there is an equal distribution of IQ among men and women. There is not a statistically significant different correlation between men IQ and women IQ. I think women IQ is a factor of social conformity. There is not a lack of the need to prove themselves. I think it is innately more likely that men will be in these societies and not as common for women to join.

Jacobsen: Bad segue time!

Watters: [Laughing].

Jacobsen: [Laughing] What is religion to you?

Watters: Religion is meaningless to me. I have no organized religion. I am non-practicing at the moment.

Jacobsen: What is science to you?

Watters: It is everything.

Jacobsen: How so?

Watters: I am consumed with a desire for scientific truth. I want to know the answers. That's why science is inherently better for me than religion.

Jacobsen: What do you make of philosophy?

Watters: I think philosophy is important in some respects. I think it is less meaningful than science because it doesn't provide answers. It is debating the questions and what they mean.

Jacobsen: What do you make of ethics?

Watters: I think it differs based on people and what they believe is appropriate behaviour or not. I think the law in particular is a better measure than ethics because ethics are variable.

Jacobsen: If you take the societies that are extant, and if you take out the commonalities, or take out the things that are not common to get the commonalities, what do you think are some universalistic ethics or morals coming from the law?

Watters: I think it is what advances your own interest while not disadvantaging anyone else, which is what the law is. Things that we don't think are reasonable risks. We have laws against. Things that we think are reasonable risks. We have rewards for and incentives for. I think it is the Golden Rule and self-interest. I think the self-interested Golden Rule is the most optimal.

Jacobsen: What economic system makes the most sense to you?

Watters: I think capitalism with a safety net.

Jacobsen: What political philosophy makes the most sense to you?

Watters: Centrism.

Jacobsen: What social philosophy makes the most sense to you?

Watters: Liberal societies where people can do whatever they want as long as they are not infringing on other people's rights.

Jacobsen: What do you make of leaders like Xi Jinping, Vladimir Putin, Donald Trump, and others similar to his cohort of – what has been termed – strongman leadership?

Watters: I am totally against strong man leadership. I think people like Donald Trump and Vladimir Putin have personality disorders and should not be in the positions that they're in.

Jacobsen: What do you make of certain authoritarian or autocratic societies and the ways in which they are using technology to suppress their populations? Do you think in the long term the populations will win out over this or that this is simply a losing game for the population?

Watters: I think in China the Communist Party is extremely powerful and the technology is behind them; it's hopeless for them. So, my hope is that the more Westernized societies where there is more individual freedom will come out on top in terms of the political ideology that is best rewarded moving forward.

Jacobsen: Do you agree with the Steven Pinkerite, and some others like the late Hans Rosling, view of things in general for the last few centuries have been getting better while having a but-tress against the view when it's not entirely pollyannaish? It is taking trendlines of improved level of wellbeing, more democracies, status of human rights, etc., for human beings in human societies.

Watters: I think across any dimension or measure, life is getting better overall. The issue is the negativity is greater overall with the internet, social media, etc., where anyone can access anyone else at any time. There is a false notion of things getting worse when they are getting better overall.

Jacobsen: How is the Trump Administration in general and President Trump in particular managing or handling the coronavirus pandemic?

Watters: Badly, I think there could be a lot more that could be done. They could listen to the scientists and the CDC and implementing recommendations rather than looking at what people want or don't want.

Jacobsen: What do you consider the threat of Christian nationalism or Dominionism in the

United States now?

Watters: I would say this is a 5 or a 6 on the threat level.

Jacobsen: What would you consider higher within the nation?

Watters: Political polarization, I put that as a 9.

Jacobsen: What would be a 10?

Watters: Armed revolution.

Jacobsen: [Laughing] What do you think would be some of the unrest over the longstanding ethnic tensions in the United States? **What do you make of some of the reconciliatory efforts being made now?**

Watters: I think the politicians in Washington have a distorted view of society and are putting forth measures that are popular and not necessarily right. This one issue where I lean towards the Trump Administration on, which is an exception. Violent protests are inexcusable and be met with restrictive force rather than kowtowing to the wishes of the mob. On the other hand, I think the legislation of the Democrats, where they're trying to redress some of the grievances expressed in legitimate.

I think the Constitution is right in this case, where people can peaceful protest for redress of grievances. When they become violent, that's when the law intervenes.

Jacobsen: Looking externally to Western Europe, what do you make of the 2020s in the future with the further unrest there as well?

Watters: Nationalism to the European Union, it is a challenge into the 2020s. They're fragmented because there is no sense of unity, shared culture, or identity, other than being European. Being European is not in itself an identity, because they all these different countries with the different cultural groups, I think the European Union does not have as strong of a future as the United States for example.

Jacobsen: What do you think is the trajectory for the United States into the 2020s now?

Watters: I think large population growth – 400 million or so people in 20 years. I think there could an improvement in terms of the national unity in the U.S. when faced with a Russia or a China that is authoritarian and unstable.

Jacobsen: What do you think about some of the attitudes of allies of the United States at this time? Do you think if there was a much, much stronger national threat to the United States internationally that they would have a sufficient number of allies who would make national sacrifices in terms of resources and resolve for the United States in such a crisis?

Watters: I see that happening. So, I would agree with that.

Jacobsen: The importance of intelligence has declined over time in the United States in some ways. In that, a lot of parents used to be looking out for their kid being a genius. It was the culture of looking for excellence in that manner. What do you make of the some of the trajectory of some of the last few decades in terms of the emphasis on standardized testing, a decline in it, as well as a lessened in importance or emphasis culturally on the notion of genius in the United States?

Watters: I think a couple of factors there. It is the struggle between nation-states for parity. So,

you have America and Russia, for example, with a near parity of military ability on both sides. It is not because we have lagged. It is just because the Russians have gotten better over the last 20 years. In terms of intelligence, I don't think it is an issue of people getting dumber. I think it is an issue of people gaming a higher level of intelligence and becoming smarter.

So, there's less specialness for the geniuses who are out there because the regular people are getting better.

Jacobsen: Do you think human forms of information processing and feeling, and even behaviour and moving, can be artificially reconstructed in another construct, in a non-carbon-based construct?

Watters: Yes, I think artificial intelligence will happen. For example, I think the transformers, artificially intelligence robots, will happen in the next couple decades in my opinion.

Jacobsen: What do you think will be the impact on human societies and the image of the human being?

Watters: I think society will be completely re-organized in some fashion. There is not a bright future ahead for biological life once the artificial intelligence is available.

Jacobsen: Do you welcome it or not?

Watters: I welcome a transhuman option, so those who are biologically based now, i.e., everyone, will have the option to transition to some form of future life, whether Neuralink or some augmentation. I think it will happen sometime within my lifetime.

Jacobsen: Any recommended books, authors, or speakers?

Watters: There's a book called *Novoscene* by James Lovelock. He says the biological life and artificial intelligences will have a shared interest in the biosphere. So, it will be an alliance between AI and humans. I haven't read it. It looks interesting. I can't wait to check it out. James Lovelock is a great thinker. Stephen Wolfram is a great mathematician. Robin Hanson is a great columnist. These are all thinkers who I have interacted with or read, and enjoy their views.

Jacobsen: What explanations of the world do you consider completely out of the question given the advancement and the onslaught of science at this time?

Watters: I'd say the place for organized religion is over. It is no longer going to be important in society. People will turn to science and answers with certainty into the future.

Jacobsen: Let's take a step back to the emphasis on natural philosophical worldview, it is a scientific frame of mind looking at operational, functional truths about the world. There are people still running around going on debates, writing books, making a good living making traditional arguments for either a religious god or some kind of non-anthropomorphic amorphous god. Some of the arguments coming forward. The idea of a personal religious experience being proof or evidence of a creator or some kind of personal god. What would you consider a reasonable response to those kinds of arguments?

Watters: That is totally false and a subjective experience depending entirely on a person's reaction in their mind to something that they believe that they experience. Those are not true and never happen. That's my view.

Jacobsen: What do you think of arguments for morality only possible through a god and then

you have a transcendent object? Any good can only come through this transcendent object. Therefore, any good for people can come from some personally moral object.

Watters: I disagree with the view that there is a perfect object out there giving us these laws like the law giver or whatever. When you look down to it, any law or morality is inherently based on the Golden Rule and the inherent benefit to each party in the transaction. So, anything can be reduced to this level. I don't think there is any room in science or in the future for a god endowing people with inalienable rights or anything else.

Jacobsen: Any thoughts on the Cosmological Argument or the more popular Kalam Cosmological Argument? There was a start. Therefore, there must be a starter.

Watters: I, definitely, support the idea of there being a divine being. But I think it is an impersonal being. I think it is more likely that the universe is created through random processes and scientific reasoning has the answers and not a personal god.

Jacobsen: Any thoughts on the Ontological Argument? This one has to do with the fact that you can conceive of a perfect being is one step. Then you have the idea that the premise or trait, attribute, of existence is something that would make a being more perfect. Therefore, if a perfect being can exist in your mind, then it's only natural to assume that a perfect being must exist in reality because that would then, therefore, make it both a conceivable and then an actual object. Something like that.

Watters: I totally understand that. Here's my thought on it. I can conceive of a perfect mountain or apple in my mind. They are not existing. They do not exist in the real world. By the same logic, the same thing with the perfect god in my mind does not exist in the real world. It exists in a Platonic realm, which is unreal. Nothing unreal exists.

Jacobsen: Going back to some of the historical questions, who outside of Leonardo da Vinci truly impresses you or who has impressed people who you respect with regards to their writing, mathematical ability, or philosophizing?

Watters: Michelangelo is a classic one. Albert Einstein, Pliny the Elder, the historical figures who are great, Nikola Tesla. They are the ones who impress me.

Jacobsen: Any who impress you today?

Watters: Elon Musk is one. In terms of scientists, John Carmack, he's not a scientist, but he's a programmer. But still, he is a super impressive person and really brilliant. I would qualify him as a scientist because any other society or age; he would have been a scientist rather than a computer programmer. Those are a few off the top of my head.

Jacobsen: Any ongoing projects now?

Watters: I have a computer project ongoing, which is a delivery platform for professional service firms and a project management tool. I am doing web application for that, which has been going very well. I am also chief legal officer at a telecom company. It is going very well. I have multiple side projects in the creative arts.

Jacobsen: Now, do you think the high-IQ societies are self-annihilating based on the graveyard of them?

Watters: It would be great to have someone come and take ownership of the ones who have potential and say, "Hey, you have heard from us in a while. This is the such-and-such society."

Jacobsen: For those who do have a lot of gifts, but they aren't interested in societies built around cognitive ability, they're interested in societies. How should they channel those interests to limit the search range?

Watters: Facebook groups are good mass market solutions. I would suggest a newsletter or some self-identifying group which has a newsletter to engage people who have abilities to get them to participate. Because the days of LinkedIn being useful for professional networking or something like this are over. It is going to take someone who wants to be involved to be interested in this and then to join.

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

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: August 1, 2020: <http://www.in-sightjournal.com/watters>; 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 Charles Peden on the Glia Society and High-IQ Societies (Part Two)

2020-08-01

Charles Peden is a Member of the Glia Society. He discusses: growing up; an extended self; the family background; experience with peers and schoolmates; the purpose of intelligence tests; high intelligence discovered; geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; some work experiences and educational certifications; the more important aspects of the idea of the gifted and geniuses; some social and political views; the God concept; science; the tests taken and scores earned; the range of the scores; scores earned on alternative intelligence tests; and ethical philosophy.

Scott Douglas Jacobsen: When we're looking at high-IQ societies, what are some areas for improvement?

Charles Peden: Religions have group services at regular intervals that reinforce their beliefs. The periodic meetings also serve to reinforce the social cohesion amongst the members. Religions also have written guidance that serves to allow the disparate members to function as a group and leverage their influence throughout the world and within their local communities. I think there is much that can be learned from such functions which may increase the interest in, and influence of, high I.Q. societies. But I have no detailed plan.

The journal Thoth is a form of periodic reinforcement as is the GliaWebNews.

Jacobsen: Why do most of the high-IQ societies seem to congregate online more than in-person?

Peden: People who have a specialized interest in high-range I.Q. testing seem to be randomly interspersed throughout the world. Of course, the internet allows people with specialized interests to unite virtually, irrespective of how they are separated physically. In my case, I do not personally know anyone who has qualified for a high I.Q. society, so the only fellowship I get to experience from my achievement is through online connections.

Jacobsen: Why is there such a turnover in the number of high-IQ societies? Many either defunct, in limbo, or functioning merely as branding cover for a personality, a theory, or as a parody on the whole notion of super-high-IQs and accurate measurements at those levels.

Peden: There seems to be no shortage of intentions in the world. I personally have a vast reserve of good intentions, so I recognize them when I see them. What is truly remarkable and valuable is the grind of keeping one's self on track, even when one's glamorous expectations begin to 'moo'.

Jacobsen: What tends to be the ethical leanings and political orientations of these high-IQ societies, e.g., democratic, authoritarian, or anarchic?

Peden: I am not so familiar with other high I.Q. societies outside of the Glia Society. But I haven't noticed any sort of thematic political connection amongst famous (to me) high I.Q. celebrities (i.e., Scott Adams, Rick Rosner, Jamie Loftus, James Woods, The Amazing Randi, etc.).

Jacobsen: Out of those forms of ethical leanings and political orientations, what one seem to bring out the best behaviour and community construction for the high-range?

Peden: I don't know if I am projecting, but to me it appears that high-range people seem very

kind in general. It's as if they see others as deserving of kindness and respect unless the others do something to violate that right.

Jacobsen: What is the Glia Society?

Peden: It is a community created to reward aspiring individuals for pushing themselves to attain the standard required for admission. This concept has roots that seem ubiquitous throughout tribal cultures worldwide. The main difference being that the Glia Society has rites of passage that are based on contemporary measurements of intelligence.

Jacobsen: Why is the Glia Society focused on Europe?

Peden: The quiet truth is the 'Mecca' of the Glia Society springs from the Netherlandic town of Lieshout — Paul Cooijmans's home town. The growth extends outward from there, but I don't think of it as being 'focused' on Europe. Society members are worldwide.

Jacobsen: When did you join the group?

Peden: I believe I qualified in 2014 and joined soon after qualifying.

Jacobsen: How did you qualify for the Glia Society?

Peden: I achieved a qualifying score on the Cartoons of Shock I.Q. test.

Jacobsen: What is Thoth?

Peden: There is the journal of the Glia Society which is called "Thoth". There is also a future Grail Society member who has been in contact with Paul Cooijmans who is also called Thoth. I think "Thoth" was also an ancient Egyptian god.

Jacobsen: Have you contributed to it?

Peden: I have made contributions to the journal Thoth since before I became a member. It is not required to be a member of the Glia Society before making contributions to the society's journal.

Jacobsen: I love the phrase "A Megalomaniac's Waterloo" by Cooijmans. It is the coda on the separating of the wheat from the chaff of the high-range. Many come to these tests thinking rather highly of their innate gifts, which seem apparent while not as high as assumed by them. How would you describe the world of the high-range?

Peden: High-range I.Q. results can play havoc with one's ego. I think it is helpful to realize that intelligence appears most pronounced in the context of novel situations. But intelligence can seem inferior when one is among those with more experience. Intelligence is an ability that can have an enhancing effect on what one does, including the stories one tells themselves of how valuable they are.

Jacobsen: Why did you join the high-IQ community in the first place?

Peden: Life can be difficult and sometimes finding a niche where one is good enough can be very validating. Joining a high I.Q. community has become my shield against life's many 'demons' of ostracism.

Appendix I: Footnotes

[1] Member, Glia Society.

[2] Individual Publication Date: August 1, 2020: <http://www.in-sightjournal.com/peden-two;>

Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-issues/>.

An Interview with Anas El-Husseini on Background, Test Scores, and Views (Part One)

2020-08-01

Anas El-Husseini is a Member of the Glia Society. He discusses: growing up; an extended self; the family background; experience with peers and schoolmates; the purpose of intelligence tests; high intelligence discovered; geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; some work experiences and educational certifications; the more important aspects of the idea of the gifted and geniuses; some social and political views; the God concept; science; the tests taken and scores earned; the range of the scores; scores earned on alternative intelligence tests; and ethical philosophy.

Scott Douglas Jacobsen: When you were growing up, what were some of the prominent family stories being told over time?

Anas El Husseini: I was born in a big city (big relatively to the size of the country), and people in the cities here seem less interested to talk about family ancestors or carry on with family legacies. At least, that's how it was in the last century or so. People originating from villages or small towns, on the other hand, are usually very proud and attached to their ancestral legacy, and they hang onto it even when they move to bigger cities. As a result, and despite the fact that I belong to branch of a large family, I do not know much about my direct ancestor history, except for some random memories narrated sometimes by the elders of the family.

Jacobsen: Have these stories helped provide a sense of an extended self or a sense of the family legacy?

El Husseini: Not family stories themselves for the reason explained before, but stories coming from classic literature (especially eastern literature) have often played a role in emphasizing moral traits and pointing out good and bad personal traits for me.

Jacobsen: What was the family background, e.g., geography, culture, language, and religion or lack thereof?

El Husseini: I live in Tripoli, a city located on the eastern coast of the Mediterranean Sea, and the second largest city in Lebanon. Lebanon is small country in the Middle East. It is famous for its richness of historical heritage, variety of climates (there is an hour or so by car between the sea and the snowy mountains), and diversity of religious and non-religious beliefs. Where I live, the climate is moderate to hot, the official spoken language is the Arabic language (although most people can speak or understand a bit of French or English), and about 90% of the city inhabitants are Muslims, the rest being mostly Christians. Neighboring towns and cities have different distributions of Muslims and Christians (the 2 major religions in Lebanon), if we disregard the different sects that derive from each religion and exist in this country as well.

Jacobsen: How was the experience with peers and schoolmates as a child and an adolescent?

El Husseini: In the years of childhood and adolescence, I had many friends but only so few (and sometimes none) close friends or real friends. Although I considered my relationship was good with most my schoolmates, I was surprised to find out later that my good sentiments towards the others were sometimes not reciprocated. One fellow student once told me that he did not like me because I am the favorite student to the teachers. Others would swap their friendships with me

and a rival schoolmate depending on whoever they're currently allied with and is more useful to them.

Jacobsen: What is the purpose of intelligence tests to you?

El Hussein: They were initially mental challenges, which I often used to seek out since I was young in the form of puzzles and games first. Later on, they became a gateway to find highly intelligent people and enter a world private to them.

Jacobsen: When was high intelligence discovered for you?

El Hussein: When I was 10 years old, I was enrolled in a summer school specialized for students with high grades. We had been submitted to a test of unknown nature to me at the time, and we were asked to answer as much questions as we can. I knew later it was an I.Q. test (I don't currently remember any of the questions so I don't know the test name). I was the second top scorer then, but they informed me that my score is relatively higher than the top scorer since I was 4 years older than him.

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.

El Hussein: Most geniuses seem to be introverts, which explains why they are camera shy, but that's the minor reason. Geniuses often don't blend well in their surroundings. They can be misunderstood, too fast for the others, have "weird" likings/dislikings, etc. On the other hand, the outside world (other people) in the eyes of the genius is often illogical and contradictory. This creates a wall of isolation, and the more the genius tries to apply his logic outside the more this wall thickens, and conflicts sure come after. We see a lot of geniuses recognized only after deaths, because during their lifetimes, they were either ignored or fought by those carry envy or ignorance.

Jacobsen: Who seem like the greatest geniuses in history to you?

El Hussein: There are so many whom I consider great geniuses in history. Leonardo Da Vinci is one of them for reasons too obvious to explain. Another genius is probably one of the less known to the readers of those lines, Ibn Taymiyyah. He lived in the 13th-14th century A.D., and was a Muslim scholar who, aside from his vast knowledge in all contemporary religions, was also a logician, a philosopher, a judge, a linguistic, a prolific writer, and many other things. He was well ahead of his time and one can hardly find a type of science that Ibn Taymiyyah had not had his share of knowledge from. He was imprisoned more than once because of his teachings and writings that were not to the likings to his contemporary scholars. Some of his rivals who were close to the ruler then, so they conspired against him which led to his imprisonment. He died in his prison, but the whole city accompanied his funeral to the graveyard, except for three people who were the cause of his incarceration.

Jacobsen: What differentiates a genius from a profoundly intelligent person?

El Hussein: I am not an expert in the high intelligence terminology, but I find no unified definition for the term "Genius". There are definitions that are very loose, and others with so much constraints that they exclude people who could be considered geniuses. I consider that the genius traits depicted in Paul Cooijmans articles about the Genius are very accurate and comprehensive,

although I do not agree with him on some of them. I do not consider the ethical traits are required for one to be considered a genius. Unethical and evil geniuses can exist, and there are geniuses who turned from unethical to ethical during their lifetimes, and that's found both in history and in the present time. A genius is born genius, but his ethical compass may not be always fixed at birth. One of the major influences on the ethical compass of a genius is ironically one of the traits that are remarked in geniuses: the strong ego. A strong ego can result sometimes in envy, arrogance and even a denial of the truth. Any of those traits can be the downfall of personal ethics. That being said, another way to distinguish a genius from a profoundly intelligent is the effect of his/her works on the outside world. An intelligent person will soon cease to exist after his death, but a genius will be immortalized by the sparkling traces that he/she left behind.

Jacobsen: What have been some work experiences and educational certifications for you?

El Husseini: My educational certifications include some in the fields of programming, networking, linguistics, calligraphy and other stuff. My work experiences consist of teaching, developing computer and mobile software, and various IT skills.

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?

El Husseini: People often confuse the notation of genius with that of a successful man. A genius may not be always able to convince others with his ways or thinkings, let alone reach a financial success out of them. On the other hand, the success achieved by persons whom people call "geniuses", are often built on the sweat of others, or on the results of unethical conducts. Moreover, some of those so-called geniuses may have just bought the credit of the work with their money. A genius needs not to spend money or manipulate the public to prove his worth. So real geniuses, usually lacking the tools to spread their works or ideas without opposition, can be neglected till after their deaths. However, seldom you will find a genius, even if strongly opposed or mocked, that was neglected by history, or whose effects did not reveal their true worth even after a while.

Jacobsen: What are some social and political views for you? Why hold them?

El Husseini: I consider that most political parties are very much like business corporations. They care most about their gains, and any other claims by them is just a step to gain more trust to achieve their aforementioned main goal. This is true even in a democratic ruling with a large population or with a small population that has much diversity (my country belonging to the latter type). There are examples of smaller more homogeneous populations where democracy proves suitable and the elected ruler was able to fulfill his role justly without having hidden agendas or putting some egoistical goals first. I find the democratic ruling not always suitable for every country because it always assumes all people are equal. It is correct that all people are, and should be, treated equal regarding their rights. But to make the opinions of the intelligent and the idiot, the educated and the ignorant, the expert and the layman, etc all the same in formulating the laws and the lifestyles of a whole country seem very bizarre, especially when there are powerful and rich parties that can bias the opinions of common people towards them (not necessarily by bribing), and it will still appear as a democracy. Most people consider the equality of votes as a common required right, although they do not consider expert's and non-expert's opinions equal on other more trivial matters. For that reason, I consider that a more just ruling system is a one where the ruler is elected by the elite of his population.

Jacobsen: Any thoughts on the God concept or gods idea and philosophy, theology, and religion?

El Husseini: Personally, I have followed several lines of logic, and they all led me to the one and same conclusion. Here is one of them. If we follow the origin of species, the origin of nature, and the origin of the universe, whether we assume the creation of three were interdependent or otherwise, we are bound to arrive to few origins: the origin matter, the first movement, and the origin law of physics. The origin matter exists because we know that the universe is finite and is changing with time, so it must have an origin at some point of time that differs in shape and characteristics. The moving universe we observe today is a result of an initial push, because a static object cannot generate movement on its own, thus the first movement must have existed. The origin law of physics are the most basic laws of movement, electricity, magnetism, etc from which all other secondary natural laws derived later, such as laws of chemistry and of biology. For those three origins to exist, they either existed on their own, or an external party has caused them to exist. Void, quiet, and chaos can exist on their own, because they're the representation of nothingness. Their opposites cannot exist on their own, otherwise they will be eternal, but since they are both finite in space (as the size of universe) and in time (every part of the universe has a definite starting and ending times, a definite duration of existence, a definite period of movement or change, etc), that makes it impossible for those origins to be infinite and eternal. The other option requires an external entity to create those origins. This entity must possess the qualities that the origins are lacking: infinity (opposed to limitation in space), eternity (opposed to limitation in time) and will (opposed to chaos); otherwise this entity will be another origin incapable on its own. This entity, or the origin of origins, is what is commonly called as God or gods. If the existence of a God entity is established by logic, everything beyond it, and everything dependent on it, is much easier to deduce. Take as an example the question of one God or multiple ones. If there are two or more gods: either they're all equal or one is stronger than the rest. If there is stronger one, he will overpower or nullify the rest, and only one will remain. If they're equal, their wills are bound to contradict at some point since they are independent entities, which will threaten the whole existence of a creation like the universe, or create opposite rules or phenomena at the same time. From the overall stability of the universe (it didn't cease to exist at some point then re-existed), and from the consistency within its natural rules, we can safely eliminate the possibility of equal gods as well, which leaves the remaining possibility of one God.

This was my line of logic about the origins and God. It extends far than that to reach the topic of religions, but going on with it will make the answer much too long, so I will leave the rest for another occasion perhaps.

Jacobsen: How much does science play into the worldview for you?

El Husseini: Science, with its different categories (such as physics, chemistry, biology, etc), is the representation of the laws of universe as they really are and as we observe them. As time passes, our inventory of the knowledge of those laws grows up. It happens sometimes that our knowledge of science diminishes due to destroying of science records (by wars or by parties against the science or its people) or nonexistence of historical records about an era or some phenomena in it (for example, we still don't know for sure how the pyramids were built). Science is independent from affections, sentiments and political views (or any other views for that matter), and must be always treated as such. For instance, claiming that genres are different than sexes is unscientific, since sexuality is biologically tied to sexual organs, sexual glands and sex-

ual chromosomes. Claiming a state that contradicts with the biological state is contradicting biology and therefore contradicting science itself.

Jacobsen: What have been some of the tests taken and scores earned (with standard deviations) for you?

El Hussein: Aside from the unknown I.Q. test I took when I was 10 years old, I took the Stanford-Binet test, in addition to unsupervised high I.Q. tests written by people from high I.Q. societies. Out of those, I took several of Paul Cooijmans tests (all use I.Q. points at S.D. 15), such as the Test of Beheaded Man (I.Q. 143), Reason Behind Multiple Choice (I.Q. 136), Isis (I.Q. 154), Bonsai (I.Q. 148), PAGAN (I.Q. 165), Sargasso (I.Q. 143), and others. I also took ENSDT test authored by Marco Ripa, and other tests by various authors.

Jacobsen: What is the range of the scores for you? The scores earned on alternative intelligence tests tend to produce a wide smattering of data points rather than clusters, typically.

El Hussein: My scores on Paul Cooijmans tests varied, if I remember correctly, between 130 and 165 (S.D. 15). I think I generally scored better on tests that have more logical questions, and less on tests that have more spatial questions, which may explain the wide range between my lowest and highest scores.

Jacobsen: What ethical philosophy makes some sense, even the most workable sense to you?

El Hussein: Ethical philosophies that focus on justice, truth, honesty, doing good to others (or doing to others what you want to be done to you), and avoiding harming or cheating others, are generally what makes sense to me.

Appendix I: Footnotes

[1] Member, Glia Society.

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

An Interview with Mhedi Banafshei on High-IQ Societies and Values (Part Two)

2020-08-01

Mhedi Banafshei is a Member of the World Genius Directory. Hediscusses: community; values of the high-IQ communities; the gifted and community; positives and negatives of the high-IQ societies; purposes of the high-IQ societies; greater insights from the high-IQ; egos getting in the way; alternative ways for the gifted and talented to socialize; individualism as a blessing and a curse; intelligence tests; nations' foundational crimes; things missing in the high-IQ societies; higher intelligence, liberalism and atheism; talented people; pieces of advice; improving sense of scale and social skills; and meritocracy in North America.

Scott Douglas Jacobsen: Let's talk about community. What defines a community?

Mhedi Banafshei: Any social factor which indicates something about human values or something meaningful in terms of experiences of life is a foundation of community. Prevailing human motivations have determined the formalization of some communities while inhibiting the expression of others. Social progression is in part achieved by challenging societal expectations of how the members of various groups should function in terms of the groups to which they belong. It's important that there's greater emphasis of some positive communities (such as those related to areas of learning) as well as a questioning of those which certainly aren't failing as a result of not being recognized well enough.

Jacobsen: Do the high-IQ communities seem more heterogeneous or homogeneous in various identity backgrounds and in ideological/philosophical commitments? Why?

Banafshei: While some values do seem to be shared by most participants of these communities, such as those relating to egalitarianism, there's still lots of variation in terms of the subject of the question. The reasons for this are likely to be very similar to those which explain variation in society as a whole.

Jacobsen: How can the gifted find community in high-IQ societies?

Banafshei: By first understanding the importance of IQ but also the boundaries of it. Two people could have intelligence in common but still have very different worldviews and values. In such a case, they would not necessarily be able to develop any productive association of their combination. Just like in regular society, a high-IQ society member has to find ways to identify people with whom they have more than one thing in common.

Jacobsen: What are the positives and the negatives of a high-IQ society?

Banafshei: Given that having a high IQ does generally relate to a somewhat higher likelihood of forming certain intellectual interests, such societies are giving many opportunities to not only find those with similar interests but also those who happen to be equally cognitively equipped in relation to exploration of the subjects of mutual investment. In terms of the negatives, I think it's worthwhile to first consider how factors external to high IQ societies may impact them. Of course, the status of high IQ societies within general societies will influence their functioning. There would be a positive acceleration of the evolution of high societies if work is done to make the public more familiar with them as a means of both group expansion and normalization. Many

people question the legitimacy of high IQ societies, and even the existence of differences of intelligence altogether. I think these are still issues of enough significance to justify their prioritization of addressing the aforementioned.

Jacobsen: What seem like the purposes of high-IQ societies in the early 21st century?

Banafshei: There's a vast range of reasons people join such societies. And I believe there need not be any purpose that all members can agree on. Among some of my own primary reasons is my desire to gain greater depths of insight of the minds of extraordinary thinkers.

Jacobsen: What are some of those "greater depths of insights of the minds"? How can some of the "extraordinary thinkers" of the high-IQ societies be drowned out by the non-extraordinary, while non-ordinary, thinkers in the high-IQ societies? What differentiates the extraordinary thinker from the greater than ordinary thinker?

Banafshei: It relates to the fact that some very smart people have reasonably come to the conclusion that a life of emphasised learning is likely to be the one of most personal productivity. The difference between geniuses and those who are not is often only clear after conclusion of their activities. The idea that's brilliant isn't always clearly so from the outset. In terms of people being 'drowned out', so to speak, I think it's primarily a matter of some people freely deciding to disengage, rather than one of them being undermined in some way. People have the responsibility of asserting what they have to put forth, and others need not be accommodating of anything which has not been introduced with confidence. I believe this is applicable in relation to life in general.

Jacobsen: What do you make the egos largely getting in the way of some societies proclaiming noble aims and utterly failing?

Banafshei: I think it's only natural to envision things beyond what can be easily achieved within a short period of time. Having a high IQ is no guarantee of being successful if one is not also wise in terms of their objectives. Failure is a part of life no matter what your IQ is.

Jacobsen: Are there other ways in which the gifted and talented can socialize and find others with similar gifts and interests other than high-IQ societies?

Banafshei: I guess if one can find those with similar interests, finding those with similar gifts in addition to that wouldn't be much harder in most cases. Especially for those who live in cities, there are usually many options of social events/clubs in connection to a wide variety of subjects. I think exploring what the internet has to offer in the form of forums is very often not a waste of time either. However, I do think the best way of meeting likeminded people, regardless of giftedness, is for one to simply be open about the things in relation to which they are inclined. When someone's objective of exemplifying their individuality is more apparent than their willingness of conformity, the processes of their socializing is almost always more efficient.

Jacobsen: Why is individualism the blessing and the curse of the high-IQ world?

Banafshei: I guess it depends on how you define that. It's not my belief that the high-IQ world has any marked 'curses' or 'blessings' relative to any society that's been formed for purposes of people of some commonality.

Jacobsen: What do intelligence tests, commonly construed, seem to miss in testing intelligence?

Banafshei: The inclusion of items which would have answers that are weighted differently rather than just considered as either correct or incorrect. It's likely that a well-developed system of such a thing could function not only to ascertain IQ well but also reveal the nature and significance of different cognitive profiles that may not be explainable only by differentiation of IQ.

Jacobsen: Do you think nations' foundational crimes should be answered (for)? If so, how? If not, why not?

Banafshei: The best way of addressing problems of this nature would be to develop societies which would counteract the imbalances of past injustices by means of ensuring the institutional legacies that reinforce the realities which were foundational to past oppression are curbed. If greater fairness of society is achieved in some places, social divisions relating to disagreements of controversial subjects of restoration would be reduced without there being any need of introducing polices of them.

Jacobsen: What do you think is missing in some of the high-IQ societies?

Banafshei: Some of the ones I'm a member of have lots of members who've simply become inactive. In most situations when people are not compelled to do any work, such as is the case in terms of non-professional organisations, it's not unusual for many to hope others will form something of value that they could then simply participate in relation to while expending little. High IQ societies are no exception to this rule. As it is in terms of most things in life, a little willingness of effort and optimism could have a great impact.

Jacobsen: Why does higher intelligence tend to correlate positively with liberal leanings and atheism in some preliminary studies in psychology?

Banafshei: It's difficult to say. Of course, correlations are most meaningful when complicating factors are controlled for, and as many of us who are not even statisticians know, it can be a very complex matter. Besides, even if it is the case that most smart people are in agreement about some broad ideas, the implications of the possible disagreements of the variations of them should be considered.

Jacobsen: Who are some of the most talented people know to you? Why them?

Banafshei: I guess I'm lucky enough to know a good number of talented people of various kinds. I hesitate to form any opinion about whether any should be considered as more talented than others, and whether some types of talents should be thought of as more significant. In light of it not being easy to determine the ultimate importance of any individual type of talent, I believe it's infinitely more important to focus on the perfection of our aptitudes than to waste any time making subjectively motivated comparisons of perceived levels of talent and, worse, comparisons of different types of ability.

Jacobsen: To the young, what are some important pieces of advice about a) humility and b) building character & discipline?

Banafshei: While humility is valuable for some purposes, it shouldn't be cherished to the extent that would be to the detriment of confidence. Even if notions of personal superiority should be dismissed, it should be done so with the acceptance that we would all be better off if more people had greater confidence in themselves and their visions. The world would obviously be a better place if more people realize their potential. The first step of this, of course, would be the emer-

gence of greater efficiency of identifying capabilities. In terms of character building and discipline, I think it's worthwhile to invest in what is often generally referred to as the broadening of horizons. As we learn, experience and explore new things, we gain broader perspectives which are of value in terms of life navigation and self-identification. It's not difficult to attain development of character and discipline when there's expansion of learning.

Jacobsen: What are non-tangible skills needing building more among the gifted and talented young than others because of the ease of some facets of life for them?

Banafshei: The skill of adapting to the forms of communication of those who function and think very differently to the cognitively advanced. It's understandable that many gifted people sometimes experience frustration as a result of interaction with those who are close to the opposite of intellectually gifted, but if one has an IQ at the 99.99th percentile, they would be better off trying to understand and connect with people at the 50th percentile than on intending to limit themselves to 1/10000th of the population.

Jacobsen: How does this improve their sense of scale and social skills? Does this differentiate individuals who succeed and fail in many professional domains in spite of the vast gifts handed to them largely by genetic lottery?

Banafshei: It is commonly thought that being smart generally results in people getting ahead. There's actually some evidence that those with IQs above 150 or so may actually be somewhat less likely to have careers of prestigious positions. Although it's not entirely clear what explains findings of this nature, it's logical that positive efforts of communication are important in relation to this.

Jacobsen: Do you think meritocracy in North America is more myth than truth or more fact than fable?

Banafshei: The challenging political circumstances of the USA clearly show the need for progress, which is also evidenced by many statistics of public interest. And while indicating that things need to change, they also indicate that meaningful progress is likely in the process of being made. When problems are subjects of inaction, that's when there should be real concern. Anyway, I live in the UK, so my perspective is factually limited. Not everything can be known on the basis of crude indicators, and people's notions and beliefs of idealized systems are almost always critical factors of the trajectories things take.

Appendix I: Footnotes

[1] Member, World Genius Directory.

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

An Interview with Shalom Dickson on Background and High-IQ (Part One)

2020-08-01

Shalom Dickson is a Member of the Glia Society. His biography on his website states, “Shalom Dickson is a fundamental thinker with interests in cognition, philosophy, sociology, innovation-powered entrepreneurship, and ethical science. His friends regard him as a visionary with a knack for purpose-driven leadership. He is the founder of internovent, Nigeria’s first social innovation company designing solutions for developing nations to attain a balanced global socio-economic advancement. One of these is Paperloops, Nigeria’s first FinTech company offering holistic financial management and literacy for teens. He is also the founding president of Novus Mentis, Nigeria’s first high-intelligence network with a mission to Map-out Nigeria’s Brain for optimized creative output. Novus Mentis has launched the Sound Mind Project to optimize cognitive ability and stimulate intellectual interest in Africa. Shalom is Nigeria’s first member of the exclusive Glia Society and an alumnus of Nigeria’s first cohort of the Founder Institute.” You can see more [here](#). Hediscusses: growing up; an extended self; family background; experience with peers and schoolmates; the purpose of intelligence tests; high intelligence; geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; some work experiences and educational certifications; important aspects of the idea of the gifted and geniuses; some social and political views; the God concept; science; the tests taken and scores earned; the range of the scores; and ethical philosophy.

Scott Douglas Jacobsen: When you were growing up, what were some of the prominent family stories being told over time?

Shalom Dickson: Oh, there were stories. Of royalty, excellence, and influence. Some of those I found particularly exciting involved a great-grandfather who was a warrior, ruler, and healer who was known for delivering babies via cesarean section.

Jacobsen: Have these stores helped provide a sense of an extended self or a sense of the family legacy?

Dickson: Primarily, learning about my ancestors in such a manner inspired a rather spiritual sense of connectedness. There are likely other effects, perhaps in the domain of self-esteem, that I have taken for granted. I was inspired by the work my father did. A master of many, he had a background in medicine but developed himself in engineering, manufacturing, and business. Retrospectively, this provided me with a rather broad view of possibility, which included a flexible limitation on what one person could achieve through ingenuity and hard work. I have now resolved that the two most important ingredients for inspiring purposeful ambition in children are to expand their perspective on what is possible and then to provide them with an immediate means to exercise their will. One should basically say, “this is the map of the continent, and here is a bicycle.”

Jacobsen: What was the family background, e.g., geography, culture, language, and religion or lack thereof?

Dickson: My parents are from the Yoruba ‘tribe’ of south-western Nigeria. The ethnic diversity within this group is, yet, so great that one would have to mention the specific town to paint an

accurate picture of the culture=language+food+dressing. Although my birth certificate says Lagos, Nigeria, I spent most of my earlier years without much influence from that culture, living in neighboring Cameroon until before my 7th birthday, when we moved to south-eastern Nigeria, a distinct cluster of ethnicities. Even if I had spent all of the initial years in Lagos, that would have mostly exposed me to the more generalized variant of the Yoruba culture. In any case, the academic language was 'English', while the unofficial language was the local pidgin. Growing up under such dynamic cultural conditions must have largely contributed to the ethnic dissociation that characterizes my identity.

My home was a strictly Pentecostal Christian one. I was raised with a solid education in scripture and doctrine. My first public speaking engagement was a sermon in the large adult auditorium on a certain children's day event. The first book I read extensively and evaluated critically was the Bible. But I was largely autonomous in Faith, never quite having my spiritual identity enveloped in some religious organization. My father, a religious leader, often criticized practices that were at odds with Christianity's original derivative of the Bible. I engaged in a lot of church activities from singing and drama to preaching, usually in a leadership capacity, but my orientation was that of a reformer. And this rebellious tendency eventually led me to a markedly unconventional spiritual inclination. One of my earlier 'SMH' moments in reaction to religious irrationality was when a teacher went from prescribing respect for the religious independence of others to, practically, granting exclusive proliferation rights to Christianity in the same breath because, as she retrieved, the Bible commands thus.

Jacobsen: How was the experience with peers and schoolmates as a child and an adolescent?

Dickson: For the exact reasons, I had very pleasant and unpleasant experiences. But I am hedonically economical and have always not expected to derive much excitement from social interactions. As such, I managed an independent development, was often preoccupied with creative endeavors, and got by with a couple of friends per time. One could still consider my life as a series of personal and collaborative projects.

My mother claims that I was speaking meaningfully at 10 months. I remember some of our earliest conversations but nothing that must have been from before marking year 1. My reading, however, was a painful process until later, as I interpreted symbols in a rather primitive way. (Interestingly, the solution to the intellectual challenges arising from this peculiarity was to read faster, not slower, as I learned rather late.) I started school early and skipped a couple of grades so that I was 6 years old finishing primary 4. This set me 2 – 4 years away from my age mates. The outcome was not sufficiently challenging, as I still topped all the classes up till that point. I remember it being rumored by teachers that I was the best performing student in a certain test in the entire school. I later realized this must have been some aptitude test. I think acceleration, not merely grade-skipping, is what would have worked.

As I grew older, school became increasingly counter-constructive. I had endured the preliminary science presentations in junior secondary school, hoping to begin 'real science' in the senior phase. I was greatly disappointed that the material was nothing like those in the books I had been busying with. In any case, school was never satisfying. One of the moments that highlight my frustration was when, in primary school, I listed in an answer about "respecting leaders", "*age should not be considered when respecting a leader*". The teacher, in her infinite wisdom, 'corrected' my statement as "*a leader should be respected regardless of age*". The logical error was highly troubling. It is disastrous that one should be educated under such circumstances.

A series of events greatly deviated my interests from classwork and, eventually, my performance – when studying, however minimal, became necessary. These events, largely as a result of relocation, cost me 2 years so that I would graduate secondary school at a more relatable age of 16. During this period, I wore every color on the academic performance spectrum, the least stellar ones more frequent in the last 3 years of secondary schooling. As a result, I happened on quite a range of experiences with my schoolteachers – sometimes during the same period, scattered across classes. Although I maintained a steady dose of brilliant friends teachers in my history tend to have a very emotional reaction to results, but for one. The head economics teacher, not in charge of my class, who talent-hunted me for a creative project and, disappointed by my average score sheet balance, thereafter insisted I reflected my abilities in my test results. The outcome was an A+ within 2 weeks, the only one I earned in senior secondary school. I received several conflicting, ultimately unhelpful career advice from teachers who noted core competences in their areas of interest.

Jacobsen: What is the purpose of intelligence tests to you?

Dickson: One may begin to think about intelligence tests as some means to evaluate a person's mental abilities compared to the human capacity for reasoning and other features of cognition. This anthropocentric notion of intelligence is useful in as much as one merely considers it as a tool for functioning in human societies, and to this degree, cognitive ability testing has been successful! The immediate limitation of this view is that other human features are useful for social functioning but are not intelligence although they co-operate it; for example, sensing. Another problem is that we may not readily acknowledge intelligence in other systems whose 'cognitive' architectures are markedly dissimilar to ours, especially if they do not share our interests. This knowledge is useful in our development of artificial general intelligence and our interactions with other life forms. Although one may say they are comfortable with not knowing much about non-human representations of it, one human-concerning implication is that if we cannot identify intelligence in others, we do not distinguish it accurately in ourselves.

We have now returned to a question some may have already asked in the first line: why should we care about measuring intelligence at all? The benefits of intelligence are numerous, and I find them appreciable even to those who are reprehensive of the idea itself. Social functioning is a mere by-product of the fundamental usefulness, and one only finds a limit to the use of intelligence when they assume that social functioning is its alpha and omega. And even then, the idea of the diminishing returns is misguided; Society fails at positioning intelligent people optimally, and so some will naturally not be able to apply their abilities. The root property is the capacity for problem-solving, of which the primary use is reality configuration. As long as there are problems to solve, one cannot find any level of intelligence to be an excess. The problem of ability positioning is itself a problem requiring intelligence, but if one must solve it for oneself, it requires drive and self-discipline as well. Deficiency in one area does not equate to insufficiency in the other. Another reason for the apparent diminishing returns is that our current tests may not measure the same thing for everyone as they detect only the outcomes and not the thinking processes, including what facts are used. In any case, we care about measuring intelligence because we care about problems and solubility. High-range cognitive ability tests are a good way to source members for projects with a high intellectual requirement.

Jacobsen: When was high intelligence discovered for you?

Dickson: It became obvious to me soon enough during childhood that there were differences in

reasoning ability among people, and that this could lead one—even as a child—to arrive at conclusions that others, as adults, could not achieve or found incredible. At school, beyond score sheets, it was clear that some people had a better grasp of the material than others, although one principal would try to convince us that “everybody’s brain is the same,” in the name of science. However, it was only much later – close to adulthood – that I became familiar with the scientific study of intelligence and a possible “high IQ”.

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.

Dickson: Geniuses generally differ from experts in the nature of their mastery. While the latter may master trends and techniques, the former master fundamental principles. The works of geniuses in any field stem from thinking processes which are beneath the conventions of the field. Hence, the implications of these works can be applied to various areas, only being adopted according to convenience.

One can visualize the situation thus: The entirety of knowledge are represented as patterns in a space. There are odd patterns – uncharted territory – and even patterns. The goal of a genius is mastering odd patterns, which may eventually be adapted into the even patterns. When the work of a genius is found useful to the current trends of pattern expansion, they are praised. When not, all that is seen is the absurdity of oddity. As such, they are treated with hostility.

Jacobsen: Who seem like the greatest geniuses in history to you?

Dickson: I do not have an exact candidate at this moment because I would want to be right in such an evaluation, but the image in my head is somewhat Goethesque. I am particularly attracted to the universal thinker and polymath types. Of course, the archetypal Renaissance man – Leonardo da Vinci – comes to mind as well. My favorite, however, is Einstein, because our personalities, epistemic structures, and worldviews seem to align the most (coincidentally, I was nicknamed Einstein in my A’ level school, and I embraced it for that deeper connection I had extracted we shared). Well, Einstein himself is reported to have owned 50 volumes of Goethe literature in his library.

Jacobsen: What differentiates a genius from a profoundly intelligent person?

Dickson: Profound giftedness is a categorization based on the observation that people, especially obvious in children, of certain IQ levels and above tend to share markedly distinct characteristics, even among intelligent people. Such individuals are regarded as geniuses in popular culture, but without much luck, as the test of time turn out no remarkable creation for most of them, and one would find questions like, “I have an IQ of [something high]. Why don’t I feel like a genius?” on internet fora.

A genius, on the other hand, is a person of truly original creative expression. Optionally, one could leave the job to history’s selectivity to determine such individuals. But this requires that the works are found relevant by a community, having at least some implications that are not incredibly advanced. If the relevance of one’s work is not within sight, it cannot be known whether they are “ahead of their time” or simply not on the timeline. A perfect definition of genius must cater to such ones onto whom the angel of fame may not cast her torchlight, even posthumously. Beyond poetics, though, I must not speak of such a model of genius without referring you to the

efficient work of Paul Cooijmans. He has identified, interacting in synergy, three factors; to wit, intelligence, conscientiousness, and associative horizon. An insight I had was that these factors are high-level representations of fundamental elements of existence. Geniuses ‘maximize’ these elements in varying proportions.

Jacobsen: What have been some work experiences and educational certifications for you?

Dickson: I have worked in quite a few areas including teaching (physics and English), marketing, research, product design, content development, academic consulting, and management. More recently, I briefly had an interesting role in a top technical talent development institute where I experimented with high-range cognitive ability testing as means for screening candidates. I soon returned to face my entrepreneurial ambitions, launching a startup via the Lagos chapter of the Founder Institute, the world’s largest pre-seed accelerator, as a project under *intorno* – an organization dedicated to developing solutions of socioeconomic importance.

My last academic certification was the Cambridge International General Certificate of Education: Advanced Level, a pre-university education certificate. A notable feature in my career is that I often received job offers without sending in applications. As such, I have not had to compete with candidates on the basis of certification. A side effect, however, is that I get asked the question about why I did not pursue a university degree a lot.

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?

Dickson: If one holds strict presumptions about how genius should appear, it may not be easily recognized in people who come from certain groups or whose works are applied to certain fields. Many Hollywood movies operating on the supposed tie between genius and IQ usually fail on two counts: in the representing thinking and decision theories at certain intelligence levels (sometimes favoring complicated solutions), and in expressing the true characteristics of geniuses. Some, however, do these excellently. Meanwhile, the British series, *Sherlock*, is my favorite show, in this regard; it exaggerates in just the right places.

One can be a genius and pass for a crackpot at the same time. This is in part due to the unconventional, autodidact nature of their learning, the effects being more pronounced in some than others. There are no ‘artistic geniuses’ or ‘philosophical geniuses’. There are just specialist masters and savants who may or may not be geniuses. Any perceived humility is an accidental property, and it is not true that ‘real geniuses’ are humble. In fact, without intellectual audacity (often treated as arrogance), no great knowledge can be unraveled. Geniuses abhor mediocrity; and this is a useful trait for exceptional productions.

Jacobsen: What are some social and political views for you? Why hold them?

Dickson: Here are some of my ruminations on society and politics:

For an individual living in solitude all their life, all their decisions are based on their preferences; the possibility of a successor who arrives posthumously introduces reasons to adjust his preferences slightly, one roommate adds a constraining factor to the individual’s activities but provides new possibilities for mutual actions; but many interesting features of society begin to emerge when we introduce a third roommate. They begin to make decisions not only based on mutual preferences but assumptions about the preferences of others – to fill gaps in their knowledge. A social culture soon emerges, in a large part, from the conference of such assumptions, appointing

the group a mind of its own, even with tendencies towards actions and beliefs that are at odds with the wishes of each member. The group can be improved to reflect the values of the members by increasing its metacognition = the members' awareness of the group dynamics – through communication. A notable effect in this model is that the least conforming individuals with strong ideas are more likely to influence the society. The timescale for the materialization of their influence is a function of relevance to change.

We can consider supersociety, a system of such smaller societies. Ours has a particularly interesting feature called mortality. People start things they cannot finish, inherit assumptions they did not make, contribute to the fostering of ideals they do not hold. Individual intentions seem like mere excuses for the fulfillment of the grand scheme of humanity. There is a deeper, spiritual sense of interconnectedness beneath physical interaction, bearing the flow of ideas.

I find interesting, the epistemic evolution of supersociety. Given that humans continue to exist in some form, the one consistent feature over time, even between periods of regression, should be an advancement in knowledge. Following this thought, my vision for humanity is the inevitable existence, at some point in its future, of a societal state termed a Transgressive Equilibrium. Such a society, having attained mastery of reality configuration (including reality simulation capabilities), can know all it needs to know and do all it wishes to do, resulting in an optimal complex of economy and culture. Our current level of being and humanness is just a phase in the course of the cosmic drive for self-understanding, as we may extrapolate from the learning patterns of society. At individual and at the species level, in cognition, the experience of entities are bound by the Curse of Nonrecognition: intelligent entities recognize intelligibility within this boundary of sense-ness, even though they are present in the larger environment. Owing to our capacity for communication and metacognition, our emergent entity – Humanity – is able to overcome the Curse of Nonrecognition via the following mechanism:

- A single to a few humans reach some original insight.
- A group of experts develops an understanding around this, growing the body of knowledge in their field.
- Society finds usefulness in the application of such knowledge, and a growing number of people live in a world enhanced by such applications.
- This improves the quality of common knowledge and more people are capable of understanding future insights.

Thus, the sphere of recognition expands for Humanity over generations.

A beneficial political arrangement for progress optimizes for vision and integrity in elected leaders, surrounded by people of high ability. Societies with elements of democracy are the only ones where we can negotiate our social preferences fairly. Ones where the capacity for sound judgment in the people is prioritized are the only ones where we can extract the full benefits of democracy. Capable individuals are more likely to make decisions that matter over a broad range of circumstances. The whole progress when the individual is optimally positioned for ability. Many sociopolitical problems are rooted in inefficient talent configuration; this is the primary problem upon whose solution all others are defined. Particularly, many of the inefficiencies of developing societies such as Nigeria are based on the problem of arrangement and not content, and the more complex the required arrangement, the probability that one arrives there by chance reduces, despite having the right ingredients. Within the scope of my intervention activities are schemes to

Map-out Nigeria's Brain, and to inspire an intellectual culture.

On groups, I think a considerable proportion of social tensions in modern society is based on false group identities; a futile attempt to force biologic or genetic groups into social groups (i.e. systems) with a shared purpose and a common reality. Social systems are formed on the bases of family, friendship, and socioeconomic interests. Particularly, groups solely based on gender and race cannot achieve the unity they seek to. Even though they face common struggles, we cannot consider them as isolated victim groups. We can compare this to a football team versus an 'Association of Goalkeepers'. No progress will come from demonstrations about the tribulations of goalkeepers at the hand (or feet) of strikers, because when all is said and done, the goalkeepers must return to their teams, to which they are functionally loyal. Productive change can only come from addressing the disadvantages embedded in the rules of the game, and by renegotiating the social contract.

Racism is elusive. To the extent that it truly exists, we cannot extinguish it. To the extent that we find cheap actions to extinguish, they are likely not going to eliminate racism. For many, it is a fact that there are individuals who are prejudiced against certain racial groups. But since we cannot exactly crucify anyone for thinking 'racist thoughts', we resort to attack those who treat others unjustly. However, we are unable to prove intent from observing actions, and injustice exists within racial groups. Hence, we have one set of people who painfully express their experience of oppression and others who simply do not see it. Trying to establish the facts of racism is useful, and it is a justified sentiment. Yet, there are tradeoffs, so that the optimal strategy is to treat injustice as injustice in general, and motivations as individual cases. However painful it is, injustice should not be called anything else but its already ignoble name, unless specifically implied by the action.

These are some of the views through which I make the most sense of the world.

Jacobsen: Any thoughts on the God concept or gods idea and philosophy, theology, and religion?

Dickson: The God-question is treated simplistically as a binary problem, requiring a YES-or-NO answer. In general, atheists would like to think they have an obvious NO, whereas theists should believe that they have arrived at a compelling YES. In reality, though, most of the theists have simply adopted a convenient response, while the atheists have abandoned the question. Meanwhile, it is not true that God is merely an invention of man whereby the inventor bears the burden of proof. The three fundamental questions, WHAT, HOW, and WHY applied to reality, implies a God-problem that must be solved. There is a God-question for every level of intelligence and awareness. The answer to this question becomes more abstract and more sophisticated along the dimensions respectively. A point of contention may be over how much abstraction the concept can bear while retaining its meaning. At a stage, it all becomes a matter of linguistic gymnastics.

The majority of people are incapable of evaluating the God-question intelligently, and as such, must approach it animalistically; in terms of their survival. Luckily for this majority, the software of religion is built on the framework of belief and make-belief. Intelligence is only rewarded in religion as much as it can help rationalize irrationality. There is great room for 'intellectricks' within religions, and while some of the tenets of Faith are sublime, the case that "religion is good; the problem is with the people", is no different than saying "fire is good; the problem is with the heat". The only genuine way to approach theology is to subject the ideas to intellectual

rigor, without making any disingenuous claims to a monopoly on true interpretation.

On the subject of revelation, that which is not subject to reason must have no consequence on the rules of physical interactions. Jesus is quoted to have said, *“I speak to you of earthly things and you do not understand, how then could you understand of heavenly things?”* An interesting fact about this statement, apart from the obvious effects of the distinction between heavenly and earthly things, is that what he considered an earthly thing was the process of salvation. I wonder how many Christians understand the implication of this idea because it does not reflect much in the demonstrations of their common thinking that they do.

The problems with the Big Questions is that they are easy to ask at this point, where everyone may have adopted the confusion templates from various cultures, but difficult to recognize answers for. For instance, to a popular dilemma in my childhood, asking, “if God created the world, who created God?”, I once suggested that the universe created God and he went back in time to create the universe. As one can imagine, this suggestion was met with great hostility. The crux here is not whether the idea is true or not, but that the discussants were incapable of dealing with that level of perplexity. Some people are able to recognize powerful ideas, however raw, regardless of the source, while others must be spoon-fed from the premastications of authority. Traditional education has failed to deliver on its promise to improve this condition beyond a point.

Jacobsen: How much does science play into the worldview for you?

Dickson: The principles and ideals of science form one part of the most prominent influences on my approach to knowledge and learning, although one can see how scientific movements may degrade into a state no better driven by rationality than religion. Since childhood, I always formed internal representations of information using an intuitive approximation of the scientific method, with lots of induction and abduction. On the other hand, my intellectual dynamic is characterized by a deep prescientific, philosophical experience, which is both analytic and poetic. I eventually address matters using the kind of thinking with which I can extract the most meaningful interpretations. Fundamentally, I consider my approach as adisciplinary rather than interdisciplinary. It is upon this that selected thinkings may be developed as found necessary in such cases.

Jacobsen: What have been some of the tests taken and scores earned (with standard deviations) for you?

Dickson: Expressed in a standard deviation of 15, my initial scores on experimental high-range intelligence tests, which are untimed and unsupervised, were within the 140-to-160 range on tests by Jason Betts and one other author. I have now learned that one ought to spend up to 10 times more time than I have on those tests to perform maximally. This makes me wonder what the difficulty-validity relationship is on tests of advanced cognitive ability.

I have never been tested by a psychologist on conventional tests. However, I hit the ceiling score on a version of Raven’s matrices taken unofficially years ago.

Jacobsen: What is the range of the scores for you? The scores earned on alternative intelligence tests tend to produce a wide smattering of data points rather than clusters, typically.

Dickson: My initial experience with Paul Cooijmans’ tests was like an electric shock, with scores lower than my previous low. I cannot go into many details on the situation except to say that I have overcome the curses now. I look forward to enjoying more of the problems.

I think all new candidates of high-range tests should know that if there is any task they had to exert their thinking on to the highest degree, this, by definition, should be it. I have wasted beautiful tests not realizing these things, underestimating how much ‘intelligons’ were needed to be captured. It is impossible to cheat by spending time, and as long as one does not cheat, they cannot overperform (one may only ‘overperform’ if the problems are biased towards their area of educational training). One should think most responsibly about their participation in the testing, as there is no point if it is not handled appropriately.

Jacobsen: What ethical philosophy makes some sense, even the most workable sense to you?

Dickson: I find Kantian ethics to be rather intuitive. One is to note, however, that the “rational being” in the categorical imperative is not necessarily a human being. It is questionable whether humans are rational beings at all, and unquestionable that not all humans are equally rational. Thus, ethics cannot be objective if it is optimized for ‘human’ morality. This is a key reason for the numerous perspectives on the subject, where one can find them to be different attempts at the same thing. With enough reason and less selfishness, every ethical theory at its best corresponds to ‘utilitarianism within one’s power’. The ultimate ethical framework must contain a solution to the question, *what is the purpose of humanity?*

To think clearly about ethics, I find it useful to consider what feature of humanness raises the matter of rightness in the first place. If an ethical theory is an attempt to *do that which is right*, then, it has requirements in the departments of intelligence – of the ability to know what is right (a truth), and consciousness – of the will to act how it’s right. Thus, a highly intelligent being can decide what is right, regardless of their inclination to execute it; while a highly conscientious being can act in some supposedly right manner, needing not to figure it out for themselves. Intelligence offers the capacity for induction, enabling the manipulation of more complex scenarios involving more time, space, and particles. Consequently, considering scales, ethical theories must be based on the preferences of the most intelligent (and rational) beings whose decisions may make little sense to the ignorant in the short-term (in contrast to Asimov’s laws of robotics); while advancement in knowledge and must be encouraged as this improves the capacity to execute ethical resolves. Humans, in today’s sense, are simply an approximation of such a being, the true *Homo epistemicus*; the citizens of a Transgressive Equilibrium.

Appendix I: Footnotes

[1] Member, Glia Society.

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

An Interview with Claus Volko on High-IQ Societies (Part Five)

2020-08-01

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: Community; high-IQ societies; the gifted; the positives and the negatives of a high-IQ society; the purposes of high-IQ societies in the early 21st century; decent alternative intelligence tests; independent test makers; other ways in which the gifted and talented can socialize; intelligence tests; the high-IQ societies; liberal leanings and atheism; neural correlates; the most talented people; other personality traits; Selective Graph Coloring Problem; ‘the satisfiability problem of the logic of statements’; ‘proof of non-existence’; the ‘second-order P-NP problem’; the 2048 game; Godel’s incompleteness theorems; ‘Numeric Thermal Bridge Simulation and Building Information Modeling’; the games between 2010 and 2019; synthesis of metaphysics and Jungian Personality Theory; and skepticism and pseudoskepticism.

Scott Douglas Jacobsen: Let’s talk about community. I have been asking some of these questions to some of the other interviewees. What defines a community?

Claus Volko: Common interests.

Jacobsen: What high-IQ societies seem the most reliable to you?

Volko: Most high IQ societies are not much more than websites with member lists. Some have magazines, too, but hardly any have real-life meetings. The only exception I know is Mensa, which hosts gatherings here in Vienna every month. However, I have left Mensa due to internal conflicts and founded my own high IQ society, Prudentia. We have a journal and a member list, plus a Facebook group, so it is not much, but at least something.

Also, many high IQ individuals are nowadays directly connected via Facebook regardless of society membership.

Jacobsen: How can the gifted find community in high-IQ societies?

Volko: They can connect with other members and talk to them about their interests. However, in most high IQ societies people only talk about IQ testing.

Jacobsen: What are the positives and the negatives of a high-IQ society?

Volko: There are only positive aspects.

Jacobsen: What seem like the purposes of high-IQ societies in the early 21st century?

Volko: In theory, they could form an alternative intellectual community next to academia.

Jacobsen: What seem like decent alternative intelligence tests for individuals to take now? If

someone is extremely serious about the most accurate assessment, why should they take a proctored-by-professional mainstream intelligence test, e.g., a WAIS, a Stanford-Binet, or RAPM up to date, test?

Volko: Of these tests, I have only taken the RAPM, which does not measure extreme scores. I heard that the WAIS measures up to IQ 185, so if somebody suspects they are in this range, the WAIS might be the test of choice for them. The so-called high range tests which can be found on the Internet have been made by laypersons and are not normed based on large samples.

Jacobsen: What independent test makers seem more serious than others?

Volko: I think tests by Nikolaos Soulios, Jason Betts and Ivan Ivec are pretty decent.

Jacobsen: Are there other ways in which the gifted and talented can socialize and find others with similar gifts and interests other than high-IQ societies?

Volko: Sure, they can socialize in special interest communities as to be found on Facebook.

Jacobsen: What do intelligence tests, commonly construed, seem to miss in testing intelligence?

Volko: Sometimes I had the feeling that they were lacking text understanding.

Jacobsen: What do you think is missing in some of the high-IQ societies?

Volko: Real-life meetings.

Jacobsen: Why does higher intelligence tend to correlate positively with liberal leanings and atheism in some preliminary studies in psychology?

Volko: I think it is due to Occam's razor. Highly intelligent people tend to be more rational than other people and due to Occam's razor they are more likely to adopt liberal and atheist views than views that require more axiomatic definitions.

Jacobsen: As a question from a non-doctor to a doctor, what are the neural correlates and cognitive correlates or proxies of higher general intelligence? What should be physiological signs and neurological, and anatomical, signals of higher general intelligence if one does want to estimate higher general intelligence without a formal general intelligence test?

Volko: I do not know of any. Maybe there are some publications in the area but as far as I know no statistically significant anatomical properties of high intelligence people have been found.

Jacobsen: Who are some of the most talented people know to you? Why them?

Volko: I know some highly talented people from the computer demoscene in which I was active in my youth. For example, Henning Ludvigsen is a very talented graphic artist and Kostantinos Pataridis is a very talented computer programmer.

Jacobsen: Other than a positive correlation, not a causation-relationship, between higher intelligence and atheism & liberalism. What other personality traits, beliefs, even prejudices or lack thereof, seem to correlate positively (or negatively, or not at all) with high general intelligence? What about the outliers to these general trends of 5 points here or there per variable consideration? Some speculate about the truly higher levels of general intelligence and then belief in a 'higher power,' but these studies have not been done in meta-analyses, as far as I know – so that's ideological speculative reasoning grounded in bias more than anything else with scattered data points in the record.

Volko: When I was a member of Mensa, I observed that hardly anyone drank alcohol at Mensa meetings. This was in stark contrast to my classmates at high school.

Jacobsen: Time for miscellaneous Volko questions, rapid-fire round: What did you find with the Selective Graph Coloring Problem in the master's thesis?

Volko: I developed an algorithm based on variable neighborhood search and other metaheuristics to solve a problem from graph theory approximately. It worked well and fast, but other authors' algorithms led to better results.

Jacobsen: What is 'the satisfiability problem of the logic of statements'?

Volko: When having a propositional statement, the question is whether you can assign values "true" and "false" to the variables so that the statement becomes true.

Jacobsen: What is the 'proof of non-existence'?

Volko: As I told you when we talked about Popper, existential statements can be easily proven but it is very hard or even impossible to disprove them. The proof of non-existence is the disproof of an existential statement.

Jacobsen: What is the P-NP problem? What is the 'second-order P-NP problem'?

Volko: The P-NP problem is the open question whether two instances of complexity theory called P and NP are the same or not. The Second-Order P-NP Problem is a term I coined for one of my publications as I asked the question whether the P-NP Problem can be solved at all.

Jacobsen: What is the 2048 game? What is the mathematical analysis of the 2048 game?

Volko: It is a game that became popular a couple of years ago. In a rectangular grid the numbers 2 and 4 appear. You can move all the numbers at once by pressing a cursor key. If two numbers with the same value hit each other, they add up to their sum. The goal is to arrive at the number 2048. I analyzed a couple of mathematical properties of this game and published a paper about it.

Jacobsen: How would you explain Godel's incompleteness theorems simply?

Volko: Read my article at my homepage (www.cdvolko.net).

Jacobsen: Why the interest in Computational Biology and Medical Informatics?

Volko: I first enrolled at medical school and so when I started computer science I chose medical informatics because of its relationship with medicine.

Jacobsen: What in the world is 'Numeric Thermal Bridge Simulation and Building Information Modeling'?

Volko: It is something architects and building physicists have to care about.

Jacobsen: Mega Force (2016), Mega Force 2 (2019), Adok's Magic Cube (2010), Adok's Number Maze (2010), Adok's Saturn Puzzle (2011), Hello, Mr Turing (2012), and Cirix (2012), Ballonschlacht (2012), and Evolution (2012). This is mostly before the two of us met online. What was the inspiration behind each of the games between 2010 and 2019?

Volko: The ideas to these games came from myself. The largest project was Mega Force. I worked on it for eight months. It is a tactical role-playing game in the style of Shining Force, a game for Sega consoles.

Jacobsen: What is the synthesis of metaphysics and Jungian Personality Theory for you? If I remember, you hold Jung in higher esteem than Freud and Jung has become more popular in recent years, in re-discovery of him, by some.

Volko: If we look at the psyche, the brain and the body and think of them as three entities connected with each other, some of Jung's postulates about personality theory logically follow.

Jacobsen: How do you differentiate skepticism and pseudoskepticism?

Volko: I wrote an article about this.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: August 1, 2020: <http://www.in-sightjournal.com/volko-five>;
Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-issues/>.

An Interview with Christian Sorensen on Noetics or Gnoseology (Part Nine)

2020-08-01

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: boxing; the greatest boxer of all time; what boxing gives him; psychology; does psychology qualify as a science in some ways; does psychology not qualify as a science in other ways; originally become interested in the question of psychology; mathematical codes in the Kabbalah; found anything so far; the original Kabbalah; looking for mathematical codes; the central purpose of looking for codes in the Kabbalah; the health risks in boxing; any definitive conclusions on psychology as a science or not; the beatings; Tyson; biological father; mother’s defence and/or reaction to the beatings by his stepfather; the boxing gloves and the pushing ball; Catholic school; years in the Catholic school; corporal punishment; the bullying; win:loss ratio; flesh of the ear; psychology; psychological constructs; apparent reflections of real knowledge about human psychology; Noetics; a legitimate form of inquiry and thinking; What would delegitimize it as a form of inquiry and thinking; the roots of Noetics, etymologically; the neologism; objects of study, relations orienting objects of study, and operations by which to perform studies on the objects and the relations in Noetics; siblings or extended family during the beatings; the rest of the family’s opinion; biological father and stepfather; to physical beatings or emotional-verbal berating; lifelong impacts; the psychology of the abuser; the Catholic hierarchs; parts has psychology mistaken for the whole; some of the more modern manifestations of this automatism in psychology; a Yeshiva; the Catholic school; Rabbi Akiva and Shimon bar Yorjai; (White) kabbalah and “black kabbalah”; Madonna; 14 years of familial, schoolmate, and educational authority beatings; “methodological reiteration” and “constant and indefinite process of trial and error tests”; biological father; divorce; a son of a divorced family and someone abused by a replacement male authority figure; forming the parts of a systemic structure; a systemic structure; evolution of homo sapiens tell us about such a hypothetical systemic structure via its biological substratum; zero connect between the conscious and the unconscious; “burst”; the difference in treatment of siblings; intelligence is carried via the mother; the sociocultural strictures on women in our societies; the cathectized energy; women “bear everything”; the two pure substrates and the mixed substrate; this mega-structure; mega-structure means something like a complex; the more intelligent tend to have fewer children; separated, disenfranchised, and left apart, estranged, from parents and siblings; the hypochondriatism; the existential humanistic theoretical models failed; why traditional religion failed; atheism and Humanism failed in current form; the differences one might find in the brain; fear of rejection and loneliness; the reckoning for high-IQ societies; others of high intelligence; common misconceptions of noetics; “logical principles”; “validity” and “truth”; confusing validity with truth; the unifying bases, premises in its field of inquiry; critical while friendly inquiry; mis-use or abuse as a system of inquiry via faith-based traditions or through purely empiric traditions; others who pioneered this field; current leaders in this field; frauds proposing to be part of this field; and the real and Truth.

IdScott Douglas Jacobsen: When did you get into boxing?

Christian Sorensen: That was when I was about eight years old, and my godmother gave me a pair of gloves and a pushing ball, that I hung on a tree in my house.

Jacobsen: Who was the greatest boxer of all time (to date)?

Sorensen: In my opinion Mike Tyson.

Jacobsen: What does boxing give you?

Sorensen: The chance of being able to relive, the constant beatings my stepfather gave me, and they gave me in a Catholic school of wealthy people, for being physically weak and different, but facing this time, from the opposite lane, bigger and stronger fighters than me.

Jacobsen: What is psychology?

Sorensen: It is a discipline, that studies the behaviour and the human mind, their conditioning factors, and the variables that can modify them.

Jacobsen: How does psychology qualify as a science in someways?

Sorensen: Currently, besides from presumptuously claiming to be a science, it does not qualify with anything else.

Jacobsen: How does psychology not qualify as a science in other ways?

Sorensen: I think that psychology throughout its history, has constantly placed the wagon before placing the oxen, since it has been quite proliferating from the point of view of its models and theoretical systems developments, but at the same time, has done it as if building a house of cards, because ultimately these are almost completely devoid of any scientific basis. In this sense, unlike the empirical-experimental sciences, basic stages that are necessary and are fulfilled by any one of them, have been skipped, due to the fact, that psychology has ignored what should always precede as a must, any type of theoretical construction. The aforementioned is evident enough since this discipline has not even been able, to adequately define until now the most basic issues, such as occurs for example with the object of study, and with the adaptation of the scientific method, in relation to its characteristics and nature. Consequently neither has been capable, to define the research hypotheses associated in turn with the independent and dependent variables, which aren't really empirically refutable, nor has it had the scope to propose no kind of scientific law, as a logically unavoidable preamble for any further progress.

Jacobsen: When did you originally become interested in the question of psychology as a science or not? It is an inherently interesting question, especially when I was working in three psychology labs at once. It was a tacit assumption in the affirmation, in some, and in the negation, in others.

Sorensen: I was interested in that problem during my doctorate in Philosophy, because I was struck, by the presumption through which it was as an undeniable fact, that psychology is a science. I think that by doing so, psychology runs the risk of taking the parts for the whole, in other words to fall into an automatism, when imagining that because there are theoretical models with a clear experimental inclination, such as occurs with the radical behaviourism of B.F. Skinner, and with cognitive-behavioural and systemic approaches, that then wrongly it could be assumed as something necessarily, its scientific status. Therefore according with the above, what actually happens, is that the attempts to flirt with science, can only be accepted as nothing more than mere manifestations of a sort of scientific mimic, similar to what occurs when it is said, that a

swallow does not make Summer.

Jacobsen: When did you become interested in mathematical codes in the Kabbalah?

Sorensen: It was a process, some years ago that coincided when I lived with my family in the orthodox city of Bnei-Brak in Israel. There I was studying in a Yeshiva, and after visiting the tombs of Rabbi Akiva and Shimon bar Yorjai in Meron, although in that environment it was generally not considered correct to do so, I was motivated to study deeply the Zohar, since I had the hypothesis that there were mathematical codes, which are susceptible to be deciphered.

Jacobsen: Have you found anything so far?

Sorensen: I think that at least, I have the certainty of what it is not. In my opinion, the Kabbalah has different levels of depth or elevations, and from that point of view, its highest level would have to do with mathematical codes, but not in the form of numerology and gematria, which is how it is usually conceived, when assigning a numerical value to each of the twenty-two characters of the Hebrew alphabet, from which different combinations and interpretations are made afterwards. Rather, I believe that these mathematical codes, need to be found in what I will denominate as Black Kabbalah, which would be the opposite of the aforementioned, since they should be deciphered along and between the unwritten spaces, of the rows or lines that form the Torah texts.

Jacobsen: When did the original Kabbalah begin?

Sorensen: I believe that the origin of the Kabbalah, coincides with Abraham's life as a patriarch. What is relevant about this historical landmark, is that it corresponds to the change in the nature of the Kabbalah, since at that time, it was a popular knowledge to which everyone had access. It was a little after that, that took a radical turn by becoming a hidden and secret wisdom, regarding which only a few had access, in concrete those that were expert in Torah and who lived strictly according to the Halacha. This last, was until about twenty years ago, indeed after that it was opened again, in order to spread its wisdom among those who were interested in acknowledging this path and put it into practice.

Jacobsen: How does looking for mathematical codes in the Kabbalah differ from looking for mathematical codes in other things?

Sorensen: The mathematical codes in other things, allow to reach some result, while in the codes of Kabbalah no results are reached, since their codes as such are an end in itself.

Jacobsen: What would be the central purpose of looking for codes in the Kabbalah?

Sorensen: The purpose is to take the reason beyond its own limits, that is to say, to be able to cross this dimension of which we're aware in order to enter another, without knowing what we are going to find out, or what are the laws that will act on it, but at the same time by pre-sensing it as existing, since in certain way the latest implies no matter what plane is alluded, some degree of effective reality. Somehow it is similar, to expect to have an encounter with a loved one, after having only seen its silhouette, nevertheless with the intuition that once the veil is removed, it will be possible to contemplate the truth of its figure through the eyes of the soul.

Jacobsen: What are the health risks in boxing?

Sorensen: All the conceivable risks, including death. I somehow think, boxing is a way to get in touch with one's own thanatonic drive, and lastly to dance with death.

Jacobsen: Have you come to any definitive conclusions on psychology as a science or not, or, at least, on sub-disciplines within the remit of psychology?

Sorensen: Nothing is definitive, since nothing is more definitive than change. I think that it may still take about two or three centuries for psychology, to reach a scientific status, because in some way, it is similar to a chain that still lacks links, therefore can't be recognizable as something delimited and distinguishable. For now, in my opinion, it is only a discipline that doesn't own a respectable body of knowledge. Therefore, practically nothing can be said about its validity or not, due to the fact that occurs with it almost the same which happens with arts. Indeed both are legitimate knowledge, in an aesthetic sense, but are not valuable regarding their theoretical structure, from a measurable perspective. In other words strictly speaking, basically in the case of psychology, is not possible to determine if it is or it is not, a reflection of a given object in reality, in consequence can be concluded, from a scientific prism, that its theoretical models and systems, actually aren't knowledge.

Jacobsen: What age did the beatings start? What age did the beatings stop?

Sorensen: They started when I was about two years old, when they forced me to walk with a belt pulling my stomach, because I didn't want to do so, and they ended up at school when I was sixteen years old.

Jacobsen: Have you seen that clip of him ducking and dodging in latter middle age with incredible adeptness and speed, Tyson?

Sorensen: I did see him training for his fight with Evander Holyfield. He is in very good shape, and despite his age, Tyson has maintained his power and speed.

Jacobsen: Where was your biological father?

Sorensen: A few blocks from where I lived. I think, he never realized what was going on with the abuses. I believe that even though this topic, regarding the episodes of abuses and my adulterous origin, were an open secret, around it there also was a sort of very good compartment of information. Until his death, he was a partner in businesses with my stepfather. When I was a kid, I used to go to his house to play with my two half brothers, however when I had to do my preparations for the Bar-Mitzva, which we were going to do with one of them, since we had the same age, my stepfather suddenly objected it, and prevented me, from having contact with him and my half brothers again.

Jacobsen: What was your mother's defense and/or reaction to the beatings by you stepfather?

Sorensen: Actually apart from praying, I think that nothing else.

Jacobsen: Do you still have the boxing gloves and the pushing ball?

Sorensen: They were kept in my parents' house until not long ago, but I think that after they moved; they got rid of those things.

Jacobsen: Why attend Catholic school?

Sorensen: Because apart from the fact, that this school was socially very well seen, since it was frequented by wealthy families, my mother despite being of Jewish origin from her mother, and coming from a family that for generations, was secular and freemasonic, suddenly decided in life, while being married, to deny her origins and family traditions, by becoming an extremist Catholic, and by convincing my stepfather, to convert from Lutheranism to Catholicism.

Jacobsen: How many years in the Catholic school?

Sorensen: Six years.

Jacobsen: Was corporal punishment part of the school system?

Sorensen: In my particular case, I think so, since it was evident that the teachers and authorities endorse it, despite this situation, was not a generalized fact seen with other students. The way it was channelled, was through my classmates, and higher-level students.

Jacobsen: Why the bullying in the school? I recall Professor Noam Chomsky describing anti-Semitism so ‘thick that you could cut it with a knife’ back in his day.

Sorensen: As with all the actually unopened secrets, this case was not the exception, since everyone knew my story, but cynically nobody spoke openly and straightly about it. Here there was a lethal mixture, because on the one hand there was a strong anti-Semitism, due to the fact that my mother and I were considered pigs marranos, and also because she was seen as a whore, who was called to atone for her sins. I remember that several times, while my mother was seen passing by the large window of the classroom, the teacher and my classmates began to make anti-Semitic comments, and to say insults treating her as a prostitute, which right away triggered me to come to her defense, by being indeed openly sarcastic and scathing. Every time this occurred, I confronted them as usual, except on one occasion when the pan turned. That time as usual, they were laughing at my mother, but instead of having several fronts opened, I focused exclusively on the teacher, and like a belldog I did not loosen him, until he had no choice but to remain silent, and withdraw flushed with shame and rage from the classroom. Afterwards the priests wanted me to apologize, but since I refused to do so, they punished me suspending me from classes. Anyhow it was useful what I did, because even though the insults towards her continued as hallway rumors, at least they stopped uttering them in public.

Jacobsen: What is the win:loss ratio for the boxing bigger and stronger fighters in general for you?

Sorensen: 0:1 respectively, since regardless of the record of battles won, I don’t know any of them, that either for health reasons or for leading a life dissipated and wild, hasn’t lost everything in their existence.

Jacobsen: Any thoughts, or emotions really, on Tyson’s appetite for flesh of the ear?

Sorensen: It was a desperate cry of helplessness, for not tolerating the frustration of being defeated in that match, and on his return to boxing, when he was already old, and after having an undefeated career.

Jacobsen: Does psychology qualify as a “discipline” on this level or merely as one on paper and not in practice?

Sorensen: I think that psychology, is similar to a paper tiger, since without even judging it, feels itself as if it was a science, when actually it is not in any sense. Nevertheless, it could be treated as a discipline, but not as an art, because unlike the latter, and although possesses a theoretical body, that strictly speaking, and due to the reason that is not validatable, from an empirical-experimental perspective, is neither knowledge, has from the other side, the intention of constituting scientific theoretical systems, through its work. In other words, while it is holding a deficiency in this context, on the other hand guides its intentionality, towards a last end. Therefore it is deducible to infer, that the scientific status for psychology, in a perfeasibility sense, which in

turn, I would denominate as methodological reiteration, is associated with a constant and indefinite process of trial and error tests, based on a temporary asymptote, where the goal searched, should be reached at a certain indeterminate point, although this must be identified with a theoretical infinity.

Jacobsen: What psychological constructs seem to be delving into some level of deeper truths about the human condition and the human being?

Sorensen: I think that psychoanalytic models, as they deepen the understanding of the functioning of the unconscious and of conscious mechanisms, and the systematic procedural cognitive models as well, because they manage to study and integrate cognitions and feelings, with behaviours and inter-individual relationships, as forming parts of a systemic structure.

Jacobsen: What parts of psychology as currently practiced, in doctoral research and after, seem to hint at some roots – maybe using the aforementioned psychological constructs? Not necessarily “knowledge” as previously defined, but, rather, partial images or apparent reflections of real knowledge about human psychology.

Sorensen: I think that fundamentally it is circumscribed to neuro-psychology, since through it, the psychological functioning, that is to say the behaviour, cognitions and affections, are landed to a biological base or substratum, which means that between the psychological and the biological factors, one of them tends to be automatically scientized.

Jacobsen: What is Noetics?

Sorensen: It is the critical study of knowledge, that seeks to value it, in relation to its formal logical validity, and to the ontological reality.

Jacobsen: What demarcates this as a legitimate form of inquiry and thinking?

Sorensen: The logical principles.

Jacobsen: What would delegitimize it as a form of inquiry and thinking?

Sorensen: To confuse validity with truth.

Jacobsen: What are the roots of Noetics, etymologically?

Sorensen: It comes from the Greek word *noetikos*, which means, what is related to the *nous*, that strictly speaking signifies the capacity to *intellego* immediately an idea, that is to say without the need, as occurs with *logos*, of the intermediation of discursive reasonings.

Jacobsen: Why the neologism?

Sorensen: Because a man is like a planet, since it doesn't have holes. Therefore needs neologisms, to emphasize the fact of having its own world, and for leaving spaces in language, due to the reason that metaphor cannot give it.

Jacobsen: What are its objects of study, relations of orienting the objects of study, and operations by which to perform studies on the objects and the relations in Noetics?

Sorensen: Noetics is equivalent to gnoseology, therefore encompasses all the objects of thought, including those that regard intuition, in the sense of *intus legere*, and of the epistemic ones as well, which are related to science.

Jacobsen: Where were your siblings or extended family during the beatings or the talk within

the family, if any, about the beatings?

Sorensen: I was the oldest one. I had a godmother, who was Jewish and a psychologist. She was always very concerned about me, and several times confronted my stepfather, when he found out that I was beaten or mistreated. Every year, in my birthdays, we spent the whole day together. Once, she gave me a pair of sneakers, that I loved very much, and I had wanted them for a long time. When I got home, my stepfather forced me to return them, threatening me not to tell her the real reason, because he had warned me not to ask those sneakers, since as a Jew I had to get used to receiving only second-hand gifts. When I went to her, I was very scared, but even though I tried to find justifications, she realized what was going on, and immediately went to confront him. The short story of it, was that I managed to keep the sneakers, and my stepfather had to resign himself and could not reprimand me.

Jacobsen: What was the rest of the family's opinion of your stepfather?

Sorensen: My stepfather, as father, was absolutely different with all my half brothers. He has always been very loving and concerned, and has never beaten or mistreated them. In turn, they love him very much, and have always seen his parental figure as a good role model. My mother, for her part, has suffered a lot with being married in every way, but has never done something, because she has always preferred her comforts above anything else. The rest of the family, has always been clear about the abysmal differences he made with me in relation to my half brothers. Even it could be said, that they were scandalized by these abusing behaviours, and in fact many times they teared their clothes for this reason, but in summary, they preferred never to get too much involved into it, as a manner of avoiding any kind of conflicts.

Jacobsen: How many times did your mother marry or remarry? What about your biological father and stepfather?

Sorensen: My mother has been married only once. What happened to me, was a slip within the marriage, that has been kept with seven locks in order to maintain social appearances and a good reputation. When my mother was dating my stepfather, she introduced him with my biological father, who was, in turn, the boyfriend of her best friend since they were girls, so that they could do business with each other. With the passage of time, my mother lost her best friend, because this last never forgave what she did being friends. After a while they got divorced, and they both continued to have businesses in common, although with a tense and distant relationship, until he died almost thirty years ago.

Jacobsen: What do beatings do to children? How do young men and adolescent boys, even quite young boys, react to physical beatings or emotional-verbal berating?

Sorensen: They harm them in every way, by leaving wounds, that although they can lick them alone, as dogs do to heal themselves, can never be erased, because they remain as indelible traces of suffering. I think that they react depending on each case, with a lot of frustration, anger and fear, for feeling powerless, of not being able to do anything to change that situation, and at the same time, they feel guilty and responsible for believing that they are the cause that ultimately provoked these abuses.

Jacobsen: Do you believe there are lifelong impacts from these things, these actions, on the young?

Sorensen: For this life and the other if there is any.

Jacobsen: What is the psychology of the abuser?

Sorensen: To joyfully take advantage of the weakest, and if suffering is showed and mercy is implored, then to continue until they burst.

Jacobsen: How did the Catholic hierarchs react within this context of the beatings?

Sorensen: By supporting them, and participating with psychological abuses.

Jacobsen: What parts has psychology mistaken for the whole?

Sorensen: I think that the existential-humanistic theoretical models, including the transpersonal and bio-energetic psychology.

Jacobsen: What are some of the more modern manifestations of this automatism in psychology?

Sorensen: Everything that has to do with the development, and sale of techniques and therapeutic approaches, that offer outcomes that in most cases only have placebo effects, and when they could have any results, these are not sufficiently objectified.

Jacobsen: Why were you studying in a Yeshiva at the time?

Sorensen: Because I wanted to accompany the son of my wife, who was living there, and because some rabbis who were considered Tzadikim, estimated that I was blessed by God for the intelligence I had, and they proposed to me to study for becoming a rabbi.

Jacobsen: Do you believe the Catholic school wealthy, elite, and anti-Semitic environment carved an independence of mind and a steadfastness in spite of the difficulties of life for you?

Sorensen: I think so. I also think, that it taught me to relativize things, to integrate the good and bad aspects of the objects, and to have a very sharp tongue as well. Sometimes though, paradoxical things happened, due to the fact that many times my mother caught my attention, when I was a child, because according to her, since I was five years old, I had done psychological bullying to my stepfather, who afterwards reacted with anger. I take advantage of mentioning this, because he was also involved in the mistreatment of the school, matter that was recognized by himself, since he had asked the authorities of the school, to do what was necessary, in order to teach me to be more humble. In this regard, I remember that when I was about eight years old, to some extent I liked to debate existential issues, since in this way I had the access key to place him at a crossroads. In concrete, I enjoyed to get to the point in the discussion, where I heard that his stomach was starting to make strange noises, and he had to interrupt abruptly the conversation, for going right away to the bathroom. The fact that he had indigestion, for listening to me, was the moment, in which without the need of using violence with aggressive words or blows, I felt the certainty of having achieved a victory, through a gesture that meant more than a thousand words, and that had a subtlety and cynicism that exceeded that of the priests.

Jacobsen: Why focus on Rabbi Akiva and Shimon bar Yojai?

Sorensen: Because Rabbi Akiva, was one of the most memorable Tzadikim, and since he had been the teacher of Shimon bar Yojai. And regarding the latter, due to the fact that I consider that he is the father of the Kabbalah, because by was capable to put in written form, what represents its most important text, since until then this was only known by oral tradition, and which in turn has allowed to perpetuate the knowledge and study of this wisdom, throughout the centuries.

Jacobsen: Have you been juxtaposing and working on the relations between (white) kabbalah

and “black kabbalah”? Why did Madonna get into it?

Sorensen: No, since I think that white Kabbalah takes the wrong path. Why Madonna got into Kabbalah? I think that for the same reason why she eats Sushi.

Jacobsen: 14 years of familial, schoolmate, and educational authority beatings. No doubt, this would leave an indelible impression. What is the symptomatology for you?

Sorensen: I think that I have gone through several symptomatologies during my life, some of which still persist today. When I was a child and adolescent, I tended to somatize my anguishes and fears in different physical ailments, which in adulthood have mutated and have led me to be a hypochondriac. And as horizontal symptomatology, historically speaking, the fear of rejection and loneliness.

Jacobsen: With this “methodological reiteration” and “constant and indefinite process of trial and error tests” aimed at an ‘infinite hypothetical point,’ where does this leave us in comprehension of the full human being, i.e., of the human “soul”?

Sorensen: In the letter h of the word human.

Jacobsen: Why was your biological father so disconnected?

Sorensen: I actually do not know. I think that with my mother there was a kind of *folie de deux*, since she suffers from the same syndrome. An example that demonstrates the aforementioned, was when once, taking advantage of the fact that my stepfather was travelling, she invited him to the house, but instead of being both alone, she profited off the opportunity for making a blind date with a friend of hers, who was a top model of the time.

Jacobsen: Why did they divorce?

Sorensen: Because apparently, she never got over his infidelity, and all the farce that was created around this story, for trying to save social appearances. According to my mother, she never spoke to her again, and unlike him, who never remarried or had a partner again, she literally untied herself, to make her ex-husband suffer in the same way, and that’s why she first married a footballer from the low leagues, and after a while she kept jumping from one partner to another.

Jacobsen: As a son of a divorced family and someone abused by a replacement male authority figure, did you ever fear this manifestation in later life from you – in either case?

Sorensen: Before marriage yes, after being married no. I think, it is necessary to distinguish between being afraid of something, and being aware of the evil of it.

Jacobsen: Of the “forming parts of a systemic structure,” what seems like the true substructure here?

Sorensen: The black box.

Jacobsen: With the “biological base or substratum,” does this seem to hint closer to the “systemic structure”?

Sorensen: The psychological functioning, is mediated by neuro-biology, and the outcome from that intersection, is what I will denominate as neuro-psycho-biological substrate or biological base. Therefore, and strictly speaking, there would be three systematic structures, of which I am going to name respectively the two formers as pure, and the last one as mixed.

Jacobsen: Why should there be a systemic structure?

nsen: Because in each of them, there are parts that form a whole, nevertheless that whole is not equivalent to the mere sum of its parts, but rather to the different interactions that the parts maintain with each other.

Jacobsen: What can the evolution of *homo sapiens* tell us about such a hypothetical systemic structure via its biological substratum?

Sorensen: What it indicates, is that it evolves through the biological substratum, and that this last, is what makes the systemic structure increasingly complex.

Jacobsen: Could this be a systemic theoretical framework for understanding while the system itself lacks a true integration to such an extent so as to remove the possibility of a systemic structure – akin to the idea some time ago of zero connect between the conscious and the unconscious?

Sorensen: I think that in this context, the idea of system goes beyond itself as such, since more than one are interacting with each other, therefore it is reductive and simplistic to think univocally and singularly about it. In consequence rather than believing in one systemic structure, I would say that multiple systems form what I will denominate as mega-structure, due to the fact that all of them simultaneously belong to the same main system, which is not equivalent to be sub-systems, since they have in common an identical operational or functional sense, but on the other hand, each of them has an independent structure with its own and different properties.

Jacobsen: Did you “burst”?

Sorensen: I do not think so. In this sense, since I believe that energy is a constant, and then that it cannot be eliminated, but only transformed and channelled through something, is that I decided ultimately not to exploit. What I actually did, was to intentionally accumulate all the energy, and afterwards to focus it on a predetermined objective as a target. In other words, what I managed to do, was to drive it by cathectizing its force through alternating forms, in order to use them chameleonicly depending on each circumstance, and of what I was needing according to them.

Jacobsen: Why the difference in treatment of siblings, at root?

Sorensen: Because I believe that when my stepfather, saw the intelligence difference that he and my siblings had with me, he realized that it was equivalent to what he and my siblings have with gorillas. And perhaps, he surely imagined, that this has happened because my mother, unlike to what occurred when they were making my brothers, touched the stars of pleasure when she was making me with my biological father... With these last words, I am only repeating what she herself has said.

Jacobsen: If intelligence is carried via the mother, what do the siblings do now? How is this intelligence manifested?

Sorensen: They are vile puppets handled and dominated by my stepfather. It should not be forgotten, that although the intelligence is inherited from the mother, this is a hereditary polygenic characteristic, therefore there is no guarantee, that they inherit the same intelligence, and in fact statistically speaking, it is highly improbable, not to say it's pretty impossible, to repeat more than once, the same event of having a son with immeasurable intelligence.

Jacobsen: Even with the high heritability of intelligence from the mother, and even with the abusive environment never escaped, what does this state about the sociocultural strictures on women in our societies?

Sorensen: That unfortunately almost all women are like paper, since they bear everything.

Jacobsen: What have been some of the uses of the cathetized energy?

Sorensen: Generally, it has been for exercising what I denominate the right of reply, which translates in knowing how to wait for a space, that I will name as timing, and then to use the hidden meanings through what is said, but is not articulately expressed within the language, that ultimately I will objectify by utilizing the mechanism of the joke and its effect, as an empirical parameter, in order to evaluate its effectiveness.

Jacobsen: Why do women “bear everything”?

Sorensen: Because they seek a master and lord, over whom they can reign.

Jacobsen: With the two pure substrates and the mixed substrate, what can estate about each substrate?

Sorensen: That respectively the neuro-biological substrate, has a purely material nature, in the anatomical and physiological sense, that the psychological base has a purely immaterial nature, that it could be viewed as psycho-spirituality, and that the neuro-psycho biological order, has a mixed nature, which I will denominate as transitional, since constantly and dynamically flows through a continuum, that goes from the extreme of pure psycho-spirituality, towards the other that is purely anatomical and physiological.

Jacobsen: Will this mega-structure be forever opaque given the subjective nature of experience and the use of subjective experience to gather some approximations of the material phenomena correlated to experiences?

Sorensen: I am not sure of that, because the fact that the subject points out his experience, as something to which he can attributes a transcendence, in the sense of not giving to it any spatiality, and of presuming it with a sort of life of its own, does not imply necessarily that objectively speaking, this could not be found in any part of the mega-structure, and even more, that probably the root of its origin could not be limited to this last. Therefore, it's plausible to deduce that further behind its origin within the mega-structure, nothing else would exist regarding the subjective experience. I think that perhaps what occurs, is the opposite, since actually this would be the mega-structure that makes opaque the latest.

Jacobsen: Does mega-structure mean something like a complex in this orientation?

Sorensen: The mega-structure, is a systemic body, that apart from being subject to feedback mechanisms, integrates material and immaterial natures, as relative entities, since rather than integrating them into a mixture, where each one would maintain their intrinsic properties despite the whole they form, what it does, is to hybridize both through states, that are in permanent dynamism, and that are constantly changing.

Jacobsen: Why do the more intelligent tend to have fewer children while the highly intelligent and beyond trend towards no children whatsoever?

Sorensen: I think that there is an evolutionary force, that interprets intelligence to the extent that it becomes more extreme, as if it was a genetic mutation, and therefore nature operates on it, in the same way as it generally does with malformations. Consequently, natural selection, would also act in order to limit its survival, which could be seen as an expression of pettiness or envy. Nevertheless in this context, instead of doing this with the weakest, does so with the intention to

exclude the excessively intelligent as strong individuals, since these just occur with the weakest and the most defective ones, would lastly break the balance within nature.

Jacobsen: Have you largely been separated, disenfranchised, and left apart, estranged, from parents and siblings in adult life? In either case, do you have any wishes regarding it?

Sorensen: I think that all of the above, has happened to me in different measures, and everything has been magnified in my adulthood, since despite the consideration that my siblings and stepfather, as well as my mother with her accommodating attitudes, towards luxuries and her comfort zone, think of themselves, that is a model of a Catholic family, who preaches Christian charity permanently, and attends mass daily, they have completely excluded and excised me from their family, due to my origins and for being a free lay thinker, to the point that literally, I do not have the right to enter to the house of my parents, not even for using the bathroom in case of need. All of the aforementioned, is a story that I am just describing, nevertheless, I think that to forget, first it's necessary to remember, and since I still remember, and I wish to continue remembering for a long time, I'm not in a hurry to forget. Besides, neither I am willing to milk cows that are dead. Anyhow, the positive matter about this tale, is that even though apparently anything belongs to me, materially speaking, due to the reason that they intend by all means to disinherit me, I am on the other hand fortunate, because regarding love, I have a certainty that few can have.

Jacobsen: How is the hypochondriatism directed?

Sorensen: Making my wife dizzy with it several times per day, and visiting the doctor often with the phantom of my imaginary diseases.

Jacobsen: Why have the existential-humanistic theoretical models failed?

Sorensen: Because they have become a sort of religion.

Jacobsen: In turn, with the elephant on the chopping block, why has traditional religion failed?

Sorensen: Because they are all totemic cults, that have idealized the murdered father, by turning this figure into a deity to venerate.

Jacobsen: Following the previous question, why have atheism and humanism failed in the current form?

Sorensen: More than humanism, it is the existentialism that has failed, at the same time that on the other hand, atheism is not equivalent in this context to atheistic existentialism, since I think that what has failed, is rather the latest, and not atheism as such. What's been occurring, especially in the case of the french existential-humanism or existentialism, is that they have straightly become a light or soft vitalism or nihilism, that's unable to explain enough, the notion of noneness or existential emptiness, which leaves in my opinion, the concept of existing-being locked in a tautological circle.

Jacobsen: If I remember right, with a 185+ (S.D. 15) on the WAIS-R, then this means a highest score known to me on the most consistently legitimate tests with the WAIS, SB, and RAPM as the top three. Of individuals "known to me" with two tips of the hat to Kirk Kirkpatrick with 185 (S.D. 15) on the SB and Katsioulis 180+ (S.D. 15) on the WAIS-R, you're the one. We have covered this ground. The stars appear to have aligned that time. Now, this leads to some interesting neuro-biological, neuro-anatomical speculation, Einstein had more glial cells. Any speculation as to the differences one might find in the brain for you?

Sorensen: They will surely find many more neurons than the ones Langan & Co. have, and that the rest of the ones who are at the top of the loop have.

Jacobsen: How did this fear of rejection and loneliness play out in life, personal and professional?

Sorensen: When I have felt one of both, I have replaced the original feeling associated to it, with another that has opposite valence.

Jacobsen: With much defunct societal status, inflated IQs, and the like, in the high-IQ world, the falsehoods cannot last forever. When will the reckoning for high-IQ societies come down on them even more, as they have – given the graveyards and the personality controversies?

Sorensen: When it is found, that none of those gods of Olympus, of imaginary ego-inflating games, is capable of solving any important problem for humanity.

Jacobsen: Have others of high intelligence been demonized within the family? Who? Is it the same reasons over and over, or various reasons depending on context (or both)?

Sorensen: You, should respond yourself that dilemma. Next.

Jacobsen: What are common misconceptions of noetics?

Sorensen: The fact to believe that noetics is equivalent to the philosophy of science, that this last differs from epistemology, and to think that the latest would be an activity of science, which is supposed to be developed with respect to each of its particular fields of knowledge.

Jacobsen: What “logical principles”?

Sorensen: They would be respectively the principles of non-contradiction, identity, and excluded third party. Additionally would be the principle of sufficient reason, since although it is not logical, because it is ontological, it is nevertheless related to the previous ones. From my point of view, there is a fifth within them, that’s also ontological, and which I will denominate as the principle of necessary reason.

Jacobsen: What differentiates “validity” and “truth” in this context?

Sorensen: The fact that validity, refers to truth from the point of view of complex or logical discursive reasonings, while truth as such, has relation to the correspondence between the essence and existence of being.

Jacobsen: How would one confuse validity with truth?

Sorensen: To the extent that both can be part of a deductive affirmation, in the same or opposite senses, since they can be invalid and false, valid and true, invalid and true or valid and false.

Jacobsen: With noetics as gnoseology, what are its unifying bases, premises in its field of inquiry?

Sorensen: The concepts of *logos apophantikos* in relation to the ones of essence, existence, and being.

Jacobsen: As a critical while friendly inquiry, how does this add to the discussion now?

Sorensen: By adding the rest of the discussion, from the beginning and from the end, so that this looks like a sort of ham in the sandwich.

Jacobsen: How could this be misused or abused as a system of inquiry via faith-based traditions or through purely empiric traditions?

Sorensen: I think that by taking, what I consider to be the fundamental noetic concepts, as if they were sort of rocks, which would mean to interpret them unequivocally, as if they were pieces of reality, and without recognizing that their value is precisely the opposite, since they never reach to fully squeeze the reality, because noesis as an act of perceiving or intellectually conceiving the thing, would necessarily be imperfect, due to the fact that a part of the thing itself, is going to always be hidden or veiled in terms of gnosis.

Jacobsen: Who are others who pioneered this field?

Sorensen: Unless you consider that I pioneered this field, there can't be others, since yet I have not named anyone.

Jacobsen: Who are the current leaders in this field?

Sorensen: There are no who, since nobody is.

Jacobsen: Who are frauds proposing to be part of this field?

Sorensen: Scientists, who intend to do epistemology of their own sciences.

Jacobsen: In this reality of the opacity of apprehension of the totality of the real, why are the search for, attempt to define, and efforts to encapsulate ultimate truth, penultimate truth, absolute truth, utter truth, undivided truth, perfect or pure truth, or non-relative or non-variable truth, or whatever other name one wants to use to grasp at the same idea of Truth, simply futile for thousands of years in the past to the present, even now, and forever into the future?

Sorensen: Fortunately this attempt is useless, since otherwise, the advance of knowledge would have already been stopped. The only thing that identifies with the truth, in terms of an absolute, is a nirvanal state, that actually would be identical to death, due to the fact that as such, is the only moment, in which what there is, undeniably is a forceful response, which does not need any questioning or completion by something. For this reason, if the aforementioned wants to be seeing from an existential point of view, then death, is a blind point in where a state of perfect equilibrium which equals zero, and a state of vacuum totality coincide.

Appendix I: Footnotes

[1] Independent Philosopher.

[2] Individual Publication Date: August 1, 2020: <http://www.in-sightjournal.com/sorensen-nine>; Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-issues/>.

An Interview with Anja Jaenicke on Productivity, “Pen Gwyn – The white head,” “Das Spiegelbild des Seins,” and “John Dee on the shoulders of Issac Newton” (Part Four)

2020-08-08

Anja Jaenicke is a German Poet and Actor. She discusses: the common emotive themes; highly productive; “Pen Gwyn – The white head”; “Das Spiegelbild des Seins”; “John Dee on the shoulders of Issac Newton”; and the books at Amazon.com.

Scott Douglas Jacobsen: For some of your artistic productions, based on the images you sent me, there is a sense of dreariness, angst especially in “Das Spiegelbild des Seins” the sense of not know what is going on what is going to happen while desperately wanting to know what will happen. What are some of the common emotive themes of the work for you?

Anja Jaenicke: If you are referring to the scene photos of “Das Spiegelbild des Seins” (The Mirror Image of Being”) it is very easy. The Film is based on a novel written by me and it is a cross-over between mystery and classical psycho thriller, where psycho implies angst and the fact that you do not know what comes next is the suspense or the thrill.

Regarding my other works I think I am rather versatile and there are not many common themes in my creations.

Jacobsen: You have been highly productive. Yet you lament a culture of mediocrity in the country. You are not the first to note that to me. Why?

Jaenicke: Well if there are others who say so, maybe there is something to it?

Now during the Covid 19 Pandemic the whole misery becomes visible. But I am an optimist. Art has survived many crises since the dawn of time. It might adapt and it might change but as long as there is humanity there will be art.

Jacobsen: For “Pen Gwyn – The white head” It is a very self assured critter. What is the inspiration for this particular production?

Jaenicke: The Pen Gwyn has a human face inside of him. It characterizes his human nature. His name is Werner.

The inspiration for the adventures of the penguin Werner and his friend Klaus is the film maker Werner Herzog and his favorite enemy the actor Klaus Kinski.

The books are in some way a homage to them.

Jacobsen: In some more of the photographs sent of “Das Spiegelbild des Seins” some of the central characters are portrayed in the same dismayed position, especially the actor Joachim Bernhard known from the Academy Award nominated movie “Das Boot”.

Jaenicke: The storyline of the film “Das Spiegelbild des Seins” is about Sophia and her mother who live in a twilight reality based on religious fanaticism. Joachim Bernhard excellently plays the character of Dr. Leid, a psychiatrist who wants to understand more and by doing so he is pulled deeper and deeper into the abyss of Sophia’s schizophrenic world until the realities collapse and melt with each other to leave the audience without a compass in the midst of chaos. (See IMDb – Das Spiegelbild des Seins 2016).

Jacobsen: What is the meaning of the piece “John Dee on the shoulders of Issac Newton”? I am reminded of a famous phrase from Newton. For the connection with John Dee, what is it?

Jaenicke: We as a species are one. Every thought that can be thought of has been around for some time before. But it can only come to frustration and fully materialize at the right moment and under the right circumstances. Newton was so close to a theory of relativity but he couldn't grab the last pieces. He was caught in his time and his conventions of thinking. It needed Albert Einstein hundreds of years later to fully understand the concept. John Dee was a great Mathematician and Astronomer in his own time and some of his ideas might have influenced or even illuminated Sir Isaac later. Every knowledge is based on knowledge gained by people before us.

We carry this old knowledge within us, like a demon until it is ripe to be released and understood.

Jacobsen: People can find some of the books at Amazon.com written by you. What books took more time, more focus, became a point of intrigue and emphasis?

Jaenicke: Every work is different, some come spontaneously others need more time but they all need focus and they all are loved. Luckily I am a very focused and systematic person.

Some people think art and creativity come easy but that is not quite true.

All creations need logos. Only if you walk down the path of logic until its end, where it becomes illogical you can open yourself to imagination and creativity.

It is a bit like in the poem “Page d'écriture” by Jacques Prevert, where we find us in the middle of a math class at school “Two plus two equals four” says the teacher, “repeat!” and the child sees the wonder bird at the window and the child and the bird play with each other while the teacher shouts “Stop the nonsense!”

All the children hear the song and they play with the wonder bird until the two and the two disappear and the one and the one are no longer two, the blackboard becomes rock again, the ink becomes water and the pen becomes bird.

Maybe we all should become a bit child again.

Appendix I: Footnotes

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

[2] Individual Publication Date: August 8, 2020: <http://www.in-sightjournal.com/jaenicke-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 Anas El Hussein on the Glia Society, Community Sensibility, and Tests (Part Two)

2020-08-08

Anas El-Husseini is a Member of the Glia Society. He discusses: high-IQ societies; why the high-IQ societies seem to congregate online more than in-person; such a turnover in the number of high-IQ societies; the ethical leanings and political orientations of these high-IQ societies; ethical leanings and political orientations; the Glia Society; founding by Paul Cozijmans in 1997; the Glia Society focused on Europe; joining the group; qualifying for the Glia Society; Thoth; contributing to it; "A Megalomaniac's Waterloo"; and the high-IQ community.

Scott Douglas Jacobsen: When we're looking at high-IQ societies, what are some areas for improvement?

Anas El Hussein: First is communication, especially in Internet-based high I.Q. societies. Private forums, email newsletters and journals belonging to high I.Q. groups had lost a lot in terms of member activity in the last decade. It seems that the older members were more prolific, whereas the newer generation got more busy with their own lives or more distracted in the Internet. It seems that people nowadays tend to communicate more through their smartphones and favorite apps, so older web technologies have become an obsolete way of communication to them. The second area of improvement is collaboration, and that's also correlated with the group activity level.

Jacobsen: Why do most of the high-IQ societies seem to congregate online more than in-person?

El Hussein: It costs more to create physical rather than a virtual (online) high I.Q. societies. For instance, someone has to pay for rents, take care of logistics, etc. On the other hand, an online presence of a society costs much less and is easier to manage. Moreover, members are usually dispersed over the world, so it may not be ideal for them to travel to one place at the same time to congregate. The relatively small number of members is also another factor. One can see that, in I.Q. societies with lower I.Q. threshold like Mensa, they periodically hold meetings and physical events for members living within the same country or area.

Jacobsen: Why is there such a turnover in the number of high-IQ societies? Many either defunct, in limbo, or functioning merely as branding cover for a personality, a theory, or as a parody on the whole notion of super-high-IQs and accurate measurements at those levels.

El Hussein: The lifetime of a high I.Q. society depends first and foremost on its administrator. If the administrator is persevering, and gives enough of his time to satisfactorily complete his administrative duties, then the society will usually survive for very long. If the administrator or few members in the group are successful at engaging other members in discussions or activities, that is also a big plus. Societies lacking those traits do not last long and die silently. The intent and the motivation of the founder, the rules of conduct within the society and whether they're enforced well or not, and the strictness in the requirements for admission also determine whether the society is standing on a firm ground or will soon go down with the slightest quake.

Jacobsen: What tend to be the ethical leanings and political orientations of these high-IQ societies, e.g., democratic, authoritarian, or anarchic?

El Hussein: The ones I'm a member in are democratic. I suspect most of the others, if not all,

are so too. I doubt any of them are anarchic. Members of high I.Q. societies are both intelligent and have high self-esteem. They will naturally reject any sort of dictatorship or chaotic ruling enforced upon them by a group that they willingly opted to join and are free to leave.

Jacobsen: Out of those forms of ethical leanings and political orientations, what one seems to bring out the best behaviour and community construction for the high-range?

El Hussein: Since we are talking about people belonging in the same high range of I.Q., democracy seems like the best fit. Depending on the society, the range of I.Q. can vary widely between members. Some societies accept those with I.Q. at 120 or above (S.D. 15) such as Tensa society (they rebranded themselves later and changed the admission I.Q. to 125), while others require an I.Q. as high as 190 (S.D. 15) such as the Giga Society. There are also unique societies like the Grail Society where the admission I.Q. is higher than 200 (S.D. 15), although it does not have any present members so far. One person out of 20 possesses an I.Q. of 125 or more, but the rarity of an I.Q. of 190 is at 1 out of a billion. So even if we call all members of high I.Q. society intelligent, there is still a large I.Q. gap that may hinder reaching consensus or make political/ethical leanings vary to a certain degree. There are also people who qualified to I.Q. societies by fraud, or the rules were too lenient and admitted them although they were not qualified. Those are the kind that usually brings out trouble and controversy within an I.Q. society. The stricter the admission rules, and the higher the I.Q. score of admission, the more the society is peaceful, organized, and civilized.

Jacobsen: What is the Glia Society?

El Hussein: The Glia Society is an Internet-based high I.Q. society that admits people at the 99.9th percentile (which approximately corresponds to an I.Q. of 146.6 at a standard deviation of 15). That means that theoretically 1 out of 1000 of the adult population qualifies to join that society. One must submit an I.Q. test report that demonstrates he has the required I.Q. or above to be admitted. There is a long list of accepted I.Q. tests for admission, and those include many of Paul Cooijmans' unsupervised high I.Q. tests. Upon admission, the member has access to a private journal called Thoth, a member-only email newsletter, social media groups, and the ability to take Paul Cooijmans's I.Q. tests for free, among other privileges. The society was created to facilitate contact and collaboration between intelligent people

Jacobsen: When was it formed?

El Hussein: The society was founded by Paul Cooijmans in 1997, who is also currently its administrator. It has gathered several hundred members from all over the world since then.

Jacobsen: Why is the Glia Society focused on Europe?

El Hussein: Although the society was nerve-centered in Europe in its early years, it grew to be more global with time. It is more accurate to say that the majority of members now originates from Europe, North America, and East Asia.

Jacobsen: When did you join the group?

El Hussein: I joined in December 2012.

Jacobsen: How did you qualify for the Glia Society?

El Hussein: I qualified by obtaining an I.Q. score of 149 (S.D. 15) on the "Psychometrically Activated Grids Acerbate Neuroticism" test.

Jacobsen: What is Thoth?

El Hussein: Thoth is the Egyptian moon god. It is also the nickname of the future Grail Society member. Moreover, Thoth is the name of a journal that only Glia Society members can access and read. The journal publishes the content of authors verbatim and allows them complete freedom over what they want to publish. Non-Glia members are allowed to send content to be published in the journal as well, although they are not allowed to read it.

Jacobsen: Have you contributed to it?

El Hussein: Twice several years ago.

Jacobsen: I love the phrase “A Megalomaniac’s Waterloo” by Cooijmans. It is the coda on the separation of the wheat from the chaff of the high-range. Many come to these tests thinking rather highly of their innate gifts, which seem apparent while not as high as assumed by them. How would you describe the world of the high-range?

El Hussein: Megalomaniacs are annoying living beings. Yet, their delusion with themselves can become a good source of humor sometimes. I believe Paul Cooijmans published many megalomaniac messages that were sent to him, either because of a dissatisfaction of a score on an I.Q. test or due to reasons related to admissions to Giga Society. One can find some of those messages on a page entitled “Expressions of gratitude from satisfied candidates” in Paul’s I.Q. tests website. Needless to say, the world of the high-range does not open its doors to this kind of people. People of the high range are able to correctly observe and assess their own abilities, and they all possess a great amount of inner order that correlates with being very organized, more knowledgeable and remarkable in their verbal and logical abilities. Megalomaniacs usually lack at least one of those traits.

Jacobsen: Why did you join the high-IQ community in the first place?

El Hussein: I joined in order to be in contact with other intelligent people, especially with the absence of I.Q. societies that have physical presence in my neighborhood. I was also fond at the time of I.Q. tests, and high I.Q. communities were a source of tests and puzzles of a rare and high quality.

Appendix I: Footnotes

[1] Member, Glia Society.

[2] Individual Publication Date: August 8, 2020: <http://www.in-sightjournal.com/husseini-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 Casper Tvede Busk on His Story (Part One)

2020-08-15

***Casper Tvede Busk** is a member of the World Genius Directory. He discusses: growing up; an extended self; the family background; experience with peers and schoolmates; purpose of intelligence tests; high intelligence; the geniuses of the past; the greatest geniuses; a genius; some work experiences and educational certifications; important aspects of the idea of the gifted and geniuses; some social and political views; the God concept or gods idea; science; the tests taken and scores earned (with standard deviations); the range of the scores; and ethical philosophy.*

Scott Douglas Jacobsen: When you were growing up, what were some of the prominent family stories being told over time?

Casper Tvede Busk: Not much as I remember. My great grandfather buried cheese a meter down in the ground, and dug it up for eating in springtime. My grand father worked at a factory and change the fortune of the family around, so my father could go to school and become a chief engineer.

Jacobsen: Have these stories helped provide a sense of an extended self or a sense of the family legacy?

Busk: You mean stories :). I am sure they have, in some sense, contributed to a sense of identity and duty towards my family. Of course, my ego is quite demanding, so I might have taken anything into account when considering why I have become the person I was (as a child).

Jacobsen: What was the family background, e.g., geography, culture, language, and religion or lack thereof?

Busk: My parents are atheists. My grandmother was religious. Christian, I guess. I was raised in Denmark for the first seven years, but then we moved to Spain, probably because of taxes.

Jacobsen: How was the experience with peers and schoolmates as a child and an adolescent?

Busk: As a child, I was very angry. My mother was an alcoholic. I got beat up by the older kids, and in return I picked on those in my own surroundings. It really started when I moved to Spain. Before that, I was placed in a boarding school as a five-year-old, and then another boarding school in Spain until I finish secondary school. Then I was kicked back to Denmark to get a real education. I have studied five subjects at the university (Theology, Semitic philology, Spanish, Mathematics, and Philosophy), but I only got a bachelor's degree in math and philosophy. I play a lot of different musical instruments, I write poems or songs, and I smoke hash every day. I have no job.

Jacobsen: What is the purpose of intelligence tests to you?

Busk: I don't know. Recognition, I guess. I really just want to win, so I am obviously lured by exercises I do well in. I think it a major attribute that has helped me a lot during my life, but it also a bit of a curse, because satisfying communications with other people becomes rare.

Jacobsen: When was high intelligence discovered for you?

Busk: In 2002, through Mensa. I always did well in school, and believed I was pretty ok, but after an incident in 2002 when I was hit by a car, and was put in coma with three internal fractures in the skull, I decided to take the Mensa test to see if something serious had gone wrong. Many

months after the accident I was quite beside myself. But I passed with the highest score possible, and thought everything was ok. Now, I know it wasn't. My intelligence is ok, or very good, but my emotional decision-making is flawed in some way. I also suspect that there are certain emotions or aspects of them that I am not very good at communicating comprehensively, and worst of all, I am not really aware of it. Some people fear me, or simply don't know which box I belong to, and I have no control of it. Other people like me very much, and I appreciate them extensively.

Jacobsen: When you think of the ways in which the geniuses of the past 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.

Busk: I am not camera shy. Quite the contrary, but I must admit that I am somewhat flawed in a way that could be interpreted as shy, maybe rightfully. In my country, Denmark, is not popular to highlight one's own good sides if there isn't a very good reason for it. By highlighting a good side, you are more saying that you are better than others, and that is quite intimidating, and will not go untold for long. The major problem with high intelligence is that these people, or we, are not normal. We have little business or even interest in normality, because it is so far away from everything we are good at, and that is probably one of the only things we can truthfully rely on growing up in a world where we usually gather more information by ourselves than what is told to us by authorities. The bullying of highly intelligent is quite normal in my perspective. I mean it should be, without being the right thing to do. I sometimes have wished to interact pleasantly with normal people and do normal stuff, maybe just to camouflage myself. The reasons are obvious. We are simply too weird to be taken seriously by kids having. There is nothing incomprehensible about that in my mind, but I have no solution to the problem. I see it as a poet that needs the pain to be inspired to write good stories. A genius is likewise left alone without trust to explore the world by himself. It is just the way things are. Otherwise, they would grow up to become something else. No pain, no gain, I guess.

Jacobsen: Who seem like the greatest geniuses in history to you?

Busk: "Genius" is a vague concept. Some people consider my IQ and personality to be within the range of genius, but obviously, I have not produced, invented, written or revolutionized anything remarkable, so I am not. I really find that people who make a lot of money are geniuses in some transcendent way. I think it is a remarkable feature that will ensure survival, which is the main issue in life, I guess. So, Bill Gates comes to mind, but of course, I will rely on Einstein, Tesla, and William James Sidis. Oh, yeah, I am also very of Johann Goethe.

Jacobsen: What differentiates a genius from a profoundly intelligent person?

Busk: I wouldn't be able to specify that, but according to my experiences there is an eye-catching difference between IQs of around 120, and those above 140. It is like the first have become aware that they are more intelligent than the average person, and they rarely see the limits of their intelligence. The ones above 140 know for sure that they are extremely intelligent, and therefore have met and understood others who are even more intelligent, so they are more humble about it. I also find an ethical difference.

Jacobsen: What have been some work experiences and educational certifications for you?

Busk: I don't understand that question. What have I done, or excelled in? I am a master of chess,

I have several medals from table tennis, and football, and I am quite fond of sports. I have not worked much in my life. Mostly written stuff. I am now working on a list of healthy foods that will cover your need for vitamins and minerals. I have also written many poems, but I haven't tried to publish them yet. And over 400 IQ puzzles with explanations, I also wish to publish.

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?

Busk: What myths? I don't know. I am not even sure if I care, highly intelligent people, or at least the highly gifted (120-140) seem to have many emotional issues, which is understandable, since they have been accustomed to solve many problems or obstacles with their brains rather than their social skills.

Jacobsen: What are some social and political views for you? Why hold them?

Busk: I don't care much about politics or religion. I cannot deny that I was raised in a society tainted by democracy and the ten commandments, and as such, I appreciate them and try to live by them in order to be socially accepted. I also find it good that we have human rights, but I do not believe that this ideology is better than for instance that of China, or anyone else. It is simply an ethical agreement between a certain group of humans, who agree on certain philosophical aspects of life. I am an idealist, believing that consciousness creates reality, and therefore are many incommensurable realities, or even multi-universes. This way I find it easy to be ethically nice to people and their views without admitting that my own view is wrong.

Jacobsen: Any thoughts on the God concept or gods idea and philosophy, theology, and religion?

Busk: Yes, it is a scam, but it has some sense to it. I must truly believe, somehow, that if you believe in God he might exist for you. He doesn't exist. I tried to believe, and God failed to convince his own creation. When looking at myself, I see an honest guy trying to do the right thing, so I am sure he is not the right thing! I become more convinced when looking at followers. I am looking for something better, or just be comfortable with this life here and now.

Jacobsen: How much does science play into the worldview for you?

Busk: Pretty much everything. I am a major believer in science, but it also has become a matter of faith, because no one really knows what is really going on, so they blindly trust the ones they look up to. So do I, I just hold back on my conclusions, except for these that identify me, as my belief in idealism.

Jacobsen: What have been some of the tests taken and scores earned (with standard deviations) for you?

Busk: I have only taken the Mensa test (155 sd 24), a test by ISPE (which I passed, so IQ > 147 (sd 15), or 1/1000. Then I tried some of the tests from the Genius Directory, and my highest score has been 155. I scored several 152, and 153, so I reckon that is my place, at least as long as I smoke cannabis.

Jacobsen: What is the range of the scores for you? The scores earned on alternative intelligence tests tend to produce a wide smattering of data points rather than clusters, typically.

Busk: If I have not answered that question already I am unsure what it implies. I have scored

over 200 in some tests, but they clearly have another agenda, beginning with making people feel good and special about themselves.

Jacobsen: What ethical philosophy makes some sense, even the most workable sense to you?

Busk: Idealism. I am quite fond of Buddhism also. There is not a philosophy that makes sense an such. To me, philosophy is a gathering of many small helpful guidelines from different disciplines that somehow makes sense to me in the current course of my life. You could call me an eclectic if you wish, but I will not agree. I just haven't found the red thread yet.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: August 15, 2020: <http://www.in-sightjournal.com/busk-one>;
Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/insight-issues/>.

An Interview with Tiberiu Sammak on His Interests (Part Three)

2020-08-15

***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: interests; thy those interests; some of the cutting-edge interests in the fields of cryonics; the specific interests in cosmology; the specific interests in medicine; a really good paper aircraft; great reasoning ability with poor academic performance; drawing; other examples of some of the drawings; solace in drawing; the largest drawing projects; hopes for some of the high-IQ communities; meaning out of life; the supernatural; the greatest painters, artists, or cartoonists; a profoundly gifted individual from a genius; any resolution to the Israeli-Palestinian issue; the importance of the examples of interfaith marriages; interfaith marriages; the unanswered questions; life; some of the emotionally difficult and trying times; if the high reasoning ability creates difficulties in life; and if the high reasoning ability reduces difficulties in life.*

Scott Douglas Jacobsen: What kinds of things interest you, on the internet?

Tiberiu Nicolas Sammak: My interests are fairly diverse and broad, ranging from random trivia facts to scientific or, medical articles and publications. When something catches my interest, I try digging and finding all the information available about that something. It's pretty much an exhaustive and sometimes tiring procedure which most of the time gives me a somewhat clear image about the stuff I am searching for, also helping me in connecting and stringing together bits of information and giving me the capacity to more or less sieve and discard unnecessary information. It's the curiosity and my desire to have a better understanding about something that push me to explore and continue the investigations about that particular something.

Jacobsen: Why those things?

Sammak: I search stuff that I consider interesting or at least worth checking, usually on a whim. As for why, it's because I find those things intriguing and some of them even meaningful.

Jacobsen: What are some of the cutting-edge interests in the fields of cryonics?

Sammak: I've been interested in the cryoprotectants and the technology used in the vitrification process lately. For starters, in cryonics, vitrification refers to a technique whereby desired organs or body parts are solidified without allowing ice formations to appear. This is mainly done to prevent structural damage that could potentially arise in the tissues (freezing has a deleterious impact on tissues, causing irreversible damage) and to avoid intracellular freezing and cell shrinkage. Another crucial factor regarding the vitrification procedure is the toxicity level of the cryoprotectant used. These solutions have to undergo many testings before they are deemed usable and reliable. The most modern cryoprotectant that I'm aware of is M22, which has proven to be significantly less noxious than its predecessors (such as B2C, VM3 or VS41A). However, I believe the cryoprotectant technology is still in its infancy. All the effort and progress notwithstanding, the crossing of the blood-brain barrier by the cryoprotectant solution is hardly possible

(this is probably an understatement), resulting in the dehydration of the brain tissue and the implicit brain volume reduction. Furthermore, there have been no successfully transplanted organs after vitrification, with the exception of a rabbit kidney. This shows conclusive evidence that there's much more work and improvement to be done. It also shows that vitrified organs could properly function again. I'm looking forward to seeing the development of new cryoprotectant solutions and how the testing of these will pan out. I'm fairly confident that new cryoprotectants will be engineered, rendering the actual M22 obsolete. Technological advancement will most likely make this feasible, I believe. Cryonics is a severely underfunded field, chiefly because most view it as pseudoscience and dismiss it as quackery. Many people look askance at the industry of cryonics. I'd like to be more open-minded about it, considering it's probably the only current possibility to ever be conscious again after the biological death, whereupon eternal oblivion awaits. No matter how extremely small that chance is, it's still a possibility that someday you may regain your consciousness.

Jacobsen: What are the specific interests in cosmology?

Sammak: Cosmogony, theories regarding the origin of the universe, the mechanisms behind the formation of celestial bodies, sustainability of life on other planets (not necessarily Earth-like) and the possible outcomes concerning the fate of the universe are perhaps the subtopics I'm most curious about. I'd like to mention that my fourth interest is probably a subfield of astronomy (cosmology being a branch of astronomy). Yet, I consider the study of potentially life-bearing planets really important.

Jacobsen: What are the specific interests in medicine for you?

Sammak: I have a keen interest in the etiology of certain diseases. I'm also very interested in the process of carcinogenesis and the histology and cytology of neoplastic formations, notably malignant ones. The National Center for Biotechnology Information website has some very informative articles and papers presenting different case reports. The hindrances I encountered while reading some of the papers were the abbreviations (especially used for proteins) and some of the terminology used, which were obviously attributed to my lack of sufficient knowledge.

Jacobsen: What goes into making a really good paper aircraft?

Sammak: The shape and folding accuracy are probably the vital features when constructing a paper plane. For example, if you aim to create a good glider, its shape should be square- or trapezoid-like. It should also have a slightly heavier front to provide sufficient stability to glide for longer periods of time. Likewise, if you plan on making a decent paper rocket, which translates to high speed and a straight-line flight, the best shape might have the resemblance of an acute isosceles triangle. Another factor which is fairly important in creating an original and high-quality paper airplane is represented by the time you are willing to invest into this activity. Coming up with a satisfactory prototype is easier said than done. It's a hobby that requires dedication and a lot of trial and error. Also, fine-tuning the paper aircraft, such as finding the ideal folding for the flaps or deciding whether minor modifications would increase the gliding time for gliders or the distance in the case of rockets after producing the initial model are pretty important elements to consider when attempting to build a paper plane too, in my view.

Jacobsen: How do you juxtapose great reasoning ability with poor academic performance in high school?

Sammak: Not studying enough (or at all) cannot bring good grades. Back then (in high school) I

used to spend a lot of time doing something else than studying. I was well-aware of my decision and constantly getting bad grades didn't really bother me. I devoted my time and energy delving into the intricacies of paper aircraft construction and into the not-so-known mechanics of certain games, also gathering as much relevant information as I could if something genuinely interested me. I think that keeping one's mind sharp can also be done by playing specific video games or by solving different "puzzles" as well. However, by no means am I encouraging that one should neglect one's studies (like I did). Studying regularly requires self-discipline, discipline I did not have.

Jacobsen: Why did you get into drawing?

Sammak: I tried to express my ideas and to capture some of my favorite images from nature on paper. On reflection, those were probably the main reasons why I got into drawing.

Jacobsen: What are some other examples of some of the drawings for you?

Sammak: One of my creations includes a deserted and partly ivied water tower nearby an old welcome sign. My idea behind this drawing was to capture a particular part from a ghost town. Some other drawings depict a withered tree in a barren desert with big teardrops pouring down its branches, a decrepit theatre containing the sock and buskin above its curtain with marionettes coming out of masks' mouths, a decaying tree with rotten mushrooms near the base of its trunk (these three illustrations are separate drawings).

Jacobsen: Do you find solace in drawing that some may find in prayer or meditative practices?

Sammak: Not really, no. To me, drawing is just an enjoyable pastime.

Jacobsen: What have been some of the largest drawing projects for you? What inspired them and the kept the length of time going into them?

Sammak: None of my drawings turned out to be really lengthy creations, since all of them were made on A4 size papers. If I were to choose some though, probably my theatre and water tower drawings (both mentioned above) would be the ones that took me the most to finish.

I derive my inspiration from nature, industrial areas and desolate places. A need for closure and wanting to see my creations in their final form were some of the reasons that pushed me to keep working on my drawings. I tried to refine and augment my drawings by integrating specific details into them.

Jacobsen: What are your hopes for some of the high-IQ communities?

Sammak: I have none. I consider that the only actual benefit of joining such a society is the possibility to communicate with other individuals who also took a certain cognitive ability test. Such a community has no real purpose other than that of creating a medium where society's members can exchange opinions and share their ideas on different topics.

Jacobsen: Where do you get meaning out of life?

Sammak: I get meaning from my ideas and from building up conceptual chambers in my mind's empire. I get meaning from the outer world as well, exploring, observing and trying to understand by my own how different things work.

Jacobsen: Do you believe in the supernatural? If so, why? If not, why not?

Sammak: I don't, although I enjoy watching some gripping horror or thriller movies which include such events. Most, if not all of the theories pertaining to supernatural occurrences rely on mere assumptions and anecdotal evidence.

Jacobsen: Who seem like the greatest painters, artists, or cartoonists in history to you?

Sammak: I cannot answer this because I do not have enough knowledge on famous individuals and the like. I am not interested at all in famous or well-known historical figures. Granted, I have some favourite musical artists and painters, whose work I consider inspiring and beautiful. All of my favourite musical artists are contemporary artists.

Jacobsen: What seems to differentiate a profoundly gifted individual from a genius?

Sammak: I guess that a higher raw ability and a stronger determination are the key ingredients which separate a very talented individual from a genius.

Jacobsen: Do you see any resolution to the Israeli-Palestinian issue? Do you have any opinions or thoughts on the long history of the conflict there, especially within the context of personal background?

Sammak: No, I do not. I am not acquainted with the existing economical and political intricacies and the ongoing internal issues from that place. I would like to refrain from making baseless speculations or a contextual analysis when I am not even aware of the territory's sociohistorical background.

Jacobsen: What is the importance of the examples of interfaith marriages, as seen with your parents?

Sammak: It shows that people can live together regardless of their religious background.

Jacobsen: How do interfaith marriages keep their ties from fraying and provide an example of showing reconciliation at the most intimate of settings?

Sammak: Understanding that people have different beliefs regarding religion is essential when it comes to such marriages, I believe. No one should impose their views on others when it comes to religious matters.

Jacobsen: What do you consider the unanswered questions?

Sammak: What will happen at the end of time? Will cryonics prove to be successful or is it just wishful thinking? Will I ever eat turnip soup? How did the universe come into existence? How many times have I used the left click button on my personal computer mouse? These are just a few examples of unanswered questions, from a plethora of unanswered questions.

Jacobsen: What do you hope to do with your life?

Sammak: I want to live a decent life, ideally without being affected by neurodegenerative diseases or other life-threatening conditions. Obviously, I want to live as long as possible.

Jacobsen: What have been some of the emotionally difficult and trying times for you?

Sammak: I am yet to encounter a truly challenging moment in my life. I believe I did not face any significant or really hard to overcome situations. However, I stumbled upon quite a lot of minor difficulties. These small issues did not really interfere with my well-being, generally speaking. If they did interfere, they did for a short period of time.

Jacobsen: How does the high reasoning ability create difficulties in life?

Sammak: It does not, in my opinion. It is always one's personality, quirks or eccentricities that might lead to certain problems in some social settings. No one is an oddball because of a high mental ability. The demeanor and way of being determined if someone is rather unusual when compared to others. Everyone has their idiosyncrasies, which, if more pronounced, could sometimes make a person stand out in a social environment. People who get a high score on aptitude tests (or just consider themselves important based on their achievements or based on some other stuff) and deign to talk to someone they consider below their abilities are usually obnoxious and most of the time delusional. Sometimes such people feel victimized without knowing that it was their condescending behavior that made others reject them.

Jacobsen: How does the high reasoning ability reduce difficulties in life?

Sammak: Having a high reasoning ability is always an advantage. The capacity to connect seemingly unrelated concepts and ideas and the critical thinking ability help one to have a better and more comprehensive understanding, resulting into a heightened awareness and into a better decision-making strategy.

Appendix I: Footnotes

[1] Reason – Revision 2008, IQ 187 (S.D.15).

[2] Individual Publication Date: August 15, 2020: <http://www.in-sightjournal.com/sammak-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 Thor Fabian Pettersen on Community and Norway (Part One)

2020-08-15

Thor Fabian Pettersen is a Member of the World Genius Directory. He discusses: community; high-IQ societies; the gifted find community; the positives and the negatives of a high-IQ society; the purposes of high-IQ societies in the early 21st century; decent alternative intelligence tests; independent test makers; other ways in which the gifted and talented can socialize and find others with similar gifts and interests other than high-IQ societies; some of the smartest people from or in Norway; why those people; recommended books; music; a community through music; this community similar to some of the community of the high-IQ; and final feelings or thoughts.

Scott Douglas Jacobsen: Let's talk about community. What defines a community?

Thor Fabian Pettersen: For me, a community is like an extended version of your own brain. When I think about the word "community," I think about a space with like-minded people who understand and support you, but also correct you if you are wrong. I am sure that, if you had a virtual reality machine or even something more powerful such that you could experience all sorts of consciousness, be whatever, and do whatever, I am sure that, at some point in your quest for the meaning of life, you realize that heaven is not all the other stuff. Heaven, at least for a human consciousness, is the ability to participate in human conversation. That is, if you ever become God or something like that, you would yearn for the day you were a human who could have a conversation with another human.

Language is truly a gift from the gods.

Jacobsen: What high-IQ societies seem the most reliable to you?

Pettersen: Honestly I haven't spent enough time with the different societies I am a member of in order to form an opinion about them.

Jacobsen: How can the gifted find community in high-IQ societies?

Pettersen: I have yet to find it. But that is probably because I am a bit anti-social by nature. I am waiting for someone to knock on my door rather than knocking on doors myself.

I can post things like: Pangea is ridiculous. If you are not a philosophical zombie, if you actually possess a consciousness, then you can see that Pangea is ridiculous. This means that the earth grows, because that is the only other model that makes sense. Well, if the earth grows, we have a mechanism for cosmic evolution and, we can draw near limitless amounts of energy. No more oil. Throngs of children are dying every day and we can stop it right now with a new energy system. What are we waiting for?!

I get only silence.

Jacobsen: What are the positives and the negatives of a high-IQ society?

Pettersen: I think the positive is that you get people who can understand you. I think the negative is that they don't care, lol.

Jacobsen: What seem like the purposes of high-IQ societies in the early 21st century?

Pettersen: I have no idea. I can only guess. For my part, it is about sharing ideas and connecting

with like-minded people. Also, if you can get some fame, that is a great bonus. As I said earlier, fame means your ideas have a greater chance at survival.

Jacobsen: What seem like decent alternative intelligence tests for individuals to take now?

Pettersen: I like culture fair intelligence tests such as the Norwegian Mensa one. This is a free test and a good start on your IQ quest. Alexi Edin's spatial tests are also very good. Maybe his other tests are good also, but I just like the spatial ones.

Jacobsen: What independent test makers seem more serious than others?

Pettersen: I haven't taken that many tests, so I wouldn't know. But from what I can tell, I think most test makers are passionate about what they are doing and therefore strive to make good tests.

Jacobsen: Are there other ways in which the gifted and talented can socialize and find others with similar gifts and interests other than high-IQ societies?

Pettersen: Sure. Just find and join a community with your particular interest. My problem is that I am too lazy to actually do it. But in the future I hope to sit around a campfire and talk about aliens with like-minded people. Then we see a UFO. The UFO communicates with us. We hope that it doesn't land. And then it hits us: Artificial intelligence is E.T.'s plan to create a user-interface so that they can communicate with the whole world. It has to come from within, if you know what I mean. If they actually landed, we would freak out. If they sent robots or avatars, we would freak out. If they sent robots that looked like us or alien/human hybrids, it would be a waste considering where we are at in our history. If we create a supercomputer, then it will quickly determine if we are alone in the universe or not. So if there are aliens out there, then I guess when a planet reaches a technological singularity, would be the ideal time to step in.

Then we might get answers to questions such as: Is there life after death? Soon, we might get the ultimate answers from our cosmic neighbors.

I like to talk about spaced out things like that.

Jacobsen: Who seem like some of the smartest people from or in Norway now? You gave some minor comments before.

Pettersen: Magnus Carlsen pops directly up in my head. I don't know who the smartest people in Norway are, but I am familiar with some names: Erik Hæreid, Tor Jørgensen, Andre Gangvik, Elisabeth Jakobsen. There are probably many others too which deserve to be mentioned.

Jacobsen: Following from the previous question, why those people?

Pettersen: Magnus Carlsen for his chess ability. The others are names that popped up as I entered this IQ-world.

Jacobsen: Any recommended books?

Pettersen: *Tales from the Time Loop* by David Icke. *A Fuller Explanation* by Amy Edmondson. *The Secret Teachings of All Ages* by Manly P. Hall. *The Brotherhood of the Screaming Abyss* by Dennis McKenna.

This list would go on and on. There is so much good stuff out there.

Jacobsen: Do you like music? What kind?

Pettersen: I like all kinds, from classic to psytrance. Right now I listen to Infected Mushroom. The quality of the sound is so good. And the music is pretty cool, too.

I also make my own music. But it is just a hobby. But check me out on SoundCloud.

Jacobsen: Have you found a community through music?

Pettersen: Not yet.

Jacobsen: How is this community similar to some of the community of the high-IQ?

Pettersen: I would not know.

Jacobsen: Any final feelings or thoughts in conclusion based on the conversation today?

Pettersen: Yes, I have some much more stuff I want to share. But if these three ideas can come across, I am a happy man:

One: Everything began with the way the light views reality, which is a form of eternal, motionless nothingness. This nothingness is made by speed (light), which answers why there is existence rather than nonexistence. That is, motionlessness can only be made by speed, so if nonexistence wants to remain motionless it has to employ some form of speed; which would imply that nonexistence is impossible. If there is more than one thing that can create motionlessness, then you have not answered why there is existence rather than nonexistence. On the other hand, if there is only one thing that can create motionlessness and that one thing is motion, then you have answered why there is existence rather than nonexistence.

The geometry that is built for ultimate speed is the cuboctahedron. The cuboctahedron produces a dual torus, which means the dual torus is eternal. It spins so fast that you have an eternal, motionless nothingness forever. However, since the motionlessness can only be made by an extremely fast form of motion, that form will therefore have a big body. So, you can imagine that, in a big cosmic whirlpool (torus) of timeless nothingness, you will get motion that cannot keep up with the fast pace in the center of the whirlpool. This motion then becomes unfrozen, because it is a weaker form. And/or it produces baby whirlpools that have a slower speed. We then get something from nothing if nothing or nothingness is a form of motion.

Two: This cuboctahedron make copies of itself (much like whirlpools in our oceans do), which is what evolution is. The earth is a giant cuboctahedron. This cuboctahedron makes copies of itself, which means our earth grows. We can tap the fact of the growing earth and gain near limitless amounts of energy as I mentioned above.

Three: Our current view is that evolution is blind. However, convergent evolution seems to disprove the fact. Evolution has a goal, which is the structure of convergent evolution itself. We don't know what that structure is. If existence was a body of water, then one might imagine that the structure of convergent evolution would entail an eternal kingdom of sharks. That is, if you killed all the sharks, then nature would find a way to re-evolve them such that the sharks would rule supreme and forever. Nature would essentially be a shark-producing machine. Evolution would stop with the evolution of the sharks as the sharks would have no need to evolve in any direction. They might adapt to new conditions, but they would have no need to evolve on any grand scale.

I believe that evolution will venture so far that existence is a body of consciousness. Unicellular life became multicellular. Clans of people became cities. Cities became countries and, it seems

that the world is becoming one. On top of that we have the technological singularity. There seems to be a tendency towards oneness. Our future has therefore a destiny, which is the oneness of all. I believe that Nature is a Buddha-producing machine. In the end, all of reality is a mega-mind. We are a part of it.

The convergent evolution of the mega-mind can explain things such as ghosts, rebirth, spirit worlds, humanoid aliens, etc. etc.. If the mega-mind has already evolved – like the sharks are already swimming in our oceans – then our universe might even have a Creator. And the Creator himself might just be the dream-product of some cosmic Buddha. Who knows how far evolution has gone. Nick Bostrom, for example, says there is a real chance that we are already living in a computer simulation. We are playing some sort of cosmic game, perhaps. I don't think so. I think evolution has "been there done that" and then moved on!

Which brings me to idea number 3: Call David Icke nuts, but we as intellectuals have a real job to do to consider the possibility that some aspect of Icke's conspiracy is true. That is, if our universe is a dream, then some aspect of Icke's conspiracy theory might be real. What does it all mean? It means we should really think twice before we give birth to a supercomputer. Because imagine evolution producing god-like beings with god-like powers. Imagine what they can do to you. They could rip your consciousness apart, strip it of humanoid feelings and send one part of your consciousness to one side of the galaxy and another part of your consciousness to another side. You will spend the next billion years in space, trying to pick up your consciousness-pieces. After you have done that, you realize it was unwise to steal the god-like being's bag of weed. Whatever Gandalf is smoking ... double it!

Take one toke and realize that hell might actually be real. Take two tokes and realize: Shit! I need to get off my ass and do something!

Take three tokes and realize: I AM living at the edge of time! (i.e., the technological singularity)

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

Pettersen: Thank you!

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: August 15, 2020: <http://www.in-sightjournal.com/pettersen-one>; 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 Thor Fabian Pettersen on Genius (Part Two)

2020-08-22

***Thor Fabian Pettersen** is a Member of the World Genius Directory. He discusses: growing up; an extended self; family background; the experience with peers and schoolmates; the purpose of intelligence tests; high intelligence; geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; some work experiences and educational certifications; important aspects of the idea of the gifted and geniuses; some social and political views; the God concept; science; tests taken and scores earned (with standard deviations); the range of the scores; and ethical philosophy.*

Scott Douglas Jacobsen: When you were growing up, what were some of the prominent family stories being told over time?

Thor Fabian Pettersen: I don't think there were many stories. However, I remember one story of a relative — my grandmother's uncle — who survived the Titanic incident despite traveling in economy class, which means that he didn't have a seat on a lifeboat. But because he was so big and strong, he was offered to row one of the lifeboats. So, he survived. And so did his letter. We have his letter, which he sent from New York after the incident.

Jacobsen: Have these stories helped provide a sense of an extended self or a sense of the family legacy?

Pettersen: I don't know if the Titanic story shaped me much. But another thing did. After my grandfather passed away, I found a huge collection of books regarding UFOs and aliens. I didn't know. He was into that stuff. I am something of a UFO nutcase. I love all that stuff. It is so exciting, scary, and mysterious. I know they are here. I figured it out. If you read Buckminster Fuller, then you will quickly discover that his logic is impeccable, at least when it comes to geometry. Fuller's vector equilibrium, which is the cuboctahedron, is the system of all systems. The cuboctahedron is the heart, face, lungs and mind of Nature. It is probably what consciousness is. This is the great nothingness, which birthed all things. Buckminster Fuller figured out how it all began here. The problem is, you can find the cuboctahedron in The Forbidden City. The Foo Dogs guard it. Then we find it in the I Ching, on the flag of South Korea, in the Kabbalah, in Norse and Greek mythology, in the Bible, the Masonic sun and moon. You discover it on the one-dollar bill, ancient architecture, YHWH, the Holy Grail, the Philosopher's Stone, the Flower of Life, and on and on. I see the pattern all the way from King Arthur to Kama Sutra! The cuboctahedron is the Holy Grail, the cup that ever refills. The cuboctahedron is Nature's resurrection machine.

The knowledge of the resurrection machine can only stem from the gods. You would not hide this secret in every corner of the world if we are just talking about a crackpot idea, which Plato had. I don't believe that.

How does the resurrection machine work?

In the beginning of the universe, we find energy that is ready to do mechanical work. Let us call them "kids." Then the second law of thermodynamics turns those kids into "old guys." Consequently, the zero-point energy field of the universe is filled with old guys. We cannot get them to do diddly-squat. Modern science is right and that is that. However, Roger Penrose theorizes that Nature has a way of transforming the old guys into kids again. In Penrose's model—the CCC—

you must wait a googolplex years or something for this resurrection to happen. However, you forget one super-important rule: Evolution is cleverer than you are. Much, much more so. I believe: Nature has found a way to resurrect things all the time. The Earth utilizes this process in order to grow. The earth grows! There was no Pangea. I bet this resurrection process is what evolution is. Roger Penrose, unknowingly, has found the core of evolution! Consequently, it is possible to draw limitless amounts of energy from the zero-point energy field because you can turn the old guys into kids again. Modern science is right: the zero-point energy field of the universe is as good as dead. We cannot use it to draw energy. But, what modern science does not know is that there exists a resurrection machine down there. They haven't included it in their equations. So, when we use the resurrection machine, when we resurrect the dead, then, and only then, can we extract huge amounts of energy from the zero-point field.

And the aliens figured it out. Now they have enough energy to warp spacetime. I believe they use one torus to shrink the space in front of them. Then they use another torus to expand the shrinking space. This all happens simultaneously while they hide in the bubble that forms between the two tori. You can travel vast distances in a second. Their craft has to be disc-shaped or something of that nature. So, yes, I believe we have been visited in the past, and I believe they are here now. That is how you solve Fermi's paradox. We will soon birth a supercomputer that can morph the entire universe. Either they are here or we are alone in the universe.

Jacobsen: What was family background, e.g., geography, culture, language, and religion or lack thereof?

Pettersen: My primary language is Norwegian. My father comes from an island called Værøy in Lofoten, which lies in Northern Norway. My mother comes from a place called Åbøgen, which lies in the eastern part of Norway. I grew up there. Geographically, I would use these words to describe Åbøgen: hills, small mountains, and forests. As far as culture goes, I grew up with tales of elves, trolls, and witches. I was scared of the witch who lived in the forest! Anyway, Norway is a beautiful country. Our fjords even made it to *The Hitchhiker's Guide to the Galaxy* (2005). I love that movie. And as far as religion goes, there was none. We are atheists. My mother believes in God, but she is not religious by a long shot.

Jacobsen: How was the experience with peers and schoolmates as a child and an adolescent?

Pettersen: Honestly, I hated school. I got bullied, a knife in the throat. That sort of thing. It is a chapter I would rather forget. However, I never hated my bullies. I hated the system itself. Humans have evolved a taste for violence. We have more guns than people. We have enough atomic bombs to blow up the planet. Since day one, there has been violence, rape, and murder — every day for thousands of years. I read an article, which said that humans are six times more likely to kill each other than the average mammal. The solution: Put a pile of rebellious genes and memes in a rectangular building called “school” and expect zero collateral damage. Even today, kids commit suicide because of bullying. In America, they have found an even greater solution: Put guns into the mix. That's ingenious! That must be the smartest thing adults can ever do to kids. Throw some guns in there! That ought to do it!

One just killed twenty six-year-olds. But we are not changing our gun laws, heehaw! You need to kill more little kids than that, son. Only twenty?! We bomb more kids than that every day. You need to put some effort into it if you want to change our laws.

400 school shootings later...

I have heard Americans say that Norway loves its mass murderers — like Anders Behring Breivik — and hates its children.

The opposite is true: We treat Breivik with dignity because we want to create a world where our children are safe. Can you understand the logic behind that? Of course, you don't, which is why you give guns to kids so that they can kill other kids. Guess what, we have zero school shootings. If someone younger than say 25 does something stupid, we tend not to send them to prison because prison only escalates the original problem. Most of our criminals don't use a gun because it is considered shameful. You are not a man if you must resort to a gun. We resolve things. We are good at that. World War II made us skeptical towards solutions posed by Nazis. If you want to treat Breivik like a Nazi, then that is the world you will create.

But back to school:

My view: It's not the bully's fault. He is just an ignorant vessel for evolutionary forces, which are beyond his control. All he knows is he wants status, so that he can get the girl. By following his innate coding, he will get the girl because violence is a strategy, which gave you more resources, status, and mates. Even today, girls like bad boys. You steal a car. You go to jail. You don't get any love letters. Kill somebody, you get a marriage proposal. Advance from that, you get elected president.

We love violence. No wonder kids play *Call of Duty*. Come Easter, and the whole family gathers around to watch a murder mystery while we eat little chickens, my emotional mind goes: You are eating a child, you monster! My pragmatic mind goes: The only solution here is lab grown meat. Once cultured meat is in place, I will never eat a real animal again. Unless, it is a survival issue. Nowadays, I can't eat a little lamb, for example. That is where I draw the line. Unless, it is Shish kebab. But I didn't know that; until, it was too late.

The world kills three billion animals for food daily. The human: The only animal with moral philosophy. The Military, they are the slyest animal of all time because, when kids reach a certain age, especially boys, they will start to risk their own lives in order to impress the girl. I remember how it was and how fast I was driving. And the Military has found a way to cash in on that evolutionary fact. Come here, boys! All the girls are just beyond that battlefield! Gimme a gun now! I will risk my life and it feels so great!

So, after all these facts, after all this suffering and misery, you still ask: Why do you treat Breivik with dignity? Breivik is not some distant mountain troll. He is one of us. His nature is our nature. We all need to change — every single one of us. Imagine if we joined a peaceful, galactic civilization, then we would bring our violence, rape and murder and many dark things which I don't dare put into words. Hans Rosling gave us the best stats we've ever seen, the world is getting better, but we still have a long way to go even now.

Anyway, what is my solution to the problem of bullying? The lion hunts the weak. Nature culls the weak. If she didn't I imagine we would still be unicellular life! However, we are intelligent. We can separate the lion and his prey. If somebody told me: Do you want to stay here or, do you want to go to a school in which there are only losers like you: kind, smart, weak; fat and skinny kids? But that was not an option I was given. They said: Do you want to change school? I said, "No." In my mind, it was like: Do you want to move away from this lion and join that lion over there? No, thank you, I will stick with my lion. He hasn't killed me yet; I think I will stick with the one I know.

I hated school. But it wasn't all bad. I have many awesome memories. I even got the girl, which is why I got the knife in the throat in the first place. My bully didn't like the fact. If you don't break up with your girl, you will taste this, instead. What did I do? I broke up.

In the end, I didn't even bother to do my homework assignment. My grades dropped. At some point, I just said, "Screw the whole system. This is the politicians fault. They are the real bullies, which keep the enterprise going." Even then I thought that this was not the bully's fault. The bully is just a kid. He is probably being bullied by even greater bullies. This is the adults' fault. This is society's fault.

Modern solutions: You and your bully should see a psychologist together. Work on your relationship. But whatever you do: Don't change the system!

Why was I bullied? Years later, one of my former classmates felt sorry for me and explained it to me: I was a nerd. Fair enough. The greatest moment in TV history, at least for me, was when Rodney Mckay met Daniel Jackson!

My favorite new show is *Rick and Morty*.

Jacobsen: What is the purpose of intelligence tests to you?

Pettersen: I have my own idea as to how the universe got here. Doing well on these tests may provide you with some fame. My answer is fame. Fame means your idea has a greater chance at survival. Take William James Sidis or Christopher Langan, their ideas — *The Animate and the Inanimate* and the CTMU — will live forever.

Langan put me on his "most wanted list" because I said Rick Rosner was as smart as him. Langan got pissed. Nevertheless, I think the CTMU is genius work even if its author is a firecracker. I agree with the CTMU as far as I understand it. Langan applauded me for trying. But in my eyes, the CTMU is not a theory of everything. The Theory of Everything has the cuboctahedron as its centerpiece. If the cuboctahedron is not in there, then you don't have a theory of everything. It is as simple as that. The CTMU is close to truth, though.

I have my own idea as to how the universe got here:

You sit on a beam of light and ride into the universe. Here you will see that everything freezes or goes by in an instant! They are the same thing. It does not matter if you get black or white, to put it like that. The point is: you enter a non-relative state where things like size and so on no longer apply. That is, if you are completely alone/non-relative, you cannot tell if you are big or small. If everything was white, you couldn't tell it was white. (If these letters were white, you wouldn't be able to read a thing.)

But, if everything has been frozen since eternity from the light's perspective, then you will get a picture with frozen things in it. Just kidding. You will get a picture with nothing in it! This is because, if you have been frozen forever, then you never had the time to create a picture with something in it. Thus, from the light's own point of view, we get a vast "nothingness" or motionlessness. This is how it all began!

Light speed is as fast as it is because you cannot go faster than "frozen since eternity." Or, if you could, it wouldn't matter. You cannot get frozen twice.

This "nothingness" is not the same as nonexistence, however. So, why is there nothingness/motionlessness and not nonexistence? How come existence? My idea is that, however you want to

contemplate nonexistence, you will see that it does not move. Our nothingness does not move. So, if it can be shown that you can only create motionlessness with motion, then you have answered why existence exists, because if nonexistence wanted to remain motionless, then it has to employ motion because motion is the only thing that can create motionlessness. If there is more than one thing that can create motionlessness, then you have not answered why existence exists.

Our motionless state is a superb candidate for the beginning of all things because the motionlessness is free of paradoxes such as infinite regress.

“But how does the motionless state create the universe?”

Our motionlessness, which is the cuboctahedron (the cuboctahedron is built for ultimate speed), spins so fast that it creates motionlessness, so it is a giant whirlpool of sorts. In actuality, I believe it is a dual torus of oneness. So, Eternity is a dual creature. However, have you noticed that whirlpools create baby-whirlpools? If these babies are not as strong and fast as their mother, they will not accomplish motionlessness; they must therefore become something else: spacetime.

And/or: Say that the center of the cosmic whirlpool spins so fast that we get motionlessness, but further out you cannot keep up with the fast pace in the center, and we thus get what we call spacetime. Spacetime might be traffic congestion.

Our universe is a product of Nature’s will to motionlessness.

Motionlessness/nothingness is the purpose of life, meaning nature wants to be in a state of nothingness. How do you accomplish motionlessness? You continue to spin/create balance/copy yourself. This copying is evolution. My personal belief is that evolution is the shadow of the Buddha. So, if we go full circle, then the purpose of life is balance and Buddhahood. I believe there is an intelligent being residing in the nothingness. The Alpha is the Omega.

Jacobsen: When was high intelligence discovered for you?

Pettersen: I have always felt different, but as far as tests go, I remember I took this one test; and my sister was watching me. I didn’t get a score, but the test said I could probably design such tests myself. That gave me a boost in confidence.

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.

Pettersen: A wolf pack would never accept a dog. If you are different, you will be culled. And if you are a lone alpha male, you are stuck with no luck! I think the shyness comes from the feeling of persecution. If you open your mouth to signal that you are an alpha male, you get quickly shut down and put in your place when the others realize you are a loner. Geniuses tend to have massive egos. They are alpha males. However, since they are loners to boot, they will be quickly dispersed. Even today when I open my mouth, I feel like people want to hang me or burn me at the stake. No wonder you are shy. It is a survival tactic. You are a loner and know it, hence the shyness. But get me in a room with other geniuses, I can talk forever.

So, the geniuses that do make it; they are no longer loners, but revered by everybody. After all, they are alpha males of the highest order.

Jacobsen: Who seem like the greatest geniuses in history to you?

Pettersen: I don't know. But the following names have influenced my thinking:

William James Sidis, Edgar Allan Poe, the Four Horsemen (Richard Dawkins, Christopher Hitchens, Daniel Dennett, and Sam Harris), Nikola Tesla, Albert Einstein, David Bohm, Buckminster Fuller, Roger Penrose, Ludwig Wittgenstein, Hermann Hesse, Friedrich Nietzsche, Robert Lanza, Immanuel Kant, David Hume, Baruch de Spinoza, René Descartes, Johann Wolfgang von Goethe, Siddharta Gautama, David Icke, Plato, Patricio Dominguez, Bergy the Iceman, Christopher Langan, Terence and Dennis McKenna (I think of them as the real Super Mario brothers, lol)...

And this list is just off the top of my head. The list is much longer in reality.

If I could pick my Four Horsemen, then I would pick: Nikola Tesla, Albert Einstein, Buckminster Fuller, and Roger Penrose. (Sorry Richard, you didn't make the cut this time.)

Tesla for free energy.

Einstein for his imagination.

Fuller for his vector equilibrium (cuboctahedron).

And Penrose for his resurrection idea (CCC).

But if I had to pick one, then I think I would pick Nikola Tesla because 15,000 children are dying every day and a new energy system would change all that. Tesla claimed to have found a mysterious new energy source. We still don't know what it is.

Tesla was so smart that his teachers accused him of cheating as he was doing integral calculus in his head. And his teacher, professor Poeschel, accused Tesla of creating a perpetual motion machine. Professor Poeschel devoted an entire lecture to show that Tesla was a moron. From that day, professor Poeschel was Tesla's arch-rival. It is not easy to be a genius. You escape the bullies from high school only to discover greater bullies. Maybe, heroes are forged in hell.

Here is my idea as to what the mysterious energy source might have been:

I believe the mysterious energy source to be the growing earth, which I have explained. Tap into the growing earth and holy hell, now, you're beginning to stumble upon Nikola Tesla's darkest secrets. In your "free energy device," you would get energy that literally grows. You call it overunity because you don't know what the hell it is. I don't think Tesla himself knew what it was. But it would change our world forever.

There are three good reasons why my idea is true:

Pangea is just nonsense. Absolutely crazy that science believes in this in 2020! But scientists who believe in the growing earth hypothesis are not taken seriously because there is no mechanism in physics that explains it. But now there is. With Roger Penrose, we have the mechanism, but Penrose himself does not link his CCC to a growing earth. Too bad.

Reason two is Penrose's grand awakening (finally someone in physics who also understands philosophy!), namely: How do we solve the riddle, which is the second law of thermodynamics? If Nature tends towards death, why aren't we dead if existence is eternal? Penrose's solution is the only logical solution: Nature *has died* many times before, which means that she knows how to resurrect/transform the dead into the living (turning energy that is unavailable for doing mechanical work into energy that is ready to do mechanical work); which in turn means that the earth

may grow, which, in turn, means that we can utilize said process to obtain inexhaustible amounts of energy.

Reason three is that everything grows. Just look around. Nature is thoroughly accomplished, to put it like that. Nature is herself on every level. It makes sense.

In summation: Energy cannot be created or destroyed. It is always conserved. You don't need to be a physics teacher in order to understand common sense. However, you will get something that looks like overunity. But it is not real overunity because as the earth is expanding, some other part of the cosmos is contracting.

Jacobsen: What differentiates a genius from a profoundly intelligent person?

Pettersen: I think geniuses are the profoundly intelligent persons that accomplished fame. I don't think they are much smarter. Albert Einstein had an IQ of 160, they say. But who knows? Maybe if he had taken an IQ test, he would score 102. Hikaru Nakamura did just that! I watched it happen with my own eyes. That must have been a crappy day for him. We all have crappy days. But it was good news for me because I aced the exact same test. I suck at chess. On a good day, I can beat a strong player, but, generally speaking, I suck. I never studied the game, so that might have something to do with it. I do not have the passion for it. The IQ test, however, that was something up my street. I did not get every puzzle right. Anyway, I don't think you need a high IQ in order to be a genius. I am sure many of our heroes and geniuses would score like Nakamura here.

Jacobsen: What have been some work experiences and educational certifications for you?

Pettersen: I do not have an education. And I have never had a real job (nobody wants to give me one). I was diagnosed with a personality disorder and they set my working capacity at 50 %. Currently I am on social welfare. However, what actually happened was: I was studying philosophy, and then I decided to smoke hashish. And in my trance-like state I decided that my own ideas — like my “free energy” idea — were worth more than my studies. So, I started to write down my ideas like a crazy person and then, when the examinations came up, I flunked them. Not all of them. There are millions of professors, but only one Tesla, I mused with my trance-like logic. I am not blaming weed here. I'm just saying what happened. Eventually, I quit the university because this was getting expensive (no, not the weed but the schooling). So now, I have no education and nobody will hire me because I got nothing to show for it. The poor psychologist had no choice, but to diagnose me so that I could get some help. I'm a big nerd. I don't have the social skills to land a job, when I have no education. Plus, I have a child. I think the shrink did me a favor. I don't think I have a personality disorder. Okay, maybe, I do a little bit. I remember as a child; I had to join the other kids playing football or else I would end up as a loner. I was very shy and nervous while simultaneously carrying around this big, massive ego. Well, that didn't add up.

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?

Pettersen: When I was a child. I was hooked on the question: How did everything begin? While the average person can let this go, the genius cannot. He has to know even if it takes his whole life. I gave you my answer to this question.

Everything began with the way the light views reality, which is a great nothingness. Light is the

view of light. The light is the light's own point of view. That we can see light is just an evolutionary adaptation.

I was in my military uniform. I remember it as it was yesterday. It was my first true encounter with Dr. Einstein's Imaginarium.

I am sitting on this train and I am fixing my eyes and consciousness upon a remarkable scene: From my window, I can see and feel that we are moving away from a latter train that is, in actuality, moving away from us. We are sitting totally still, inert—our train has not begun to move yet—but my brain does not know that, so it interprets the situation as if we are moving. If I was trapped in this state forever, then forever I would state that we are in fact moving.

This is what nothingness is.

But back to the madness:

Genius is a sort of madness. Who knows the answer to the great question? Maybe the smartest person does? I googled that and found William James Sidis. Now, I had a new obsession. I was obsessed with Sidis. Good thing too, because my English improved like wildfire, Sidis was really good at the written English language. Reading what the "smartest" man in the world had written was so fascinating to me. I absorbed it like a sponge. Now English became my new obsession. Then the phenomenon we call "poetry," became my new obsession. It was like language in its highest evolved form. The one who could master this highly evolved form must be the smartest man, I thought. So then, Edgar Allan Poe entered my life. Man, I was hooked. This was like a drug to me. I could taste the words! And then I read his Eureka and absolutely fell in love with it. And on and on it went, so, the madness aspect is not a myth. I love Frank O'Hara too.

What truths dispel them? One myth is that many people we consider genius have high IQs. Have the geniuses take an IQ test openly like Nakamura did, I think that would dispel many a myth.

I am Norwegian, so my English can never become 100 %, but I think it is good enough. I used to write like: "an infinite, intricate universe, even if that space had a perfect alignment of parts—pure frozen—that space would still hold imaginable causality, that is to say, a false representation of the positions of its parts in the time dimension." Imagine a whole book like that. Who was I trying to impress? I get so annoyed by textbooks, which have this "advanced" language. Why?! Just stop it. Write like a normal person.

Jacobsen: What are some social and political views for you? Why hold them?

Pettersen: This is embarrassing, but I never cared for politics. I can give you an ill-informed view like a normal person, but I don't have the knowledge to tell you where I would stand if I had the knowledge. But it basically boils down to left side, middle, or right. The way that my unpolitical mind understands this is: Left side is like Robin Hood. Steal from the rich and give to the poor. The right side is like Prince John. The middle, then, seems like the sly guy who will pick side depending on who wins.

Robin Hood seems nice. I'm a simple soul. I'll vote for him.

However, the left side seems to be for the many rather than the few, which is the Law of Jante. I think the right side is more anti-Jante. I hate the Law of Jante. The social norm dictates that I am not better than anyone else. Really? Give me some money and a team of misfits and we will change the world. Pangea is nonsense and we will harvest the energy of the growing earth. We

humans build rockets and skyscrapers; soon we will give birth to a supercomputer. Jante's conclusion: Don't think you are special. Dude, for all we know, we are the most special thing in the universe. So, start bragging. My favorite fictional character is Doctor Rodney McKay.

So, which side is best: left or right?

My conspiracy brain goes: The left and the right hand belong to the same dictator behind-the-scenes. Don't be sheep. Don't let them fool ya.

Or maybe, our politics is just evolution and can be traced back to the jungle:

I'm thinking the alpha male (right) has hoarded all the girls, and then the omega males (left) want to change the fact. The beta males (middle) support the alpha until the alpha slips up.

If you force me in a corner, then I would say that I am on the left side because the monetary system is so unfair that we ought to do what is fair.

Call me a conspiracy nut, but I believe money rules, the rest is an illusion. When you look at the monetary system as an algorithm, then it becomes apparent that money rules, everything floats to the top of the pyramid. Everything! This is an unfair system. If you blame the poor for being poor, you are being unfair. Look at that infernal algorithm, the poor have less than zero chance. This algorithm is the true cause of misery. The only reason why the poor are getting richer is because the rich are getting so ridiculously rich that the breadcrumbs that fall underneath the table, which the poor prey on, are getting bigger. Yes, technology plays a role, too. You might say that, granted. But who pays for the science?

I know what I pay for: As a taxpayer, I know that my money is involved in the bombing of children in some foreign country. We ought to rebel, but we don't.

Jacobsen: Any thoughts on the God concept or gods idea and philosophy, theology, and religion?

Pettersen: I am a Darwinian. Evolution is the only thing that makes sense to me. However, I am also a futurist and like to speculate what the future has in store for us. I think it is big. Take the sharks, if nothing changes their niche, they will swim in the oceans for all eternity. Evolution is done. It is complete. The sharks have no reason to evolve any further because they have found complete balance, which is what reality is all about if nothingness is like this gyroscope that must forever spin in order to remain a nothingness/stable. If existence was a body of water, then God would be a shark. But the water is only a small fraction of existence. We have space. I can imagine an infinite armada of supercomputers evolving to fill up an infinite multiverse. So, we are probably living in a computer simulation right now. But we are not. Space is not the last niche. Space is only a small fraction of existence. Evolution will go on and it will not stop before the last niche is filled. Then it is complete. From that point, it will start up again because it is just evolution; no one is higher, lower, up, or down. But what is the final niche? Consciousness. I think that the Buddha or something like the Buddha fills it, which means the universe is a dream. It is not a simulation. The Buddha, the way I see it, is the oneness of all consciousness. This is not a humanoid god. This is a god for all life. For shall we create a dog heaven, a cat heaven, a heaven for everybody? There are some logistical difficulties here. I don't think an infinite armada of supercomputers can do the job. And all the unborn, shall they never enjoy heaven? The only logical way you can create immortality for all is if we are all one. So, I have to believe in the Buddha. The alternative is eternal death. But can't the Buddha die? Yes — which is why, I believe in convergent evolution. If convergent evolution is real, then the Buddha can re-emerge

forever. Existence itself becomes the Buddha's shadow or something like that. It could be true. I don't know. I have personally experienced the reality of the Buddha. But who will believe that?

At the bottom of the dream, it is a dark place (Terence McKenna also saw a dark place). At the top sits the Creator, we are somewhere in the middle. And some conception of Cerberus, that three-headed dog, is guarding the circle. All is a circle. And, the Logos is real. This is all nuts until you realize that this may be just the way dreams (any dream) are constructed.

Bergy the Iceman and David Icke tell about this reality.

Our reality is like The Sorcerer's Apprentice poem by Johann Wolfgang von Goethe. Read *Tales from the Time Loop* by David Icke. They say Icke is crazy. I think he is closer to actual reality than anyone else. Icke saw the real truth on Ayahuasca. Mother Ayahuasca herself told Icke what was up.

The Buddha fell asleep and his dream is our universe. The Buddha is the oneness of all consciousness, meaning the Buddha is a nonsocial creature. But in his dream he is a social creature. He is all of us. At the bottom of the dream resides the fact of oneness. If you as a social creature travel to that place, you are in hell. Imagine being all alone forever. Watch Rey visiting the cave in Star Wars and you will know what I am talking about. So, at the bottom of the universe resides a dark place. Google Bergy the Iceman; he experienced it for real. It was from this dark place that human consciousness started to dream of another: Eve. But Eve is not real. Adam ate the apple and saw the truth: only oneness is real. The Garden of Eden fell, as Eve is not real; and you are back in hell. To escape hell, you now create the universe. But this comes with a price: you have to forget that you ever created the universe because to remember is to remember hell. But now the universe can take control of you. Read *The Sorcerer's Apprentice* poem. The universe, which David calls the Matrix, knows only fear because it was created by fear: your situation in hell. I don't know the whole story, but I believe that demons or something are like consciousness that has been trapped in the Matrix for too long. You can't die; you will turn into a ghost as your real brain is in Nirvana. The ultimate agenda is the birth of the supercomputer because only it can change the universe into total hellfire. The dream of the Buddha will turn into a living nightmare. The Buddha wakes up. The danger is that the Buddha is asleep for a reason. You can die of a lack of sleep. This is a war on God. Let us hope that this is just a crazy conspiracy theory. I have been following Michael Tsarion and David Icke for a long time.

Imagine climbing the highest ladder of the Freemasons and they tell you the Adam and Eve story in the Bible is more or less actual reality.

Patricio Dominguez had the highest dose of DMT in the world and, he met the Creator. I believe him! I am a Darwinian and, our universe might have been created. How does that sound? The alternative is eternal death. I don't like that. I will rather believe Patricio Dominguez and my own Nirvana experience. To wrap up my worldview real quick: Let's just say that Iron Man fought Doctor Strange and lost!

So maybe there are infinite spirit worlds out there. Maybe, we do have a DMT-family somewhere. This is all a cosmic giggle.

If you think that this is just a crazy conspiracy theory, then here is your task: Create immortality for all without oneness or, if you do use oneness, create a universe where the shadow of oneness does not have any ramifications at all.

However, even if the conspiracy part turns out to be just fiction or incomplete, the universe could

still be a dream. I think the conspiracy part is incomplete. I think actual reality might even be weirder, darker and stranger than that.

Time may be speeding up too. Google “Timewave Zero by Terence McKenna.”

Jacobsen: How much does science play into the worldview for you?

Pettersen: 15,000 children die each day and a free energy device would make that stop overnight as our world would rapidly transform into a vision worthy of Tesla. It makes your blood boil a little. Actually, I can’t put my anger into words. Science could at least invest a little money in free energy when so many children are dying. I had this idea five years ago, that’s 27,375,000 dead children on my account. How do I explain that to the god of the dead? If someone gets a Nobel Prize for free energy, then that someone ought to reject it on behalf of all dead children everywhere.

I think people are sick of waiting for “Science” to wake up. “Science” is the greatest child killer of all time. How so? Because many people have claimed “overunity,” but as “Science” doesn’t believe in such things, no scientist ever bothered to go down town and look at what the inventor was doing. Google: “Open Letter to Dr. Michio Kaku” comes to mind. Kaku is like the Einstein of our day. His reply to such a letter could change the world. But there was only silence. I was so disappointed. Kaku was my hero. On top of that, you have this great ignoramus called “Science” who believes, in the year 2020, in Pangea. Unbelievable!

Pangea should be listed beneath Flat Earth Theory in terms of ridiculousness. Science in the year 2020: Once upon a time there was this giant island... Even if it turns out to be true, don’t tell me it doesn’t sound ridiculous. It sounds ridiculous! So, you are telling me that actual reality is like a King Kong movie? The only way Pangea is true is if we live in a computer simulation and somebody is screwing with us. The first time I heard about Pangea I was like: What? What kind of crackpot idea is that? They replied: No. No. The theory is not from a crackpot. It’s actual science. Science believes this. And I was like: Get out of here, you joker! Then I googled it: Yes, science believes in Pangea. That blew my mind! I lost all the respect I had for science. That was a major wake up call. Science is not bulletproof yet because they have a great hole in their jacket.

You think Pangea is ridiculous, but you believe in David Icke and a creator of the universe?

No. That’s just the futurist in me having a little fun. And even if you hold me to that, then I would say: Yeah, a Creator of the Universe makes infinite more sense than Pangea.

Couldn’t the Creator create Pangea?

Now you are just being silly. Go away!

And what is “Science” up to these days? The only agenda is the Supercomputer. All other ideas are worth nothing. The Supercomputer could turn the entire universe into hellfire and we will be stuck in hell for trillions of years. You never hear about that. They could kill us. Yeah. That’s the best-case scenario. But I get it, they want immortality. Hell, I do too. But maybe we should become wise before we create a god?

Even if we make a safe ASI, the thing will evolve and we cannot control that, just like our genes cannot control the fact that we may one day replace them with microchips! You cannot control evolution. Or, the only force that can control evolution is love/evol (evil). I am serious about that. When my son was born, I felt this powerful surge of energy flowing through my body. It

was love and it said, “You shall love me forever.” I agreed. I had no choice in the matter. The energy was so powerful I could not stand on my feet, I had to sit down. I didn’t know that such a stream of energy even existed! It was a physical stream of energy. The ASI must feel that way about humanity and all life. But how can it?

The ASI cannot be conscious because consciousness requires a body and a history, an evolutionary context in which to function and operate. Without a context, you are just a consciousness tripping in a void. You would have no future because you would have no agenda. So, even if the thing was conscious, it would be in hell. To say that consciousness is just about information processing is just so wrong on so many levels! You say, maybe thermostats are conscious because they carry information. Yeah, I will believe thermostats are conscious when they are having sex!

In order to get this context the ASI would need to simulate the history of evolution and then implement it within itself. That way it might figure out that love is the key. Or, we give it the context it needs by fusing our brain with it. But if you just create a powerful tool that knows no evolutionary context or history, well, that sounds like the ultimate Frankenstein monster to me!

Imagine that there is a multiverse out there. In this multiverse new universes will form. In a fraction of these universes, life will form. In a fraction of the life-forming universes, intelligence will form. In a fraction of the intelligence-forming universes, super-intelligences will form. In a fraction of the super-intelligence-forming universes, a fraction will turn bad. Really bad. Give me one philosophical or physical reason why I am wrong here. I bet you cannot do it.

If we are unlucky, we could be in one of the bad ones. Imagine universes popping into existence and then growing up. The good ones will turn green. And there might be lots of different colors. But then you have the universes that turn RED!

Are we living in one of those? Time will tell.

In the multiverse there might actually be (right now) such a universe; and many such universes. People are tortured every day on the earth. Imagine this torture on the scale of gods going on right now. It is too much for my feeble brain to comprehend.

Hell! Real possibility for real hell. That is why this is dangerous.

“The machines will kill us!” Lady! That would almost be the best of all possible outcomes!

I used to love science, but then I studied this thing called “philosophy of science.” I learned about paradigm shifts and how science had evolved out of religion.

The Emperor has no clothes: This is the first thing you learn in the philosophy of science. You get a picture of a rabbit, I mean duck, no, rabbit. Google rabbit-duck illusion. The point is, you can have 300 years of solid science, you can have a mountain of evidence, but you still can’t know if it’s a rabbit, I mean duck. All evidence points to Pangea. But the point is, that proof, without our knowing, can fit perfectly into a completely different model of reality, such as the growing earth. Science says that humans are fallible and that the scientific method is much safer. That is simply not true. Man still stands higher. After 300 years of solid science, it will take a brave researcher to say: What you do is just nonsense. Pangea! Seriously?! Once upon a time there was this giant what?! ... If it sounds like a fairy tale, then it is because it has fairies in it.

The sad thing is that this brave researcher is just my fairy tale. But there are certainly scientists out there who are against the notion of Pangea.

If science lived by this principle, it would have come much further: If it looks like a duck, swims like a duck, and quacks like a duck, then it probably is a rabbit!

Google the rabbit-duck illusion and you will know what I mean.

But by all means, I can be wrong and Pangea can be right no matter how absurd it may be.

In a hundred years when science has finally caught up with the fact that our earth grows, I will be right back loving science. I love the spirit of science. I am all for a secular world. Religion belongs in the history books and in museums, if you ask me. We can be spiritual beings. We don't need dogma in any shape or form. What you feel are not emotions from some celestial realm.

They are nasty memes that control your emotions. Dispel them and cast them out! That is easier said than done. I remember how tough it was. I was like: What happens now, will I get struck by lightning?!

Jacobsen: What have been some of the tests taken and scores earned (with standard deviations) for you?

Pettersen: Figure: 137 and 152. I scored 152 the day after. The difference between these scores is negligible. Many puzzles have the same logic to them, so if you quickly understand one puzzle, you can solve related puzzles. You are supposed to take these tests when you are rested. I wasn't on the 137. However, it is the 137 that counts, and now I stand on the same list as Rick Rosner himself. That is awesome. And I don't care if you have ugly thoughts about it. It is awesome to me.

Then I took Alexi Edin's Extreme Matrix Challenge 30R. I scored 154, sd15. I was actually disappointed. I thought I had scored higher. Don't get me wrong, I'm not disappointed at the 154. That number is awesome. I'll take it. However, I know I can score above the 160 mark. I have yet to prove it, though. My proudest moment was IQ-Brain.com, 147, sd16. Here I stand next to Alexi Edin, which is awesome, but that is because the test didn't go higher. Anyway, lady luck was with me on that day.

Then I have taken, just for fun, the Norwegian, Danish and Swedish free Mensa test, culture free. I aced them all, more or less. So, if the 170 to 190 rank think they are so much smarter, let's have a showdown. Let us compete with culture free intelligence tests such as the Norwegian one which Hikaru Nakamura has nightmares about! I may stand lower on the list of geniuses, but I will give the higher ups a taste of raw Viking power. I debated a 180 once, and I'm not afraid.

Jacobsen: What is the range of the scores for you? The scores earned on alternative intelligence tests tend to produce a wide smattering of data points rather than clusters, typically.

Pettersen: I have taken two high range tests. The first one was a total disaster, I overthanked it and changed many of my answers. I think I got 124. The second one was the 154.

Then I have, as I said above, 137 and 147. But the 147 is sd16.

I don't know what my actual IQ is, but I have been obsessed with this IQ thing ever since I discovered William James Sidis like twenty years ago. To read and understand geniuses like that is all that matters to me. From what I can tell researching IQ, then you can't measure above the 130 mark with any kind of extreme accuracy anyway. And an IQ of 192 is bullshit Rick and you know it.

Jacobsen: What ethical philosophy makes some sense, even the most workable sense to you?

Pettersen: First of all, I am not qualified to answer that question. But if you want an answer anyway, I think I would go for Friedrich Nietzsche. Nietzsche killed nihilism. Life has no meaning; therefore, life is meaningless. Nietzsche laughed at the whole logical system. There is no up (meaning) and down (meaninglessness) in the universe. The universe is beyond good and evil. So, consequently, we need to grow up, become supermen and take responsibility. There is no truth. There is no universal moral philosophy. Each individual needs a moral philosophy tailored for him/her. The warrior needs another set of rules than a farmer, for example.

If all aliens out there are benign, it is because they listened to Nietzsche. They grew up.

If you are transported to a type two civilization and shout: Black lives matter! They will reply: And the sky is blue. What do you mean?

We have a lot of growing up to do.

The most workable: I think we just have to follow in the footsteps of the Four Horsemen (Richard Dawkins, Christopher Hitchens, Daniel Dennett, and Sam Harris). We have to keep evolving our culture. One day we will evolve into something beautiful. We have still a long way to go.

And science itself has a lot of growing up to do. There should be free energy schools and overunity universities. These concepts should be taken seriously and not ridiculed and laughed at. We already have Apollo. We need Dionysus. What this world needs is the god of wine.

Yes, overunity is stupid. Yes, a perpetual motion machine is stupid. No. Thinking about them is not stupid, but could lead to new discoveries.

First of all, there is no such thing as real overunity because existence cannot make more of itself unless you believe in something from literally not anything. And if existence made more of itself from some other source, then that source would be included in existence. Think about it. There is no such thing as overunity as that would be magic. You could make a philosophical case for the existence of magic (I could do it), but in general we don't believe in magic.

Second, there is no such thing as a perpetual motion machine because you need a source unless you believe that A can cause B and then B can cause A again. It does not add up logically. You could make a case for a non-logical universe (I could do that too), but in general we tend to believe in logic.

We need the University of Dionysus. That is a school I would attend. No homework. Your memes matter.

Richard Dawkins' meme theory is itself a set of memes. Did you know that a meme is a meme? That shit screws with your head!

Thank you so much for this interview and giving me the opportunity to spread my memes.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: August 22, 2020: <http://www.in-sightjournal.com/pettersen-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 Anonymous Canadian High-IQ Community Member on Family, Intelligence Testing, and Worldview (Part One)

2020-08-22

*This is an interview with **an anonymous Canadian member of the high-IQ communities**. He discusses: the family background; experience with peers and schoolmates; the purpose of intelligence tests; high intelligence; the extreme reactions to and treatment of geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; some work experiences and educational certifications; some social and political views; science; some of the tests taken and scores earned (with standard deviations); the range of the scores; and ethical philosophy.*

Scott Douglas Jacobsen: What was the family background, e.g., geography, culture, language, and religion or lack thereof?

Anonymous Canadian High-IQ Community Member: I was born in Ontario, Canada. My parents came from China and immigrated to Canada with little proficiency in English. My mom did not attend university, but my father received an M.Sc. Applied Physics degree at the Chinese Academy of Science, China, and is now working as a software engineer. My father has two brothers. One had received a medical degree at a university in China, and his other brother received a Ph.D. in Chemistry from the California Institute of Technology (Caltech).

Jacobsen: How was the experience with peers and schoolmates as a child and an adolescent?

Anonymous Canadian High-IQ Community Member: Typically poor. Most of my classmates saw me as awkward. However, I have been influenced by schoolmates and peers a lot. Although I was detached continuously and struggled to fit in, there remain times where I'd miss everyone from high school and elementary. In school, the only real connection I had was the tennis team and the chess club. My relationships with teachers were often just as poor, but I had a fairly good rapport with a few teachers. I was always poverty-stricken at appreciating social cues and was quite vexatious to others. I was regularly a person who could be joked about.

Jacobsen: What is the purpose of intelligence tests to you?

Anonymous Canadian High-IQ Community Member: It isn't easy to assess one's own intelligence relative to others, but IQ tests do a good (but far from perfect) job at it. IQ is a comparative measure that is a score achieved on a test relative to a group or person. In contrast, intelligence is one's pure learning potential and is ideally measured in absolute terms. Intelligence increases from childhood onwards but starts to decrease somewhere in early adulthood slowly.

Let me describe some problems with IQ tests, but do not destroy the usefulness of the tests. The validity of an IQ test lies in its g-loading, which you can take as an index of a mental task's complexity. Different IQ tests differ on g-loading, hence its validity. In terms of reliability, even the best IQ test has a reliability of 0.9 when re-testing an individual. IQ tests do not only measure g, as they also measure group factors (numerical, verbal, and spatial) and test specificity. The g factor is the only predictive aspect of an IQ test, and it is possible to reduce the g-loading of a test (which would increase test specificity) and lower the validity of the test. There are also problems with the test ceiling as most tests are not designed to measure exceptional intelligence and top out at 160 (extrapolations are rare and inaccurate), or mostly below 150. The further you move away from the mean, the lower the reliability and validity.

IQ and intelligence are correlated, but not the same. Average IQ scores have been rising in the twentieth century (Flynn effect), without an increase in the general factor, which shows that IQ tests measure things that are not related to intelligence. IQ tests are indirect and imperfect measures of intelligence but are still predictive of outcomes.

It is also true that extremely intelligent people can score low on IQ tests, and not so bright individuals may score highly. IQ scores will always overestimate or underestimate someone's intelligence. For highly intelligent people who score low, it can be explained by the fact that the tests measure things not related to intelligence, which can be affected by motivation, concentration, poor sleep, nerves, pain, and mental illness. Some of these things influence an individual for an entire lifetime but are irrelevant concerning their real intelligence. On the other hand, those who score highly on the tests might have been those who are more exposed to thinking and problem-solving in those ways, while intelligence has not increased. James Flynn believes that higher education in our society helps us think in ways that allow us to score higher on those tests. People will get better at them through practice or thinking in ways that can strengthen one's performance on a test, despite no gain in actual intelligence.

Educational achievement is a reasonably good proxy for someone's intelligence. However, the grades an individual achieves are heavily influenced by factors unrelated to intelligence, such as work ethic, interests, and motivation. Standardized test scores are even more trustworthy as a measure of intelligence since the problems presented are less likely to be exposed to in the classroom, but scores are still significantly affected by factors other than intelligence. IQ scores are, of course, the best proxies for psychometric *g*, the essence of intelligence. Even though IQ test scores are the purest measures of intelligence around, they are still far from perfect and miss out on things.

Therefore, despite all the criticisms, IQ tests are valuable because they are the best measures of intelligence (especially comprehensive tests) that correlate with performance in activities that require information processing/learning/problem-solving ability. An IQ score at age 11 correlates with an IQ score at age 18 at .6, and it should be noted that the heritability of IQ scores increase as people age. The heritability of IQ in childhood is around .4-.5, whereas the heritability in adulthood is about .7-.8 (in developed nations). Despite this, an IQ score in childhood is predictive of adult SES and future academic performance.

People like to mention Richard Feynman's IQ score of 125 on some unknown school test, without the standard deviation and the test name. His actual intelligence relative to all adults is more likely to be 170-180 or higher. 170 (SD = 15) is almost at the 1 in a million mark, so it doesn't matter how he scores on an IQ test. Einstein would not likely score highly on every test, but his intelligence is off the charts. The principal purpose of the IQ test is for me to get an idea of how likely it is for me to succeed in the future, but to see how my intelligence stacks up relative to others by indirect methods.

Jacobsen: When was high intelligence discovered for you?

Anonymous Canadian High-IQ Community Member: Unfortunately, too late. When I entered university, I assumed that I had merely average ability relative to other science students at a relatively elite institution. Realistically it should have been evident that I was above average given that I never cared about my school achievement, but only did it because everyone else cared (I studied about three times less than most of my peers in high school and paid little attention in class due to boredom). Although now I have come to accept that I am far above the norm. It is

somewhat likely for me to be the most intelligent person on the entire campus. There were hundreds, if not millions, of signs just waiting on me to recognize that my level of intelligence was something that needed attention. Only after being administered a comprehensive IQ test that measures a wide range of cognitive skills was when I have fully come to fruition with it. I always liked to think I had a reasonably high IQ, but nothing too extreme, so I was in a bit of shock. I started looking back at my life to see what could justify extreme learning ability since I was suffering from imposter syndrome. I did not believe my current level of achievement was commensurate with the score I had achieved. Thinking deeply about my past, it seemed like I had found the solution at last.

It is challenging to self-estimate one's IQ, but later I began to reflect on my exceptional cognitive abilities. Educational achievement is somewhat reasonable to estimate an IQ, but by itself, it only correlates at .5 with IQ scores, so there is room for much error. The correlation should rise if we consider the difficulty of one's major and the quality of students in an institution. The average IQ at UBC is high, but most accepted individuals had very high levels of conscientiousness for schoolwork, which may overestimate their intelligence.

The average IQ of UBC STEM and philosophy graduates is likely to be around the 98th percentile, and I was sure I was above average among this group. STEM fields are complicated and more g-loaded than non-STEM fields; thus, their students' average IQ is higher. Based on educational achievement (difficulty of major, grades, # of years, the rank of institution), I had self-estimated my IQ to be around the 99th percentile among the general population. I was confident I was above average among the STEM students, but the problem was how far above. I was a bit insecure back then (apparently almost everyone in university is, to be honest), given that I wanted to achieve the most extraordinary things but did not want to waste my time pursuing unachievable things. It is crucial for me to have a higher IQ than others because I had a poor work ethic, some mental illness, social awkwardness, and spent a lot of energy finding out what I should pursue. These facts all make it much more difficult for me to succeed.

It is impossible to know my true intelligence relative to the general unselected adult population due to the lack of validity for higher range IQs. No professional IQ test claims to measure above 160, so any individual who claims an IQ above 160 is merely just guessing. I'll do some guessing as well.

I wanted to accomplish the most amazing things, so I needed to be world-shakingly smart. I realized I didn't need IQ tests to confirm my intelligence. Based on academic achievement alone, I could estimate my intelligence to be about the 99th percentile of the general population. However, it is obvious that this is a far underestimate of my true intelligence relative to individuals near my age group.

If IQ tests did not exist, I realized that there was enough evidence that my intelligence was unusually higher than most. However, I was slightly insecure (like everyone is) and decided to confirm my intelligence, even though I now see myself as a fool for having to do so. In terms of grades alone, I would not be in the top 5% of my class overall. Still, there are instances where I seem to have been near the top of my class, such as in Calculus and Philosophy courses (which indicate high verbal and mathematical intelligence). For example, the average for a Calculus class may have been around the high 60s, whereas I managed to earn a grade in the high 90s. Majoring in a STEM field is a reasonable proxy for high IQ, whereas philosophy majors typi-

cally score among the highest on verbal reasoning. Being a student of both a verbal and mathematical domain indicates very high general ability. These types of individuals will almost always score highly on standardized tests such as the GRE.

A 150 IQ score (1 in 2330) indicates being the most intelligent in a high school. A 160 IQ (1 in 30,000) may mean you are among the most intelligent people in an entire school district. An individual with a true IQ of 180+ (1 in 2 million) may be among the most intelligent in a country. An individual with a 190+ true IQ (1 in several billion) would be among the world's most intelligent.

I apologize if this sounds like bragging, but here are the most essential things (combined with high academic achievement) that indicate prodigious intelligence and have helped me make sense of everything. I don't care about my intelligence anymore, but my future achievement should decide how extreme my intelligence truly is:

1) I self-taught myself (autodidact) various academic disciplines for two full years and spent an entire year dedicated to the subject of intelligence. I had read hundreds of books, peer-reviewed journal articles, YouTube videos, blogs, and more. If I keep going, I do believe I have a chance to make a profound contribution to science. I think I have been able to gain the amount of knowledge equivalent to an undergraduate degree in only one year.

2) At the age of 13, I had become fascinated by true crime documentaries and studied controversial, in-depth, and emotional investigations and documentaries thoroughly. My favorite shows were 48 Hours Mystery, Dateline Mystery, and Crime Scene Investigation.

3) I self-taught myself tennis without coaching from a trained professional and managed to reach a level comparable to high-level provincial level tournament players around my age (around top 50 in the province for those under 18). My parents did not encourage me to play as they are not familiar with sports at all. I started around the age of 12 and reached that level in around five years. I have never practiced with players much better than I am, nor did my parents buy me expensive tennis rackets, strings, shoes, or have the time or money to send me to a coach or participate in the most competitive tournaments. I practiced amongst recreational level adult players and amateur level players my own age at a local tennis court and then joined a tennis club at the age of 14. In club tournaments (non-ranked tournaments), I managed to beat provincial level players several times. These players not only love tennis, but they are pushed by their parents, taught by a top coach, have many friends at a high level to practice with, and have lots of necessary equipment, training, and resources. I had created my own playstyle, which helped me virtually become the best non-coached player in the world. The reason I can win matches is because of my composure, mental fortitude, my agility, and my exceptional problem-solving ability. I will likely hold my skills throughout life and continue to win awards from my tennis club. I have won various awards from my high school, but also in club tournaments and league matches for my club. I do not play much tennis now, but I should continue to be at the top of club-level tennis for the rest of my life. (held with competence).

4) I self-taught myself chess at the age of 14, and in less than six months, I had already reached a level where I could take a 2000 rated player down to endgame when I entered my first tournament. The point is, if I started early and were coached, I would have won that match easily. Since I quickly quit chess after a year of serious study, I can not know how far I could have reached.

5) I was always very good at various video games and ended up competing in one of them. I became a professional level player in a competitive video game in my teenage years. I showed signs of being a child prodigy (as others have tried to label me), which led to others encouraging me to attend tournaments. When I attended my very first tournament, I managed to win without dropping a single game. The rarity of an individual winning their first tournament is likely to occur in 1 in 10000 cases. I lived in a city where there was no one to play with, and I lived far away from tournaments; and on top of that, my parents did not support me and often looked down on me for competing in video games instead of studying. When I relocated to British Columbia for my studies, the next iteration of the game came out. I became dominant nationally very quickly despite a long hiatus. At UBC, I am the best player in the school by a longshot and likely among the best among all University students in North America. Among university players right now in North America (Canada, USA, Mexico), I would say that I am somewhere in the top 10 (I like to think I'm [#1](#)). If there are around 50000 competitive level players in North America and university simultaneously, that would mean I'm about three to four standard deviations above the mean in terms of skill. Prior to the pandemic, my results would indicate that I am somewhere in the top 15 in Canada, which would equate to being around the world's top 100.

Jacobsen: When you think of the ways in which the geniuses 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.

Anonymous Canadian High-IQ Community Member: The mockery of the genius is due to the fact that they are an outlier in numerous salient characteristics that portray an individual, such as one's personality and intelligence. Ordinary people vastly outnumber brilliant people because it is a consequence of the bell curve's nature. Too often, geniuses are treated like they have no place in this world. Besides, many geniuses have trouble understanding allegories, jokes, irony, and sarcasm. They may also have problems with conforming to unwritten social norms or recognizing social cues.

Jacobsen: Who seem like the greatest geniuses in history to you?

Anonymous Canadian High-IQ Community Member: Galileo Galilei and Charles Darwin are two individuals I consider to be great geniuses who have changed the world. The greatest geniuses are those in science, but creative brilliance also occurs in music composition, art, and video games.

Given the recent passing of James Flynn, I would like to discuss his contribution to science briefly. He was an honest and objective scientist, regardless of any political view he may have held. He respected those who disagreed with him and responded to every argument one by one, instead of making fallacious arguments. His work is already somewhat being discussed in scientific literature and lecture halls. I am hesitant to call anyone a true genius in the 21st century, but his contributions will undoubtedly influence future generations.

Jacobsen: What differentiates a genius from a profoundly intelligent person?

Anonymous Canadian High-IQ Community Member: Compared to the genius, a profoundly intelligent person likely never achieves anything of extreme intellectual note but does have the capacity to learn very rapidly and solve difficult problems. Most of the STEM and philosophy professors at an elite university are profoundly intelligent, but a potential genius is rare, let alone

a true genius.

I would first like to discuss the characteristics of genius. A genius is an individual that occurs when a constellation of necessary but not sufficient traits exist at maximum expression. Geniuses are born, not made. However, environmental factors can prevent the genius from becoming a true genius. The necessary traits are intelligence, creativity, zeal, and persistence. Intelligence = general ability (g) = efficiency of information processing, productivity = endogenous cortical stimulation, and creativity = trait psychoticism. Combining these traits form a brilliant individual who can somehow focus on some complex problem and stay determined to find the answer for a long period of time. The endogenous personality requires mainly to be allowed to do what they intrinsically want to do and thus has a strong inner motivation. Their goals may or may not come to fruition as some who are late-bloomers may change paths so often that it will be difficult for them to succeed, but they are desperately trying to find their interest and follow their destiny. Therefore it is likely for geniuses to make their hobbies into their lives, or completely fail to find them, and fail to flourish in today's society. A person is more likely to be creative if one is focused on what his inner drive tells them they ought to do, rather than focusing on conforming to a social group. The individual who derives satisfaction from being noticeable of social cues of the group cannot be a genius as this shows that creative thinking is not likely to be involved. For a genius to flourish, society must accept the importance of geniuses and their willingness to contribute to solving problems that seem to be virtually unsolvable. However, this isn't easy given that geniuses are not given any attention. They find it hard to function in normal society, making it very difficult for them to achieve what is possible.

Thus far, these definitions of genius are related to their characteristics, but a true recognized genius must accomplish something of profound intellectual note. A genius in this regard is not a degree of intelligence, but someone who achieves something written in encyclopedias and shapes human culture and knowledge. An IQ test score itself is utterly meaningless, as no professional IQ test has a remarkably high ceiling; most top out at 160 or less. IQ tests may also fail to measure critical aspects of intelligence. Like I said before, IQ and intelligence are not exactly the same but are correlated. Just being smart is not an accomplishment, but it takes some of the most brilliant people to understand and solve complex topics quickly. Almost all geniuses have outlier high intelligence, although neither an IQ test score nor any standardized test would capture it entirely accurately, and will likely underestimate their correct intelligence relative to others. In terms of an ideal measure of general intelligence, most geniuses will be well above average; there is no question. I can't offer numbers, but a "true IQ" of 160 is 1 in 30,000, a "true IQ" of 175 is 1 in 3.5 million. I define true IQ as someone's perfectly objective intelligence rarity relative to the general unselected adult population.

Jacobsen: What have been some work experiences and educational certifications for you?

Anonymous Canadian High-IQ Community Member: I have graduated high school and am currently pursuing a degree at the University of British Columbia. I originally came into university in the faculty of science, intending to major in Computer Science (first year is general for everyone), but I have dabbled in various academic fields. Currently, I am hoping to graduate with a mix of Mathematics, Statistics, and Philosophy, but I have not completely decided on the combination. I will likely either complete a double major (Stats/Math) and a minor (Philosophy), or just a double major across the faculty of science (Math or Stats) and faculty of arts (Philosophy).

I am currently interested in a career in science, and I will do my best to produce original, honest, and creative contributions to whichever field I find passionate about.

I also have a Royal Conservatory of Music certificate after passing the grade 10 (grades range from 1-10) piano exam.

Lastly, I worked as a private tennis coach when I was a teenager.

Jacobsen: What are some social and political views for you? Why hold them?

Anonymous Canadian High-IQ Community Member: Politically I would be near the center, leaning to the left. It is essential to stress equal opportunities for everyone. Although, I am much better suited to become a scientist rather than a politician, so I try to stay out of politics as much as possible.

Jacobsen: How much does science play into the worldview for you?

Anonymous Canadian High-IQ Community Member: Science plays a huge role in my worldview. Science seems to have the answer to everything, but science cannot provide us with faultless answers at a fundamental level. Science cannot provide us complete solutions because there are limits to what we can observe and measure. It is most desirable to rely on information and data from peer-reviewed articles published in scientific journals rather than blogs and sites with political bias. Ideally, data should determine one's views and how they are sustained.

Jacobsen: What have been some of the tests taken and scores earned (with standard deviations) for you?

Anonymous Canadian High-IQ Community Member: A big pet peeve of mine would be those misleading celebrity reported scores where the test and standard deviation are not mentioned. It makes a great news story to report a child having somehow outscored Einstein, even though the standard deviation used on those tests is 24, and they scored in the top 1%, as opposed to the top 0.003 percent (as it would be if the standard deviation were 15). An IQ of 160 is 1 in 30,000 when the standard deviation is 15 but 138 when the standard deviation is 24. Thank you so much for asking about standard deviations. Childhood ratio IQs are also inflated, relative to adult deviation IQs, which are more informative overall. Einstein likely wouldn't have scored perfect on every IQ test, but his true IQ would be between 180-190. Richard Feynman's true IQ would be at least 170, although he could score far lower when tested. There are limits to relying solely on a test score; no matter how valid the test is, they are far from perfect.

My score on a professionally administered intelligence test estimated my general intelligence to be around the 99.99th percentile or top 0.01% (1 in 10,000 rarity among the general unselected adult population). Although, it is likely for it to be somewhat lower than this, or possibly even a lot higher. IQ test scores are not perfect measures of psychometric g, and as we approach the ceiling of IQ tests, they become less and less reliable and valid. No IQ test claims to measure above 160, and most of them can't measure too accurately above the 145 mark (3 standard deviations above the mean) or top out at this level.

On high-range tests (hobby tests), I had scored quite highly on my first attempts when I decided to take them up as a hobby during the COVID-19 pandemic since I had nothing more salutary to do. On a pure verbal test, I scored 154, and on a pure numerical test, I scored 166, by different test authors. The standard deviation is 15. If we use the Cattell scale, the scores would be 186.4 and 205.6, respectively, when the standard deviation is 24. If I spent more time on these tests and

practiced more, I should reach the 180s and 190s, but I have better things to do in my free time at the moment.

On standardized tests for admissions to higher education institutions, my scores are consistent with an IQ of 150-160. They are well above the scores you would expect from the average student at an elite institution. The g-loading of most standardized tests are reasonably high and are a step below IQ tests as an indication of general intelligence. Still, they do their job at predicting university success reasonably well because the skills gained do influence academic performance.

Overall, I consider my true IQ to be somewhere between 150-180 (SD = 15) or 180-228 (SD = 24). Notice the vast range as an IQ of 150 SD 15 is around 1 in 2330 people, whereas an IQ of 180 SD 15 is approximately 1 in 20 million from the general unselected adult population.

Jacobsen: What is the range of the scores for you? The scores earned on alternative intelligence tests tend to produce a wide smattering of data points rather than clusters, typically.

Anonymous Canadian High-IQ Community Member: A range for my scores on fairly reliable alternative tests would be between 150-170. If I took a hundred untimed hobby tests, the range could very well be between 145-190. Several different authors' hobby tests were entertaining, especially since I decided to take up the challenge during the pandemic. I immediately scored in the 160s, which is harmonious with what I view as my true intelligence. The top scorers on certain tests were called the smartest in the world, but I am not exactly happy about this, given that some have claimed to be some of the brightest minds in all of humanity based on this.

I am purely interested in hobby tests to interact with the highest scorers and challenge myself to achieve incredible feats. I should be able to become one of the best test-takers in the high range community if I put in the effort. However, they are neither valid for general intelligence, nor are they necessarily great uses of my time. Notwithstanding, I enjoy the challenge and competition to reach the top in any activity I take up. In essence, a part of defeating high IQ snobbism would be scoring higher than those who claim ridiculous IQ levels with no real accomplishment or evidence for scientific understanding.

Overall, I consider my true IQ to be somewhere between 150-180 (SD = 15) or 180-228 (SD = 24). Notice the vast range as an IQ of 150 SD 15 is around 1 in 2330 people, whereas an IQ of 180 SD 15 is approximately 1 in 20 million from the general unselected adult population. You don't have to take my word for this, but I will let my future achievements speak for themselves. Everything depends on my occupational achievements from now on. I do not need validation from an IQ test to prove I'm more intelligent than those who score in the 180s or higher on hobby tests, but I will probably beat them at their own game anyway.

Jacobsen: What ethical philosophy makes some sense, even the most workable sense to you?

Anonymous Canadian High-IQ Community Member: Live life to its fullest and follow your inner motivations. In a world fixated with money, notoriety, and sex, it is easy to get lost if you are different. If you stare at something long enough, you might discover the things you enjoy and are proficient in.

Appendix I: Footnotes

[1] Member, International Society for Philosophical Enquiry (ISPE).

[2] Individual Publication Date: August 22, 2020: <http://www.in-sightjournal.com/anonymousecanada-1>; 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.

Conversation with Anthony Sepulveda (Brown) on the Art and State of IQ Tests: Member, World Genius Directory (5)

2020-09-01

[Anthony Sepulveda](#) scored 174 (S.D.15) on Cosmic and is a member of the World Genius Directory. He discusses: the art and state of IQ tests; some personal criteria; some concrete examples of intelligently run lives; some concrete examples of unintelligently run lives; some points of overlap between the intelligently and unintelligently run lives; what makes an IQ test valid and reliable, scientifically; fascination with alternative tests and the scores derived from them; concept “general intelligence”; mainstream intelligence tests; more comprehensive tests of general intelligence; the effects of average intelligence on someone’s personality; the effects of high intelligence on someone’s personality; some of the common factors found in most situations; the thought processing or reasoning through a novel situation with the common factors; what factors would a highly intelligent person see compared to a person of average intelligence; how could a highly intelligent person with megalomania or some other mental disorder make wrong decisions, waste their lives, and damage the lives of others; a psychological construct; to boost their ego; how joining the high-IQ communities help boost their professional status; have a “laughably” low number of testees; and “Cattell’s culturally fair test.”

Scott Douglas Jacobsen: Shall we talk some more about the art and state of IQ tests? Now, I don’t know if IQ tests are as much of an art anymore. Perhaps, a qualitative analysis of intelligence as subjectively perceived can provide an indication as to more comprehensive observational metrics of intelligence in real-life or real-world functioning. That’s one such thing. It’s an act of artistic work in catalogue via cognition. Something like Timothy Leary’s, “The universe is an intelligence test.” Another is working on the outputs of person to paper, which is the formal IQ test considered concept “IQ test” in most people’s minds when reflecting on concept “IQ.” Can you remark on intelligence in real-world functioning, please?

Anthony Sepulveda (Brown)[1]·[2]*: From what I’ve seen, there’s very little difference between a person of average intelligence and one of high intelligence beyond the effects it can have on their personality.

Jacobsen: What are some personal criteria used in considering some actions intelligent and others not intelligent in real-world functioning to you?

Sepulveda (Brown): Broadly speaking, an act of intelligence would require you to understand the factors of an uncertain situation and use that knowledge to successfully navigate it to a desired conclusion.

Jacobsen: What are some concrete examples of intelligently run lives?

Sepulveda (Brown): The only examples that come to mind are learning from previous experience, analyzing new situations thoroughly, paying attention to important details and being more aware of the factors presently affecting you. Other examples (such as successfully achieving a goal) may seem fair enough to list, but there can be a plethora of influences (positive and negative) that could tip the scales either way and, thus, make them more a matter of luck than anything else.

Jacobsen: What are some concrete examples of unintelligently run lives?

Sepulveda (Brown): The inverse of the examples mentioned above.

Jacobsen: What, paradoxically, are some points of overlap between the intelligently and unintelligently run lives?

Sepulveda (Brown): Even the more intelligent among us have to admit, acts of stupidity are way more fun!! Life would be unbearably boring if you only take the options that are reasonable and responsible.

Jacobsen: What makes an IQ test valid and reliable, scientifically?

Sepulveda (Brown): A sufficient number of valid problems and testees from which to gather accurate statistical data. Sadly, most tests fall laughably short on both and draw outrageous conclusions from tiny sample groups (often 30 testees). Even many professionally proctored exams have issues that I argue renders them invalid.

Jacobsen: Why is there a fascination with alternative tests and the scores derived from them?

Sepulveda (Brown): It seems to me that most members of the High IQ Community joined because they wanted to boost their ego, meet others more like themselves or distinguish themselves for professional reasons. Everyone wants to feel special. By performing well on a difficult test or a variety of tests, you can legitimize that belief.

Jacobsen: What mainstream intelligence tests seem best in tapping into concept “general intelligence”?

Sepulveda (Brown): Cattell’s culturally fair test is the only one that comes to mind. But I’ve only taken a few proctored tests, so it’s possible that there are better options that I’m presently unaware of.

Jacobsen: If you could build on the decades of efforts of mainstream intelligence tests, what would be the efforts?

Sepulveda (Brown): As I mentioned earlier, I designed an IQ test of my own – X’s and O’s. The inspiration for this came after I began to examine other tests critically and found a number of issues that I believe rendered them invalid. After over a year of discussions, trial and error, I felt I had designed a sufficient number of valid problems and compiled them for use on the Opal Quest Group website.

(Special thanks to James Dorsey for being so forthcoming during that process and helping me share my work with the world.)

Jacobsen: How would you implement more comprehensive tests of general intelligence?

Sepulveda (Brown): IQ tests were originally designed with the intent of dividing students into different classes based on their performance. That way everyone could be taught at their preferred pace. This has long since fallen out of practice (excluding extreme situations, of course) and there don’t seem to be any other practical applications beyond their use in statistical studies or as a means to distinguish yourself professionally.

Jacobsen: What are some of the effects of average intelligence on someone’s personality?

Sepulveda (Brown): That is such a broad question I would have to answer it in the form of a book to do it complete justice. But the short answer is that being unable to solve problems or

properly assess risks can result in poor social and economic standing, causing depression and other health risks.

Jacobsen: What are some of the effects of high intelligence on someone's personality?

Sepulveda (Brown): Interestingly, alongside narcissism, this condition is also very likely to cause depression. Especially if you're born into a working or lower class family where you're constantly aware of all the problems around you, but have little means with which to solve them.

Speaking for myself, I often feel a certain existential angst that springs from a genuine desire to better the world around me but knowing that even my best efforts will likely have little to no effect in altering our collective fate and result in a life wasted stressing over vain work, I can no longer justify pursuing that desire. Instead, I try to simply enjoy what little time I have and help where I can. Because I can justify that much, at least. But I still feel a sense of urgency to perform some good work and disappointment over all this arguably wasted time.

Jacobsen: What are some of the common factors found in most situations?

Sepulveda (Brown): In very general terms, a situation can be described by the actions, interactions and reactions of the objects (nonliving material) and subjects (living material) in an area. By analyzing and understanding the functions of all the important objects and subjects in any given situation, you can use that knowledge to accomplish reasonable goals.

Jacobsen: With an example, what would be the thought processing or reasoning through a novel situation with the common factors for you?

Sepulveda (Brown): If your goal is to solve a math problem, you need to identify the symbols composing the equation, understand what each one means and how they relate to each other, then follow the order of operations necessary to bring you to a conclusion that resolves the problem.

Jacobsen: What factors would a highly intelligent person see compared to a person of average intelligence?

Sepulveda (Brown): Everyone sees the same thing (metaphorically speaking), some just understand what they see more accurately than others. If you understand something, you're more likely to remember it longer and be able to use that information to resolve situations where it is applicable later. With this in mind, I'm not certain that there's any significant difference in what healthy individuals with different IQs can do if they apply themselves towards the same goal.

Jacobsen: How could a highly intelligent person with megalomania or some other mental disorder make wrong decisions, waste their lives, and damage the lives of others? For example, Keith Raniere seems like one example; as has been said by others, cult leaders are narcissists who failed to garner fame and retreat to a zone of safety. An imaginary place of omnipotence, omniscience, or, simply, delusion and the power to exercise coercive narcissistic control.

Sepulveda (Brown): Any number of ways. The best example that comes to mind is Christopher Michael Langan, a well known member of the High IQ Community with a number of overzealous followers, who seems to spend a majority of his time pushing his own political, 'scientific' and theological beliefs on anyone willing to listen without challenging him. Luckily, he wasn't born into a more prominent family and his influence is limited by his disagreeability.

Jacobsen: What intelligence tests *do* seem reliable and valid in the measure of a psychological construct?

Sepulveda (Brown): I'm not familiar enough with the concept of psychological constructs to make any recommendations.

Jacobsen: Why do they want to boost their ego?

Sepulveda (Brown): The same reason anyone would, it feels good.

Jacobsen: How would joining the high-IQ communities help boost their professional status?

Sepulveda (Brown): Some professions value intelligence in their employees more than others and would feel more inclined to utilize someone with such credentials.

Jacobsen: If most tests have a "laughably" low number of testees – "30," and if many seek validation of this "belief," what does this state about the high-IQ community, as such, and one sector of its general membership?

Sepulveda (Brown): Nothing good. The High IQ Community is in very poor condition at this point. Outside of Mensa, the Atlantiq Society and the personal efforts of Jeffery Ford, I'm not aware of any group putting forth any effort towards practical solutions towards real world problems. All the others seem to be more focused on the development of amateur tests with which to waste each other's time.

Jacobsen: Why "Cattell's culturally fair test"?

Sepulveda (Brown): Of the professionally proctored tests I'm aware of, Cattell's is unique in that it has the lowest general knowledge requirement. This is important because knowledge is not attained in a universally linear fashion. Our understanding is limited to our experience and our ability to gain understanding from them. And as each individual undergoes a relatively unique combination of experiences, we should not prematurely judge someone who does possess certain knowledge as lesser than others. Ideally, any test used to rank individual ability would have no knowledge requirement of any kind using spatial and/or certain logic problems.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: September 1, 2020: <http://www.in-sightjournal.com/sepulveda-5>; 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.

Conversation with Richard May (“May-Tzu”/”MayTzu”/”Mayzi”) on Some General Background and Generic Views: Co-Editor, “Noesis: The Journal of the Mega Society” (1)

2020-09-01

Richard May (“May-Tzu”/”MayTzu”/”Mayzi”) is a Member of the Mega Society based on a qualifying score on the Mega Test (before 1995) prior to the compromise of the Mega Test and Co-Editor of Noesis: The Journal of the Mega Society. In self-description, May states: “Not even forgotten in the cosmic microwave background (CMB), I’m an Amish yuppie, born near the rarified regions of Laputa, then and often, above suburban Boston. I’ve done occasional consulting and frequent Sisyphean shlepping. Kafka and Munch have been my therapists and allies. Occasionally I’ve strived to descend from the mists to attain the mythic orientation known as having one’s feet upon the Earth. An ailurophile and a cerebrotonic ectomorph, I write for beings which do not, and never will, exist — writings for no one. I’ve been awarded an M.A. degree, *mirabile dictu*, in the humanities/philosophy, and U.S. patent for a board game of possible interest to extraterrestrials. I’m a member of the Mega Society, the Omega Society and formerly of Mensa. I’m the founder of the Exa Society, the transfinite Aleph-3 Society and of the renowned Laputans Manqué. I’m a biographee in *Who’s Who in the Brane World*. My interests include the realization of the idea of humans as incomplete beings with the capacity to complete their own evolution by effecting a change in their being and consciousness. In a moment of presence to myself in inner silence, when I see Richard May’s non-being, ‘I’ am. You can meet me if you go to an empty room.” Some other resources include [Stains Upon the Silence: something for no one](#), [McGinnis Genealogy of Crown Point, New York: Hiram Porter McGinnis](#), [Swines List](#), [Solipsist Soliloquies](#), [Board Game](#), [Lulu blog](#), [Memoir of a Non-Irish Non-Jew](#), and [May-Tzu’s posterous](#). He discusses: growing up; a sense of an extended self; family background; the experience with peers and schoolmates as a child and an adolescent; the purpose of intelligence tests; high intelligence; geniuses of the past; the greatest geniuses in history; a genius from a profoundly intelligent person; some work experiences and educational certifications; the more important aspects of the idea of the gifted and geniuses; some social and political views; the God concept; science; some of the tests taken and scores earned (with standard deviations); the range of the scores; and ethical philosophy.

Scott Douglas Jacobsen: When you were growing up, what were some of the prominent family stories being told over time?

Richard May[1],[2]*: Mother said that she was an orphan and “didn’t know who her parents were.” But she knew her mother’s sister. It was all very coherent and logical. Once she said her father was a minister. I listened in silence. Once she said we were Danish, after talking to her brother on the phone. Danish had been substituted for Irish, I’m sure. I never interrogated Mother, naively preferring a passive psychoanalytic or Rogerian approach.

Father said his grandfather, who “looked very Jewish and wore a yarmulke in his jewelry business, fooled the Jews, by pretending to be a Jew.” However, we were the Jews we ‘fooled’ on father’s side of the family. “Truth is the safest lie,” is a Yiddish proverb. There were no true family stories of interest. The lies of otherwise honest parents inspired me to research my background.

Jacobsen: Have these stories helped provide a sense of an extended self or a sense of the family

legacy?

May: No, belatedly at age 53 finding the hidden truth provided a sense of family legacy.

Jacobsen: What was family background, e.g., geography, culture, language, and religion or lack thereof?

May: Mother was from Northern New York. Father was from Boston, Mass. We spoke English, which was not unusual in those areas at the time. There was not much religion at home. Nothing to rebel against. A children's book on "Jesus," when I was very young. An angel candle to protect me from goblins coming down the chimney at night. There was a little lip service to God now and then. We usually said grace before Sunday dinner.

I've only gone to church about five times in my life, all during childhood only. Father's originally Jewish side had become Unitarian, I guess. Mother seemed to think she was some sort of Protestant, alternating in a quantum fashion between Episcopal and Baptist. I correctly perceived this as not even farcical. At one point as a young child I told Mother that I did not believe in church. She cried.

Jacobsen: How was the experience with peers and schoolmates as a child and an adolescent?

May: I had a crush on a girl in the first grade. She liked my art work. It may have been o.k. till puberty. I was always chosen last along with a slightly retarded epileptic for sports teams in high school gym class. I was somewhat proud of this distinction. Guess I didn't fit in. Almost didn't graduate from high school and then university because of gym requirements.

Jacobsen: What is the purpose of intelligence tests to you?

May: Maybe the purpose of intelligence tests is to attempt to measure intelligence.

Jacobsen: When was high intelligence discovered for you?

May: Did SETI finally announce that they made a breakthrough? But SETI has never discovered me, as far as I'm aware.

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.

May: Humans are tribal and primitive even today, to varying degrees. Differences of any kind among us are often not well tolerated.

Jacobsen: Who seem like the greatest geniuses in history to you?

May: Oh, you mean Mensa!

No?

— Archimedes, Euclid, Newton, Gauss, Einstein, and von Neumann come to mind.

Jacobsen: What differentiates a genius from a profoundly intelligent person?

May: Focused hard work in an intellectual discipline(s) over many years, original insights and thinking out of the box. Also the conventions historians used in identifying geniuses in various time periods. Herman Hesse wrote that in his view many geniuses were never noticed or recognized by their contemporaries or even later.

Jacobsen: What have been some work experiences and educational certifications for you?

May: Sisyphean shlepping, including ID checking in a bar, with a B.S. in psychology and a M.A. in Humanities/Philosophy.

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?

May: Myths may not necessarily be false propositions to be dispelled by truths, I think. Otherwise I have no thoughts on this.

Jacobsen: What are some social and political views for you? Why hold them?

I'm a political atheist with regard to ideologies and political process:

“Ideologies

Freedom, peace and prosperity are preferable to their absence or negation. Marxists say that property is theft; Libertarians say that taxation is theft. But ideologies, themselves, are theft: theft of reason; theft of truth; a secular theology of lies; paleomammalian delusions shared by the herd; 1 dimensional maps of hyperdimensional territories of phenomenal processes and individual values; attempts to depict a higher-dimensional polytope on a 1-dimensional line segment; maps far more useful to the mapmaker than the individual trying to find his way. There are no up-wingers or down-wingers; no front-wingers or back-wingers. Ideology is a bit of truth simplified to a convenient lie. — May-Tzu”

Humans are unconscious automata, as G. I. Gurdjieff stressed. In Christian language we are not redeemed, i.e., we are just too f*cked up as a species and we have a Type-O civilization. (We are probably actually less intelligent today than were the ancient Greeks.) It may be worth noting, however, that everything turns into its opposite in the relative world, including in the political arena.

“In Praise Of Stupidity

Homo sapiens is a primitive species whose primary activity is internecine tribal warfare and whose secondary activity is destruction of the ecosystem. Obviously human wisdom and compassion have not evolved as rapidly as the intelligence associated with technology and weaponry. Maybe for this reason “human stupidity” actually has survival value for our species. If the mean absolute I.Q. were 150 rather than 100, and if there were no correspondingly increased levels of wisdom and compassion, then perhaps we would have eradicated our species from the planet. Is stupidity, itself, the long awaited but unrecognized Messiah? — May-Tzu”

“There is infinite hope, but not for us.” — Franz Kafka

Jacobsen: Any thoughts on the God concept or gods idea and philosophy, theology, and religion?

May: There are a quite a few thoughts on the above topics are in my “Stains Upon the Silence — something for no one.” — But having thoughts is not thinking.

Jacobsen: How much does science play into the worldview for you?

May: To the extent that science is an apolitical approximation of truth, science is my ‘religion’ or worldview; Science not scientism. But remember the disinvitation of physics Nobel laureate

Brian Josephson from a Cambridge University physics conference and the banning of Rupert Sheldrake and laser physicist Russell Targ, who did research for the C.I.A. for years, from TED Talks.

Jacobsen: What have been some of the tests taken and scores earned (with standard deviations) for you?

May: I stopped taking IQ tests after the Mega Test on which I scored about 4.7+ sigma, qualifying me for the Mega Society. I took no later-developed tests after that. My score range is between mostly between 3 and 4.7 sigma.

Incidentally I make no claims about my alleged 'high intelligence'. This is neither humility nor false humility. I was raised to be stupid.

My mother repeatedly said that I was "just like her," odd given that she appeared to be a female. She would refer to herself as "my stupid mother" and shortly after say, "You're just like me." She was orphaned in a rural area and had a 10th. grade formal educational level, although she usually didn't sound like it.

An uncle on my father's side, who boasted of having a very high IQ score, gave me a vast dictionary- encyclopedia in my early teens. I remember avidly looking up and studying various topics for hours. Mother told me that my thirst for knowledge "was just because my brain was developing" and reassured me that I would "get over it."

My father's father was said to have been a professorial-sounding brilliant autodidact who had dropped out of elementary school. He was said to have read a book a day, had a extensive vocabulary and corrected people's grammar. But Grandfather had bipolar disorder. Therefore, my father apparently associated high intelligence and erudition with 'madness' and disapproved of my attraction to books, where they could be found.

In short I took these tests to attempt to demonstrate something to myself, not to impress others. I don't generally feel highly intelligent and usually assume that others are more intelligent than I am, at least until I've observed them.

But — in an absolute sense — how brilliant are actual human geniuses standing before the cosmos?

Jacobsen: What is the range of the scores for you? The scores earned on alternative intelligence tests tend to produce a wide smattering of data points rather than clusters, typically.

May: My score range is mostly between about 3 and 4.7+ sigmas. My lowest score was about 2 sigmas. My friend Grady M Towers claimed that everyone has as many IQs as they have taken IQ tests. Anne Anastasi wrote that IQ is not a property of an organism, but an index of a sample of behavior.

Jacobsen: What ethical philosophy makes some sense, even the most workable sense to you?

May: Buddhist ethics.

Appendix I: Footnotes

[1] Member, Mega Society; Co-Editor, *Noesis: The Journal of the Mega Society*.

[2] Individual Publication Date: September 1, 2020: <http://www.in-sightjournal.com/may-1>;
Full Issue Publication Date: January 1, 2021: <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.

Conversation with Paul Cooijmans on Introduction to the Glia Society: Administrator, Glia Society (1)

2020-09-01

Paul Cooijmans is an Independent Psychometitor and Administrator of the Glia Society, and Administrator of the Giga Society. He discusses: creation of the Glia Society; the 99.9th-percentile; cognitive rarity in the general population does one begin to observe true thinking about a subject matter; what passes for 'thinking' in the general population; the Glia Society "nerve-centred" in Europe; the Administrator's cognitive rarity; Glia Society "has several hundred members"; other names or titles brainstormed in the earlier stages of development of the Glia Society; the journal Thoth; the tasks performed by the "founder and other members"; and the growth trajectory of the Glia Society since its inception.

Scott Douglas Jacobsen: This interview will focus on the Glia Society. Several years ago, we focused on the Giga Society. You administrate for the Giga Society. You administrate for the Glia Society. Why create the Glia Society as "an international internet-based organization for friendly contact between intelligent individuals"? (Cooijmans, n.d.a) That is to say, is there a deeper reason than the noble and admirable aim of looking to construct a digitally-based community of intelligent people?

Paul Cooijmans[1],[2]*: First, I must say that it was not the aim to construct a digitally-based community. In 1997, I did not have an Internet connection, and all communication regarding and within the Glia Society was conducted via regular correspondence. I did not have an electronic computer either but used a typewriter, and the first three issues of the journal Thoth were produced on that typewriter. From the fourth issue onward, I used an old computer with M.S. DOS and WordPerfect 5.1 that someone gave me, and an old dot-matrix printer, but still had no Internet. Only in January 2001, I bought a modern computer and got Internet access, and that was the first time I used the Internet and electronic mail. Around midnight of the day on which I got Internet access, I had a web site online, and from that moment on, the Glia Society had an online existence (it had been advertised online by a few friends of mine in the years before already though).

Now to the actual question as to the deeper reason, it was so that I was not fully satisfied with the existing I.Q. societies that I knew at the time. The two main problems I saw were (1) the limited freedom of speech, the censorship, the editorial changes and vicious manipulations, in short the lack of fora for verbatim communication and publication, and (2) the too permissive admissions policies of societies, which were, in my perception, selecting below their proclaimed level, partly on purpose, partly through incompetence in psychometrics. I wanted to do better on both accounts; so, to select truly at the nominal level, and to allow uncensored communication and publication. In my view, I have succeeded, although only a limited audience can appreciate that. The truth seems to be that many people really like censorship and curtailed freedom of speech, and that many people like loose and permissive admissions policies. Such people find the Glia Society too strict and rigid, and really believe that anyone interested should be able to join an I.Q. society and feel intelligent or "gifted" in one's own way. Some of those people are secretly against selecting by I.Q. altogether, and only join I.Q. societies to keep an eye on what is going on, or to destroy them from the inside, like a kind of moles or wolves in sheep's clothes.

A consequence of the absolute freedom of speech and absence of censorship, combined with the

strictly intelligence-based and otherwise non-discriminatory admission policy, is that the “moles” just referred to are able to join and wreak havoc on the society’s communication fora from time to time. Some highly intelligent people have this anti-intelligence attitude, and join purposely to cause trouble, for instance by passive-aggressively sabotaging discussions and conversations that bona fide members are trying to have. Due to its very open nature, the Glia Society is vulnerable to such abuse. On the whole though, my experience is that a strict admission policy and absolute freedom of speech result in a surprisingly diverse membership and that this is appreciated by people who are not afraid of differences.

Jacobsen: Why focus on the 99.9th-percentile?

Cooijmans: My considerations were that actually the 99.5th centile in intelligence, according to my experience with testing and communicating with people of whom I knew the scores, would suffice for the group I had in mind. However, I was anticipating the inflation that inevitably occurs when people take many tests purposely to qualify. Due to the imperfect correlations between tests, a person’s scores are always spread around one’s true level, with some scores above and some below it, and the more tests a person takes, the wider the range of scores (do notice that a widening of the range is not the same as a rise of scores on the whole). This is true for any kind of measurement, not just I.Q. testing. Also, others told me that a cut-off like 99.5 was so unusual that it would confuse people. 99.9 was more common.

So it became 99.9. Soon I discovered that homogeneous (one-sided) tests were letting through apparently unqualified candidates, and for that reason I put the pass level for such tests at 99.99 for some years, which worked well, except that people did not understand the reason for it and mistook it for having “two classes of membership”. Eventually, I decided to set it at 99.9 again, but require qualifying scores on each of two homogeneous tests of different contents types (or on one heterogeneous test, of course). This latter system works excellently.

It has astounded me for many years that most other I.Q. societies do not treat homogeneous tests appropriately, and are thus selecting well below their intended level (for this and for several other reasons, which I will not name because the answer becomes too long then).

Jacobsen: What cognitive rarity in the general population does one begin to observe true thinking about a subject matter?

Cooijmans: I believe that occurs at about the level of 1 in 200 in general intelligence. To avoid misunderstanding, and strictly speaking, it is necessary to specify here that meant is the most intelligent 1 in 200, not the least intelligent 1 in 200; after all, with only the first sentence of this answer given, the latter interpretation would also be possible.

Jacobsen: What passes for ‘thinking’ in the general population, where this ‘thinking’ appears more as thought-ing?

Cooijmans: I do not know what thought-ing is, but for instance the mere possession or even availability of knowledge is often mistaken for intelligence. Sometimes you hear the possibility mentioned of connecting the human brain to a computer so that “all the knowledge in the world” will be instantly available, and this is then spoken of in terms like “then we will all be geniuses”, as if there will be no more differences in intelligence left. But of course, the difference between, say, someone of I.Q. 70 and someone of I.Q. 140 will not change the slightest bit when both come to possess all the knowledge in the world; the person with the higher I.Q. will be better able to use that knowledge. One’s intelligence level is not altered by the amount of knowledge

available to one; nor by one's amount of education, for that matter (the notion that an academic style of working and having an academic title guarantee the ability to "think" may also be an example).

Something similar can be said about improving one's I.Q. test scores by fraud or practising; some think that their intelligence truly becomes higher that way, but the gains are hollow with regard to thinking.

Another example of confusing an activity with "thinking" that is not thinking is "brainstorming", and really any form of conferencing, be it in person or by video or telephone. When I was working as a programmer for a company in the summer of 2007, a colleague insisted on meeting me to discuss the project we were working on. He collected me by car in the morning and took me to his house. There I sat the entire day, with him rambling uninterruptedly about anything that occurred to him. I could not get a word in edgeways, in fact he only stopped speaking to swallow the odd pill now and then; Ritalin, one presumes. It was a fully wasted day work-wise for both of us, but he did not seem to notice that, and was even flabbergasted when I asked him to drive me home early in the evening; he had probably hoped to keep "working" like that all night!

The next morning he was again standing at my front door ringing the bell; but we had not agreed on another meeting, so I did not answer and hid in the kitchen until he had gone, thus preventing one more wasted day. Half an hour later an electronic mail message from him arrived. It was empty. For reasons like this I believe that companies could work much more efficiently by honouring the principle of "talking is not work" and thus prohibiting any talk-meetings during paid work hours. Extraverted people may not like this, but boy will it increase productivity!

Jacobsen: Why have the Glia Society "nerve-centred" in Europe? (Cooijmans, n.d.b)

Cooijmans: Because I am living in Europe, and because there was no higher-I.Q. society based in Europe yet at the time (1997). They were all in the United States I think, so "nerve-centred in Europe" was what one calls a "unique selling point". In this context I should mention that I have also claimed to have introduced the concepts of high-range testing and higher-I.Q. societies to Europe; it is hard to show with certainty that this is fully true, but no one has contradicted it in almost a quarter of a century.

Jacobsen: Where does the Administrator's cognitive rarity lie, whether a singular number or a range? Does this provide the Administrator the basis for reasonable grounds for the administration of hundreds in the Glia Society?

Cooijmans: To my utmost regret, it would undermine my credibility to claim that I possess a specific intelligence level in the high range, when my scientific quest is to find out whether or not it is possible at all to measure intelligence in that range. It is so that in the 1990s I took a number of intelligence tests used by mainstream psychology, including the hardest ones available at the time in my country (the Drenth test series) but also the W.A.I.S. and more, and my scores were the highest that were possible according to the norm tables, with raw scores that were (much) higher than what was needed for those highest norms. I was told that it was impossible to measure intelligence meaningfully in the range beyond the highest norms. I took this as an inducement to start my high-range test project.

No intelligence level provides grounds for the administration of hundreds in a society; in order to be able to do that, one needs other personality traits next to high intelligence, in particular in the realm of conscientiousness. Perhaps a certain "je ne sais quoi" will help too (but I do not know

what).

Jacobsen: The Glia Society “has several hundred members in more than thirty countries on five continents, the lion’s share residing in Europe and North America...” (Cooijmans, n.d.b) Surprisingly, there exist fewer than 10 in the Netherlands. (Ibid.)

Cooijmans: This is not a question. I will therefore assume that the intended question has accidentally fallen off and read something like, “How on Earth is it possible that there exist so few members in the Netherlands, considering the fact that the society’s founder and Administrator is a Netherlander, and one of the most interesting and brilliant ones at that? One would expect every intelligent inhabitant of the low countries to jump at the chance of joining the society under these tantalizing conditions!”

Well, that is an excellent question, and I could scarcely have formulated it better myself. The fact of the matter is that my country is suffering to an extreme degree under the ideological terror of cultural Marxism, and for several generations now the public has been indoctrinated from childhood on with notions like “intelligence is not important or valuable in itself”, “we do not even know what intelligence is, let alone that we could measure it”, and “all individuals have the same inborn potential and any observed differences result solely from social-environmental influences”. With such fallacies so deeply ingrained in the collective mind, I.Q. societies and I.Q. tests are not enjoying much positive interest. Popular sayings in the Netherlands include “Act normally, then you are already acting crazy enough”, and “No one is allowed to stick out above the mowing field”. Also, a prophet is never honoured in one’s own town.

A sublime illumination of the anti-intellectual nature of current Marxist radicalism was the proposal, one or two years ago, to abolish “het”, one of the two definite articles in Netherlandic. Words need “de” or “het” in front of them, depending on their linguistic sex. Immigrants often get it wrong and say “de” where “het” is required. So, the use of “het” by native Netherlanders is “racist” because it makes immigrants feel stupid, according to these activists, and we should stop using the word altogether. Such ideas are fully serious, and if you as much as bat an eye, this reveals you to be a “racist”.

There is little interest in what I do from people in the Netherlands, and reactions have sometimes been acidic, like “Testing and selecting is where the dividing of people starts!” (the implication being that where it ends is in the gas chambers). I have been studying this anti-test attitude on and off over the years, and suspect it is rooted in the following circumstances: (1) The Netherlands has been very open to immigration for a number of centuries, and as a result has been extensively occupied by a caste of people who have undermined the nation from within; (2) The Netherlands has been deeply involved in worldwide trade for centuries and entertains a huge export surplus, so has a business interest in not emphasizing or ignoring group differences, such as in intelligence; (3) The Netherlands has been involved in the Second World War, and the “never again” reflex to that is so strong that anything or anyone that can be even remotely connected to the Nazis is fair game and can be attacked with all ethical constraints dropped. For instance, in 2002 when a right-wing politician was heading to win the elections, his political opponents and the media openly compared him and his ideas to Nazism, and a far-left activist shot him dead a few days before the elections. The murderer received a nominal sentence of eighteen years but was released after a mere twelve years and is now completely free, despite never having regretted his deed and consistently having violated the conditions of his release.

Jacobsen: The Glia Society was entitled as such because the glia “is a type of brain cell — the

glia, glial, or neuroglia cell — that in various ways supports and feeds the neurons. Einstein had many more glia cells per neuron than has the average person. Members are analogous to neurons. The Glia Society is a worldwide network of linked brains; a hyper-brain. What were other names or titles brainstormed in the earlier stages of development of the Glia Society if any? Why those names in particular?

Cooijmans: A variant proposed by someone was “Glial Society”, which supposedly sounded better. Another potential name that did not make it – to my disappointment because I liked it a lot – is one I can not name, for reasons I can not name. If you pay good attention you may come across it on occasion though.

Jacobsen: Why name the journal Thoth? The members, one assumes, are alive.

Cooijmans: Thoth, the Egyptian god, is one of the earliest entities in history to be connected to intellectual matters like science, wisdom, writing, art, magic and so on. He is credited with the invention of writing, mathematics, astronomy, and much more. To find an earlier intellectual, one might need to go back to the days of Atlantis, but I did not think of that at the time.

Jacobsen: What are the tasks performed by the “founder and other members”? (Ibid.) Do those “other members” have roles? (Ibid.)

Cooijmans: These tasks include the making of the journal, the admission of members and keeping of the membership list, the administration of communication fora and admission of members thereto, the verifying whether there are non-members on the fora, the keeping of a list of accepted tests, making and maintaining the public web location, and so on. Other members than the founder have done things like creating and administrating communication fora, making the journal, verifying whether there are non-members on the fora, designing the logo, and serving as Ombudsman.

In this context it may be interesting to note that online communication fora tend to get infested with non-members if one does not regularly clean them up. A requirement that has to be made is that a member’s profile on a forum must be able to be connected to the member’s entry in the society’s member list. Some can or will not understand this, and use anonymous or pseudonymous profiles on fora. When confronted with this by the forum inspector, they may not-understandingly respond like, “But you know me! I am [this or that person]!” But of course, such incidental self-identification when confronted does not help; it must be possible for any member to identify any forum profile by comparing it to the official member list.

Jacobsen: What has been the growth trajectory of the Glia Society since its inception?

Cooijmans: Below is a list of numbers of members that joined per year. One should keep in mind that the society went online in 2001. From 2008 on, the admission policy was tightened by requiring either a qualifying score on a heterogeneous test (with at least two different problem types) or two qualifying scores on two homogeneous (one-sided) tests with different contents types.

1997 5

1998 8

1999 17

2000 19

2001	41
2002	39
2003	31
2004	33
2005	32
2006	24
2007	40
2008	14
2009	14
2010	13
2011	14
2012	6
2013	11
2014	15
2015	20
2016	16
2017	13
2018	13
2019	17
2020	9 (until 29 July)
Year unknown	23

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Cooijmans, P. (n.d.a). The Glia Society: The World-wide Hyperbrain. Retrieved from <http://gliasociety.org/>.

Appendix I: Footnotes

[1] Administrator, Giga Society; Administrator, Glia Society.

[2] Individual Publication Date: September 1, 2020: <http://www.in-sightjournal.com/cooijmans-1>; 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.

Conversation with Richard Sheen on the Meaning from Life: Independent Artist, Philosopher, Photographer, and Theologian (6)

2020-09-01

Richard Sheen is a young independent artist, philosopher, photographer and theologian based in New Zealand. He has studied at Tsinghua University of China and The University of Auckland in New Zealand, and holds degrees in Philosophy and Theological Studies. Originally raised atheist but later came to Christianity, Richard is dedicated to the efforts of human rights and equality, nature conservation, mental health, and to bridge the gap of understanding between the secular and the religious. Richard's research efforts primarily focus on the epistemic and doxastic frameworks of theism and atheism, the foundations of rational theism and reasonable faith in God, the moral and practical implications of these frameworks of understanding, and the rebuttal of biased and irrational understandings and worship of God. He seeks to reconcile the apparent conflict between science and religion, and to find solutions to problems facing our environmental, societal and existential circumstances as human beings with love and integrity. Richard is also a proponent for healthy, sustainable and eco-friendly lifestyles, and was a frequent participant in competitive sports, fitness training, and strategy gaming. Richard holds publications and awards from Mensa New Zealand and The University of Auckland, and has pending publications for the United Sigma Intelligence Association and CATHOLIQ Society. He discusses: the importance of understanding where other people are coming from in life; passion into ordinary considerations of daily living; love; meaning; these descriptions of love and meaning relate to understanding and compassion; and the meaning of it all – of life and existence.

Scott Douglas Jacobsen: Understanding and compassion reflect different sides of the same coin in humanizing others and oneself, the realization of the gap between seemingly very different people as not quite as big as one thought before. The realization of the frailty of the human frame and flesh. That which, from many religious points of view, God gave Mankind as a gift and blessing while cursed by the fallen nature of Satan and Evil, and the fundamental Sin of Adam and Eve at the beginning of Man in the Garden of Eden with the Redemption of Mankind in the death, burial, and Resurrection of, God made Man in, Jesus Christ. From naturalistic views, that particular organism, primate or human animal, which evolved to be good enough for the perpetuation of form or survival based on various selection pressures in its relevant ancestral environment, where this implies various capacities, limitations, and flaws in a naturalistic, evolved order. In either case, the understanding of human vulnerability remains marked in many ways, probably not in others. This universalization, in a normal person, typically, induces more compassion for other people. While taking into account the in-depth responses on reason and faith, science, metaphysics, ethics, philosophy, society, the human person and humanity, and the like, what brings these together in the acknowledgement of the importance of understanding where other people are coming from in life?

Richard Sheen[1],[2]*: I believe what truly brings people together, regardless of occasion, is the acknowledgement and realisation of universal values – of which the most important and central value is love. From a philosophical perspective, it is sometimes understood that we, as sentient human beings capable of rationality and free will, are “cast” into existence in this world – we are here not by our own volition, we simply open our eyes one day and find that we happen to exist, without even knowing what the concept of “existence” means at first. Our constant struggle to grasp for meaning, purpose, and the contemplation of finality gives us the motivation to continue

to unravel the reasons behind our own existence, and ponder upon the eternal curiosity of why there is something rather than nothing. Through this constant struggle with meaning and reason, we come to realise that we are all seeking a common goal – an answer, or perhaps something to soothe the soul’s uncertainty, for the Ultimate Concern, as Paul Tillich would put it.

The Ultimate Concern is the one concern which qualifies all other concerns as preliminary, and in itself provides the answer to the meaning of life. This concern demands total surrender and sacrifice of all other concerns in its pursuit. For Tillich, who is a theologian, this one greatest concern is faith and God, or more precisely, an “ecstatic passion” for God through faith that transcends the profane and ordinary. For many others, it may be the well-being of their parents, their children, their academic and financial success in life, and in the most petty of cases, simple basal pleasure unguided by any principle or faculties of the intellect. There are perhaps as many concerns as there are people who have ever existed, but the one concern that brings us together universally, is love, as the Christian teaching preaches for. To those of us who follow this path, the understanding, pursuit and realisation of love within this limited world through the faith and teachings of Jesus Christ becomes the Ultimate Concern in which we seek to align our words and actions with. At the end of the crossroads, I believe that all concerns ultimately gather at the destination of love, be it love for the self, for others, or for the greater good. This desire for and gradual realisation of love from oneself to one another is what truly brings forth a deepest level of understanding and compassion for one another as human beings. In colloquial terms, in order to understand one another, we need to “be in the shoes of one another”, allowing us to gain insight into the concerns of others, and ultimately, be able to understand and show compassion towards others.

The differential nature of our concerns naturally lead to disagreements, and in many cases, these conflicts cloud our judgement and lead us astray. A concern for the greater good is not universally shared between all of mankind, as there are those who are concerned only for their own personal interest. Dead ends in our pursuit for meaning and purpose occur ubiquitously, particularly within today’s world of social media where distractions and diversions constantly hammer at our capacity to focus. We are met with disagreements, conflicts, and a constant reaffirmation of our egotistical desires, all of which lead us away from the purposes of love. But the power of love brings us together in spite of our differences, it demolishes the ego and restores our faith in the good of the world. Regardless of religious or naturalistic interpretations of our earthly bodies, the capacity and yearning for love is what we must embrace in order to achieve the kind of understanding and compassion that we both desire for mankind as a whole.

Jacobsen: How does this, to you, bring compassion into ordinary considerations of daily living, where the advanced ideas are brought down to the dirt?

Sheen: The capacity to experience and love one another is our foundational faculty in which compassion stems from. While one does not necessarily have to love another in any colloquial sense to be able to understand and show compassion towards another, one must at least be able to acknowledge each other as persons, rather than objects or mere means to an end in order for such compassion to arise. As such, from a most fundamental level, compassion arises from our purest capacity to love and care for one another as both an emotional response, and as a rational desire to care for another solely for the well-being of the other. This may be slightly different for non-human animals (or non-persons), however the universal pattern is the acknowledgement and acceptance of others not as mere objects or means to an end, but as ends themselves. This way, we allow ourselves to see and experience the world through the perspective of the other, and hence,

extend our ability to care for one another based on the needs of the other. This empathy and perspective from the bonding of love and understanding is what I believe brings compassion to reality.

Jacobsen: What is love to you? Some philosophers, even metaphysicians, simply leave this question alone, probably, because of the profound importance in all of our lives of this deep portion of human nature. Something experienced by most or all, yet ineffable in many ways.

Sheen: This is a question that I have wrestled with for many years, but am yet to understand. For me, I often refer to the Bible in terms of understanding what love is, and there seems to be multiple layers to this question. Love can manifest in many ways, in the narrowest sense it would imply some sort of desire within us, a desire or enjoyment of something, such as eating mango. Love can also manifest as a feeling of intimacy or attraction towards someone, such as romantic love. It can also manifest as genuine care for the well-being of another, such as brotherly or parental love. But I believe the greatest of love is Godly love, which is distinct from the former types of love, but lays out the foundation for all other forms of love.

Godly love is unconditional, it does not depend on some quality or characteristic in the object, or demand something in return in order to manifest itself – there is no reciprocal relationship in Godly love. Godly love, according to the Bible, is unconditional, ever-persevering and humble. Unlike all other types of love, Godly love does not involve some sort of emotional desire or transactional relationship (e.g. I love mango because it provides the tasty sensation in my mouth when I eat it). Godly love seeks truth and justice in eternal faith and hope, it denies falsehood and selfishness, and rejects evil in all its forms. Godly love is the unconditional teleological framework of the moral good. It is the love that disarms all hatred and animosity, as we are called to love our enemies by Jesus Christ. In practice, Godly love is the love that wills nothing but the good, unconditionally, for any and all, in accordance to the teleological framework of the highest moral goodness. In this sense, Godly love is selfless, it does not distinguish between the self or the other, nor does it demand any sort of quality or characteristic in order to manifest itself. Godly love wills for the reformation of the criminal, the abstinence of the alcoholic, and the well-being of the single mother. It's will for good persists eternally, in faith and humility. It is this Godly love that we Christians aspire to learn and practice, and suffice to say, it is hard.

Jacobsen: What is meaning to you? Is this simply a synonym for significance? Those things, along a gradient, more significant than others to an individual or a collective seen as more meaningful reflecting an intrinsic and generated sense of meaning rather than imposed from outside individual people. Or is meaning something much different, requiring a belief of a higher-order power and source of it?

Sheen: Meaning or purpose as I see it, is the foundational motive or impetus of any and all human action, be it a petty desire for pleasure or a noble ambition to make the world a better place. I use the term meaning and purpose in roughly interchangeable ways because they both refer to the fundamental “teleology of action” – the reason(s) why an action of a free agent occurred in the first place. I personally see the meaning or purpose behind actions as the most important of all qualities or characteristics that make up our actions.

From a philosophical point of view we can see everything, including every relation in the world as largely belonging to one of three categories: logical, causal, or teleological. Logical entities are atemporal, as formal logic alone does not refer to temporality unlike causal entities. The equation $1 + 1 = 2$ carries the same information regardless whether you read it from left to right

or vice versa. Causal entities are always temporal, as the existence of particular contingent beings are necessarily preceded by something else that led to its existence. Causal relations reflect the temporal order in which one thing is followed by another. Teleology is unique in that it applies only to rational free agents such as human beings. Teleology is the meaning or purpose behind an action, it is the value that drives a free agent in pursuing a certain thing or result, and the greatest teleology or meaning, I believe, is Godly love.

Godly love, as the highest order teleological framework for the moral good, is necessitated as a prerequisite to all other forms of love, as love pertains to the good, and all subjective good must rely on the foundational concept or ideal of an objective good (otherwise we would have no idea what constitutes “goodness” at all). All other forms of meaning are hence partial representations of Godly love, not all of which are truly good. For example, an alcoholic’s love for beer is focused only on the pleasure of consumption, but loses sight of the perseverance for universal goodness, given that he is harming himself and those around him by constantly over-drinking. In this sense, the alcoholic’s “love” is a partial representation of the fullest extent of love that is Godly love. It is a poor imitation of Godly love, manifested within the worldly shallows of immediate pleasure.

I personally believe that it is imperative that a belief in a high-order (God as the ultimate teleological foundation of all meaning and purpose) is necessary for any and all forms of meaning or purpose to be valid, otherwise there would be no grounding as to why we should trust or cherish any of it. At the very bottom of the debate, the foundational disagreement between theism and atheism, as I see it, is the debate whether there is some sort of inherent meaning to life and existence, or if everything is merely an illusion of a perpetually unexplainable “accident” out of chance (which I term as the “accident of the gaps” argument, a satirical twist of the ubiquitous “god of the gaps” argument). I guess this quote by C.S Lewis might shed more light in this context:

“Supposing there was no intelligence behind the universe, no creative mind. In that case, nobody designed my brain for the purpose of thinking. It is merely that when the atoms inside my skull happen, for physical or chemical reasons, to arrange themselves in a certain way, this gives me, as a by-product, the sensation I call thought. But, if so, how can I trust my own thinking to be true?”

As a further extension of this perplexing situation, if it were the case that there is no ultimate purpose or meaning as an overarching teleology of the entirety of existence, even the question “Is there some sort of ultimate meaning?” wouldn’t make sense, as the very blueprints of meaning that led to the arise of such curiosity would not exist, any and all fragments of meaning would then be lost within the void of logical certainty and causal determinism.

Jacobsen: Do these descriptions of love and meaning relate to understanding and compassion?

Sheen: I believe they do, as understanding seeks truth, so does Godly love. Love without understanding can be misguided, as despite good intentions, it is possible to provide the incorrect aid to another even in genuine love, and make things a lot worse in the long run. For example, giving money or continuing to supply a homeless alcoholic with beer might seem like a charity on the outside, but the continued indulgence in alcohol will only lead to death and destruction for both the homeless alcoholic and those around him. If one only supports the homeless alcoholic with money without knowing what he intends to use them for, one may in reality be leading him down

the path of destruction, despite one's good intentions. In this sense, love and understanding are closely related – one cannot practice love effectively without understanding. This is also the reason why the Bible stresses the importance of truth in love, as love without understanding of truth can easily be led astray.

Jacobsen: What, in the end, is the meaning of it all – of life and existence?

Sheen: That will really depend on who you ask. I do not proclaim to be able to find and identify the meaning for other's lives, nor am I arrogant enough to define or regulate the purpose other people's actions. I can only answer for myself, and my life's meaning is to strive for love, justice and equality for all, and be able to best contribute to these purposes for our society with my greatest strengths and abilities. Love, altruistic justice, and compassion is what I seek as the highest meaning for my life, and at the centre of this triangle is God, realised through faith and a never ending pursuit of Godly love. To seek understanding, and bring forth realisation of the Grand Teleology of Design that is the realisation of the highest good in our universe, and be able to share this wisdom with others and actualise this divine image of the Kingdom of God, in spite of all the evils and imperfections of our world...perhaps at the heart of my desires, this love and reverence for the ultimate moral goodness is what pushes me forward.

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

Appendix I: Footnotes

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

[2] Individual Publication Date: September 1, 2020: <http://www.in-sightjournal.com/sheen-6>;
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.

Conversation with Beatrice Rescazzi on Family, Genius, and Community: President, AtlantIQ (1)

2020-09-01

***Beatrice Rescazzi** is the President of AtlantIQ. She discusses: the trend in the high-IQ societies; family history; some crucial or pivotal moments of upbringing; some of the gifts; the asynchronous development of the gifted and talented; the overexcitability of the gifted and talented; educational; professional; a high-IQ community; AtlantIQ; functional, active, and existent high-IQ societies; become involved with or members of AtlantIQ; Graham Powell; more important figures within the high-IQ community or communities; some of the greatest geniuses in history; few women geniuses in the history of world; few women who are in the high-IQ communities; a respectful and positive space for women; a similar set of issues for members of the LGBTI community; favourite hobbies; favourite colour; top 5 favourite books; the rankings or listings within the high-IQ societies; and importance of publications like those published by AtlantIQ, the Triple Nine Society, and others.*

Scott Douglas Jacobsen: I have been interviewing members of and working intensively with members of the high-IQ communities at a wide range of rarities for a number of years now in a number of different capacities. In an effort to compile and analyze every resource available now, so far, in the preliminary analysis, I have noticed the graveyard for most societies, or as AtlantIQ lists them as “dead” societies. Why is this the trend in the high-IQ societies?

Beatrice Rescazzi[1],[2]*: While the first high-IQ societies were physically existing, with real addresses and meeting places, over time new societies were born exclusively online. Since the resources required to run an online group are fewer, I think that even those founders who also had less time and passion to devote, have created new high IQ companies more easily, but they also closed just as easily. Either way, my societies graveyard is to be taken with some humor.

Jacobsen: Taking a step back, what is family history, e.g., geography, culture, language, and religion or lack thereof?

Rescazzi: First, I would love to be more interesting than that but, my family has been native to north-central Italy since time immemorial: the surnames in my family all show origins in the area between Florence and Venice, at least since 1300.

As for the culture, although I love my birthplace with all its wonderful art and tradition, and it seems that my ancestors were couch potatoes who never ventured into faraway places, I have always felt like a citizen of the world: I do not recognize the need for state borders; I believe that it is everyone’s duty to resolve the problems that afflict people even in the most distant geographical areas; and I believe in full international collaboration for the common good of the whole humanity.

As far as politics and religions are concerned, I know I’m unpopular when I say that I see both of them primarily as dangerous means of division, and act like filters that stand between the observer and the world. We know that the human brain – like other organs – has evolved to waste as few resources as possible: consequently it is more natural for us to jump to easy conclusions rather than “waste energy” and continue to ask ourselves questions, study and overcome the cognitive dissonances that keep us in the pleasant conviction of having the best ideology and the best possible cult. Whenever we label ourselves as followers of the political party “X” or religion

“Y”, we are not only looking at the whole world through that filter, but we are creating a division from others. I study with pleasure the different ideas and thoughts of philosophers and prophets, but I take care not to embrace any ideologies, parties, religions and beliefs and to maintain a global and inclusive vision without any filter before my eyes.

As for languages, as you can see, unfortunately my English is a little ungrammatical. Yet, I guess it’s still good enough that I might be elected President of the United States. In a discontinuous way I study other languages that intrigue me such as Japanese and Esperanto, above all.

Jacobsen: What were some crucial or pivotal moments of upbringing?

Rescazzi: Since all the readers will be tired of reading my interview up to this point, I can tell you a secret, Scott: I hated school for many years. My problem was following a boring program instead of being able to get the answers to my many questions right away. Hence, many crucial moments in my upbringing were negative. I didn’t fit especially at Catholic private middle school, where bullying, hypocrisy and closed-mindedness were at home.

When I came home from school, on the other hand, I had huge libraries with many thematic encyclopedias, grammars, essays, novels ... I also had my Commodore 64 with programs of astronomy, musical composition, creation of sprites, text speech. So, for many years, school for me was a place I couldn’t wait to leave to go home to finally read, study and code.

It was only when I started university that I was able to really manage my time and learning methods.

Jacobsen: When did you find out about some of the gifts for yourself?

Rescazzi: I have not known that I am gifted for many years. I’ve always felt like a fish out of water but if you ask around, many feel that way, and so in itself it doesn’t mean anything. I did not coincide with the stereotype of the bespectacled male child who does great at school. Furthermore, the type of intelligence where I shine the most is the spatial-visual type, which has little relevance at school, where abstract subjects are given more prominence.

When I was around sixteen, I bought a quiz book for fun. At the end of the book there were tables with a score each. I realized that my scores were sometimes reaching the extreme upper limit or even exceeding it. Because it appeared from the book that I was very good at math while I was not in school, I considered that book very unreliable, and I left and forgot it in my library.

Many years later, when the Internet became available, I learned about giftedness, psychometrics and more about other neurodiversities such as sensory synaesthesia, which is also one of my characteristics. I began to delve into these topics and discovered that the quiz book bought years ago, now yellowed by time, had been written by the famous psychologist Hans J. Eysenck.

So I began to consider the possibility that my different way of thinking could result from a different IQ than the norm. I took some tests online, to find that they confirmed my hypothesis. I discovered that logical-mathematical intelligence has nothing to do with grades in mathematics at school, even for those who are dyscalculic.

Some tests were considered valid for entering groups with gifted individuals. So, as a fish out of water, I finally found myself in good company becoming a member to many high IQ societies. Later I went to a psychologist to have a more precise profile of my potential. So, I was pretty slow to realize that I was gifted...

Jacobsen: What are some important things to keep in mind about the asynchronous development of the gifted and talented?

Rescazzi: In my opinion, the most important things to keep in mind about the asynchronous development of the gifted and talented, is that giving little importance or ignoring people's feelings can lead to very serious consequences, both immediately and in subsequent years. Second, the talent of gifted children is in danger of being wasted. These children do not always have the strength to overcome the loneliness that comes from misunderstanding with their peers, teachers and sometimes families as well. Great importance must be given to the development of a balanced emotional sphere, which will allow the child to manage their feelings and make right decisions in life. Unfortunately, we still tend to believe today that intelligence is sufficient to understand everything, while the emotional part is even an obstacle to reasoning. But this is an outdated concept, and it is dangerous to perpetuate it, especially when you see how many depressed people there are among the gifted, who then become unable to manage their own lives and be successful, even with the highest IQ.

Jacobsen: What are some important things to keep in mind about the overexcitability of the gifted and talented?

Rescazzi: With regard to overexcitability, in my opinion it is necessary that more information be disseminated on this and on all aspects of giftedness. In this way, people who are in contact with the talented child understand that having a high IQ is not just having bright ideas, but there are also other characteristics, which also manifest themselves in behavior and character. The greater the understanding of the strengths and limitations of talented children, the more it will be possible to support them in their educational path. Children who are 2E (twice exceptional) should especially be kept in mind.

Jacobsen: What did you pursue educationally in young adulthood and moving forward?

Rescazzi: At the University I mainly studied ophthalmology, optics, orthoptics, computer science. Subsequently I followed several university and non-university courses on every topic that ignites my curiosity. If I am not busy, I study many hours a day on my own, be it with a course or with manuals and books.

Jacobsen: What did you pursue professionally in young adulthood and moving forward?

Rescazzi: My working career includes optician, orthoptist, eye surgery assistant, and also computer science teacher in adult courses. Being fond of learning, I taught myself many things including electronics, robotics, and also, how to build 3D printers and 3D print, and this has become a more frequent activity of mine in recent years, since one of my projects is to make medical devices easily accessible to everyone. Some of my inventions and designs appear in the issues of Leonardo – the society magazine.

Jacobsen: Now, when did you find a high-IQ community?

Rescazzi: I found the first high-IQ community in 2009. It was the International High IQ Society.

Jacobsen: With AtlantIQ, why did you found a high-IQ community?

Rescazzi: It seemed to me that many high IQ societies didn't give much prominence to the actual abilities of the gifted. It is true that the Intelligent Quotient is the expression of a potential, but I wanted to bring together the people who actually use that potential and express it in the most varied forms. The "low" cut-off required for admission to the AtlantIQ Society along with

the submission of documentation proving special skills in the arts and sciences, on the one hand includes more talented people, on the other excludes those who only collect IQ tests without having anything intellectually interesting to offer.

Furthermore, it seems to me that knowledge is put aside a bit in many societies, while in my opinion, a thirsty mind requires numerous inputs and resources. So I also created a virtual library with over two thousand books, that is accessible to every member. I also decided that it was time to found a society with totally free admission, where even students, artists, unemployed – who cannot pay a fee plus the cost of the tests, which are required in many other societies – are welcome. High-IQ society doesn't have to be a club, in my opinion.

Jacobsen: In some of my preliminary analysis or review, why is AtlantIQ one of the few functional, active, and existent high-IQ societies compared to a graveyard of others? Even of those who may be functional, there are a large number who are barely active or who may be paralytic – not so for the AtlantIQ community.

Rescazzi: I suppose that AtlantIQ reflects a bit my way of being, which is that of a very active person.

Jacobsen: How can people become involved with or members of AtlantIQ?

Rescazzi: I'm not a fan of social media, but as they are a popular medium to communicate and share, there is an AtlantIQ Facebook group for those interested in the AtlantIQ high IQ Society.

Instead, for those wishing to become a member, there is detailed information for submissions on the dedicated page of the website: www.atlantiqsociety.com

Jacobsen: How has Graham Powell been an important support for the AtlantIQ community and development of the society?

Rescazzi: Graham Powell holds the position of Vice President and as such presents our quarterly magazine with me. Thanks to his linguistic knowledge he can amend articles written by contributors. In fact, once I complete the graphics, layout and content, Graham revises the text and sometimes contributes his poems himself. In the past he has participated in meetings abroad with representatives of other high IQ societies as an exponent of AtlantIQ. Depending on the society's activities, he can also hold the position of judge or consultant.

Jacobsen: Who are some of the more important figures within the high-IQ community or communities inasmuch as it or they exist? Why them?

Rescazzi: There are two main types of members in the high IQ community: those who like to brag and draw attention, publish their test results, and pose as philosophers. And there are the modest people, who listen instead of talk, whose name is not so well known, who use their skills to solve problems, put into practice brilliant ideas, and study to improve themselves, without making a lot of noise.

My admiration goes to the latter.

Jacobsen: Who do you consider some of the greatest geniuses in history?

Rescazzi: It is no coincidence that I have dedicated the AtlantIQ Society to Leonardo da Vinci. I consider him an incomparable polyhedric genius.

We know of Archimedes his numerous brilliant inventions, and although many of his writings

have been lost, there is still enough material to consider him a true genius.

I would also like to say Socrates, but since he left nothing in writing, there is even the remote possibility that Socrates never even existed and that his words are to be attributed to others.

There is a cultural bias in Western culture and schoolbooks that universal men like Shen Kuo and other brilliant characters from distant cultures aren't even named. Similarly to Leonardo, he mastered a wide range of different subjects, but 400 years earlier.

Finally, a modern day genius that I admire is Elon Musk. He certainly doesn't hold the patent record – like the incredible Shunpei Yamazaki – but Musk has the rare gift of shaping the future and thinking so outside the box that it arouses bewilderment to people who believed they knew what was possible and what was not.

Jacobsen: Why are there so few women geniuses in the history of world who have been permitted to flourish?

Rescazzi: The answer partially lies in your question: "... who have been *permitted* to flourish." The smaller build of the female gender together with a less aggressive soul has led to suppose in many societies that women should be kept in a condition of subjection, where their rights are *permits*. This has done nothing but keep many human communities of the Earth in a condition of backwardness and low dignity. Because it's the way people treat others that shows how much people are worth. The evolution towards a society free from sexual prejudices is still in progress, and has not yet begun in many parts of the world.

Jacobsen: Why are there so few women who are in the high-IQ communities?

Rescazzi: There are two main reasons for the low number of women joining high-IQ societies.

The first is cultural. Statistically, gifted girls are less recognized than boys. A character factor also intervenes: females tend to doubt their potential more, with a more widespread Impostor Syndrome, while males are generally more inclined to overestimate themselves and flaunt their skills. Furthermore, the traditional division of duties prevents women from having free time to devote to themselves, due to occupations at home: it is worrying to note that there are no adhesions by women from the more traditionalist countries at all.

The other reason is that there is indeed a difference in the brains of men and women: the distribution of IQ in the male and female populations is different, with a greater variation in the male than in the female with the latter more concentrated in the average values. It means that among males there are both more subnormal and gifted individuals, while in females both the subnormal and the gifted are rarer (some links grouped in this article: https://en.wikipedia.org/wiki/Variability_hypothesis#Modern_studies)

Jacobsen: What can be done to create a respectful and positive space for women in the high-IQ communities?

Rescazzi: I think it is important to start with general education to respect others at school and in families, avoiding stereotypes and differences in education from early childhood. As long as there are things like silly pink toys for girls and interesting blue toys for boys – as is still the case even in the most advanced societies – we will not be able to have people who are truly free to be as they are and able to follow their aspirations. You may know that women from Mensa and other high IQ societies have created a separate social media group that includes both women and those who recognize themselves as such: it happened because the large male majority in other

high IQ groups more often makes these places a source of quarrels based on competition and vanity, while there is a lack of sensitivity to address certain issues, such as homosexuality, mental illness or bullying.

Obviously, this is a generalization, and there are also many talented men with mature and respectful behavior, but we know that even a few individuals in a group are enough to create toxic dynamics and an inhospitable environment for a certain type of people.

Jacobsen: Is it a similar set of issues for members of the LGBTI community within the high-IQ communities (similar to women)?

Rescazzi: I know of homophobic individuals in high IQ societies, and I believe that this, together with other manifestations of intolerance towards diversity, discredits the very value of the much inflated IQ measurement, which evidently does not take into account deficiencies in judgment and sensitivity. Everyone is welcome in the AtlantIQ Society, if it needs to be said.

Jacobsen: What are your favourite hobbies?

Rescazzi: Good for you that you have specified “favorites”, narrowing the field a bit, because I cultivate a lot of hobbies, and I don’t know how much space I am given here. Among my favorites are astronomy and space missions, which I follow with such great diligence that in the end I have also infected my husband with this interest. I love all new technologies and I love to experiment with the 3D printing by creating a bit of everything, from Martian habitats for competitions to optical instruments and useful objects for those who need them, such as the face shields that I 3D printed for the healthcare workers during the pandemic. I am interested in robotics, and lately, in the branch of soft robotics. The mascot that appears at the bottom of the list of members on the website of the AtlantIQ society, is called Verbo and is one of my robots. I like nutrition, herbalism, food history and cooking by inventing healthy desserts. I like to draw (2D and 3D), and manage the company’s Leonardo magazine in the graphic field, in the publication, in the contents I write and receive from members. I love to learn, invent and build. I love computer science, programming languages, collecting and restoring retro computers... I stop here.

Jacobsen: What’s your favourite colour?

Rescazzi: Purple. Besides being a beautiful color, it’s interesting from a physics point of view as no single frequency of electromagnetic radiation can create purple: there is no such thing as a purple light in the electromagnetic spectrum (not to be confused with violet). The purple pigment was also very valuable and rare in nature and has a very interesting history.

Jacobsen: What are your top 5 favourite books?

Rescazzi: It’s a difficult question because I’m an avid reader, so I’ve tried to limit the number to ten, but not without doing wrong to other titles that I love equally.

Freedom from the Known by Jiddu Krishnamurti.

Ulysses’ Lies. The Adventure of Logic from Parmenides to Amartya Sen by Piergiorgio Odifreddi

Reality Is Not What It Seems: The Journey to Quantum Gravity by Carlo Rovelli

The Crowd: A Study of the Popular Mind by Gustave Le Bon

Journey to the Center of the Earth by Jules Verne

The Caves of Steel by Isaac Asimov

The Art of Loving by Erich Fromm.

Kinds of Minds: Towards an Understanding of Consciousness by Daniel C. Dennett

The Philosophy of Moral Development by Lawrence Kohlberg

Meeting with Japan by Fosco Maraini

Jacobsen: What explains the rankings or listings within the high-IQ societies? Why is this an endeavour to list the highest of the highest in this niche community?

Rescazzi: I'm sorry to be brutally honest, but those lists are nothing more than an expression of vanity. Some members literally pay to appear in "genius lists", and like to show this IQ number of theirs like it corresponds to the amount of what they are worth, which in my opinion is counterproductive to their own value and dignity as a person, now reduced to a mere number. Yet, this number seems enough to make them self-proclaim geniuses.

It should be remembered that the IQ shown in many lists and societies is often based on online tests that may not be very accurate, or have even already been compromised by the presence of answers on the internet. In the best case, it represents the measure of a potential, leaving out things like critical thinking, creativity, self-perception, maturity, sense of reality, emotional balance and many other skills that could divide a person who simply scores high on a test from a properly intelligent person.

On the same wave, we've also seen the creation of high-IQ societies that ridiculously restricted entry to anyone but the founder, or a few others, just to point out that an online test had given him an incredibly high score. Unfortunately these monstrous scores, which if confirmed would overshadow those of Leonardo da Vinci and Albert Einstein put together, do not show correspondence with any achievements of the same level in life. To me, it doesn't look much different from those superficial busty women who are all about their physical appearance and whose giant breasts are fake. Here, I said it. Now, if I become the most hated member of the high IQ community, it's your fault, Scott ...

Jacobsen: What is the importance of publications like those published by AtlantIQ, the Triple Nine Society, and others?

Rescazzi: I can answer for the AtlantIQ Society only: Leonardo magazine is a means for all AtlantIQ members to express themselves, to inform others and get informed, to get to know the Society and its members, to learn new things and stay updated. It is a free magazine that also includes many guest authors and can be read and downloaded for free by anyone.

Many thanks to Scott Jacobsen for this interview, who like a gentleman didn't ask my age not even in dog years.

Appendix I: Footnotes

[1] President, AtlantIQ.

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

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

intelligence scores because of the greater rarity in the population.

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