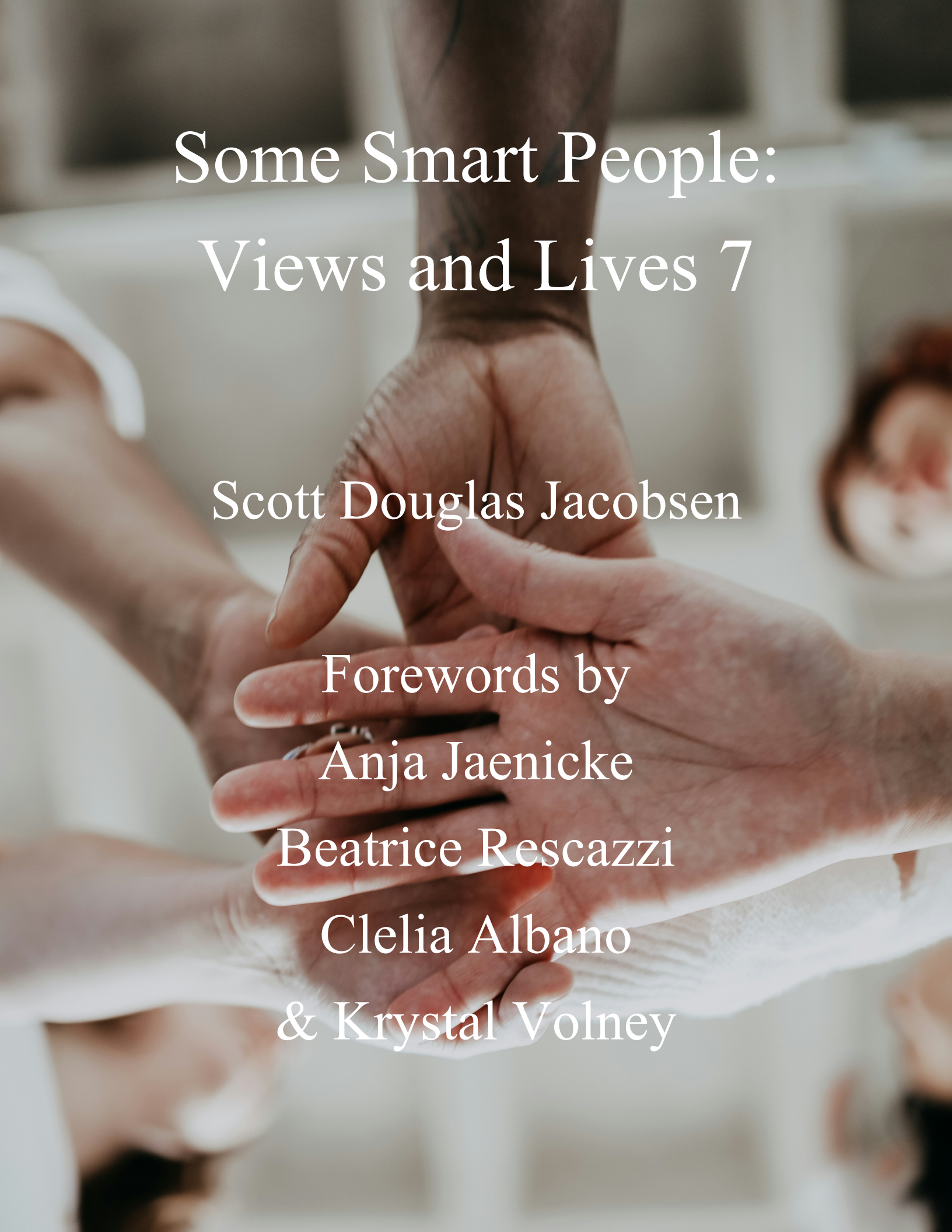




Some Smart People: Views and Lives 7

Scott Douglas Jacobsen

Forewords by
Anja Jaenicke
Beatrice Rescazzi
Clelia Albano
& Krystal Volney

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Some Smart People: Views and Lives 7

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For *Some Smart People: Views and Lives 5*: Anthony Sepulveda, Christian Sorenson, Claus Volko, Dionysios Maroudas, Erik Haereid, Giuseppe Corrente, Guillermo Alejandro Escárcega Pliego, Heinrich Siemens, Hindenburg Melão Jr., Jason Robert, Julien Garrett Arpin, Justin Duplantis, Marios Sophia Prodromou, Matthew Scillitani, Mhedi Banafshei, Rick Rosner, Tiberiu Sammak, Tor Arne Jørgensen, and Veronica Palladino.

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Scott Douglas Jacobsen

Foreword by Anja Jaenicke, Thinker Cum Arte

When Scott Douglas Jacobsen asked me some times ago, if I would like to do an interview with him I first didn't know what to say.

Coming from a background of prominent actors, artists, and writers I had quite some experience in giving interviews to the very shiny, multicolored but vacuous yellow-press newspapers. As an introvert I have never enjoyed this kind of questioning about myself.

But after reading some of Scott's work I felt so inspired that I immediately agreed.

His sensitive, and deeply humanistic approach to the people he interviews impressed me profoundly. As I went deeper into his writings I discovered in him a person on an anthropogenetic journey of the mind.

Scott's collection of interviews can not only be seen as a very interesting insight into the capacity of the human intellect but also as a legacy of contemporary historic expressions, given by the highly intelligent community, who is often easily overheard by the noisy masses.

Scott collects the voices, and vibrant sparks of the high IQ people to be reflected in a hustling and bustling world.

At the time I entered the high IQ community many years ago, I wondered why most members where men and the few female individuals preferred to stay among themselves or did not want to participate actively at all. I asked myself if there are different kinds of intelligence?

A male XY intelligence driven by testosterone and the desire for competing in IQ testing competitions?

And a female more submissive XX intelligence with lots of oestrogen and the ability to nurture future high IQ males with milk? Well, there might be something to it?

But at the beginning we where One. DNA and RNA molecules of life devolved in droplets of water are one possibility for our later existence. Finally this would lead to the double helix, the two opposing strands, paired by hydrogen bonding on sugar phosphate.

Yes, we where there, we have seen it all from the beginning on, not as men and women but as a subconscious unity on the journey to knowledge and enlightenment.

Many millions of years later we have experienced the first intelligent women who decided to leave the trees and start the path of exploration, and discovery. She has been named Lucy.

Much later again the Greek philosopher Plutarch wrote to the Queen of Sparta:

“Why are you Spartan women the only ones who can rule men?” And the Queen of Sparta answered: “Because we are the only ones that give birth to men”.

Over the centuries women have given very much proof of their intellectual abilities, in spite of being socially and religiously subdued, There are historical figures like Hypatia of Alexandria, or Nobel Laureates like Marie Curie, and her daughter Irene Joliot Curie, and many other. There are female artists, women scientists, and researchers, filmmakers, musicians philosophers, and humanists. Even though nature has, at some point divided us into men and women, we as a smart species should remember where we came from and that we have experienced the early cosmic events together. We all arrived at this point, in this space of time and it seems more important than ever to speak as one united intelligence with a manifold collection of ideas and

philosophies, because the world is in desperate need of it.

My special thanks go to Scott Douglas Jacobsen for the opportunity of writing a foreword to this smart combination of chromosomes published in one book. This seventh edition of “Some Smart People – Views and Lives” is packed with many highly recommended contributions.

Among others the well respected Ladies who joint together in the Women of High Range Discussion. I hope you find this book as stimulating as I did.

Anja Jaenicke

Thinker cum Arte,

September 2. 2024

Foreword by 'Dott.ssa in Ort. e Oft.,' Beatrice Rescazzi

I'm happy to have been asked to write a foreword for this publication, but I must admit to a bit of disappointment that it is a special issue for women. When I think of myself, I think of an individual, a consciousness, a thinking mind. Everything else comes afterward: European, Italian, woman, middle-aged, cat lover, and so on. I fully understand that today, no matter what you say or do, you're walking through a minefield: everything and its opposite seem to have become offensive, so I understand the good intentions. Even though there's no specific theme for this foreword, because of this dedicated space, the theme is actually "being a woman." Therefore, I set aside my interests as an individual, such as technology, science, and art, and I'll talk to you about "being a woman".

Where is the equality in high-IQ societies? Why are there so few of us? Who represents us?

The short answer to the first question is: there isn't any. I remember a few years ago, a group of young Afghan students passionate about robotics managed to flee to the United States just in time before the Taliban took over, and I wondered how many brilliant young women were forced to abandon their studies and live confined at home. These women certainly won't be able to be part of a high-IQ society.

In my country, on the other hand, I'm fortunate that equality and equal opportunities are more or less guaranteed—at least for now.

So why are there not as many women as men in High-IQ Societies in the First World?

Before talking about equality, we need to talk about diversity: men and women have different inclinations, different goals, and different ways of perceiving the world, and this is a good thing. Evolution has shaped us differently to make us complementary and indispensable in the respective roles that our hominid ancestors had for millions of years to ensure our survival. It is no coincidence, for example, that women generally have developed greater communication skills, empathy, and care, aimed at taking care of children, the weak, and the sick. Other seemingly insignificant female traits, such as a broader perception of colors and smells, have been essential qualities that allowed us to distinguish poisonous plants from edible ones, ripe fruits from unripe or rotten ones, and to survive.

Similarly, it is no coincidence that men generally have developed a greater propensity for risk, a stronger focus on specific goals, greater aggressiveness and competitiveness, along with a more muscular physique—elements suited for providing security to their village, hunting, and expanding territory and resources for the benefit of us all.

Today, we have become refined citizens of complex societies, but our ancestral nature is still present. We are not as distant from cavemen as we like to think, nor from the animal world: many of our behaviors are also found among the respective males and females of other species. The desire and inclination of women to care for others is still present, and the inclination of men to explore and compete is also present, though these traits are expressed in modern activities. For example, I see competition as one of the reasons why there aren't as many women interested in High IQ Societies, and instead, I see it as a driving force that could more strongly motivate men to take tests and compete with themselves and others.

I believe there may be another factor that reduces the number of women in High IQ Societies: although the average IQ score between men and women is the same (after all, we belong to the

same species), it is possible that there is a difference in the distribution of IQ between the two sexes, as some studies suggest. Specifically, it seems that the bell curve of male intelligence distribution is more spread out and flattened, while the female curve has a higher peak in the central region. This means that among women, there are fewer individuals who are either very low or very high in intelligence, and more individuals with average intelligence. Among men, however, there are more individuals at the extremes—both lower and higher—and fewer individuals with average intelligence. It appears that the number of men with lower intelligence who need special education in school and later tutors in adulthood is indeed higher among the male population, but usually, more attention is given to the right side of the bell curve, where there may be more men than women to balance the average.

This different distribution between men and women could also have an evolutionary explanation: average intelligence is associated with balance and good judgment, which are beneficial for caregiving, while deviations toward lower or higher intelligence on the bell curve are more likely to be linked to unstable characteristics and erratic behaviors, which may be more advantageous for risk-related activities.

In conclusion, the reason there aren't many women in High IQ Societies could be, for women fortunate enough to live in First World countries, a lack of interest in competition and in topics that do not align with their aspirations, as well as a different IQ distribution that sees fewer women at both extremes of the bell curve (fewer women who are either very low or very high in intelligence). It is absolutely important to give everyone the opportunity to study and choose their path based on their aspirations and abilities, but it is also important not to believe that we are all exactly the same and to avoid forcing ourselves into impossible statistics. While many women today are free to choose to study physics, engineering, and computer science, it is not uncommon for them to still prefer becoming teachers, rehabilitators, or communicators due to their inclinations. I believe there will never be 50% of men choosing to become preschool teachers, just as there will never be 50% of women choosing to become construction workers. It is possible that there will never be 50% of women in High IQ Societies either, because even after guaranteeing rights and equality, there may still be other factors at play, such as those described above. Dignity, respect, and rights are not manifested by denying the intrinsic nature of each of us, but rather by celebrating those differences that have always allowed men and women to thrive on this planet.

Feminism has achieved a great deal for women, but today a part of it seems to work against women themselves. Victimhood, for example, contradicts the idea of empowerment. Some special treatments being requested clash with the desire for equality. Mandatory gender quotas could undermine merit: the generally different inclinations between men and women lead to different choices in studies and specializations, resulting naturally in different percentages. The supposed need for representation everywhere, I consider a false problem: personally, I've never felt the need to find some idol to imitate who physically resembles me. When it comes to the figures who inspire me, they come from all types, races, sexes, and cultures, whether real or fictional. They don't need to be women: what should be considered important and inspire people in figures from the past are their ethics, strength of character, courage, perseverance, ingenuity, and not what's inside their underwear.

Everyone should aim to become their own source of inspiration, face adversity without expecting special treatment, and give their best without making sterile comparisons with others. In this way, one can demonstrate their own value through actions and contribute to society, each in their

own unique way.

Foreword by Educator Clelia Albano

First of all I want to thank Scott Douglas Jacobsen for his commitment to promote scientific and humanistic knowledge. His publications, filled with a wide range of topics—from philosophy to robotic development, from arts and literature to physics, quantistic theories, spirituality and so forth—represent a precious contribution to contemporary cultural understanding. The essence of this tireless work rekindles the original unity of knowledge during the Renaissance, before science and humanities were separated by the Industrial Revolution until a complete atomisation caused by the educational system itself.

Beside this, Jacobsen seems to be motivated by a sincere willingness to create a place, a sort of ideal world, built on the quest for equality between men and women and to highlight the presence of the high IQ women in the fascinating environment of the high IQ societies and organisations where the percentage of men prevails. This is a matter to be thought about. As I said in one of the interviews I gave Scott we should seriously consider if the difference (between the percentage of male people and the percentage of female people, ndr) is given by the fact that men might be more inclined to take the tests or not; it might be that men are more attracted to take the tests. In addition it might also depend on one of those held beliefs that still insinuates in the pedagogic paradigms the idea that women's brain is structured for specific cultural fields. There was a time when maths was considered a discipline “for males”, for example.

Inside this issue, you will find four forewords written by four women respectively members of high IQ societies and a conspicuous number of insightful interviews. Just to mention at least a few topics: linguistic breaks, Norwegians of the High Range, women of the High-Range, sciences earliest manifestations, egalitarianism, intellectual function and personality, spirituality, ethics and afterlife, childhood, philosophy, physics and metaphysics. There is certainly a common thread throughout the entire publication nourished by curiosity and the awareness that there is not an answer to everything.

Clelia Albano

Foreword by Poet and Author 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 7'* Scott Douglas Jacobsen, is a superb writer and Interviewer who is the Founder of In-Sight Publishing Journal. In this finely put together book, readers can view conversations between him and many 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 & Theology, High-IQ societies and Intelligence generally.

To begin, the book provides conversations in the fields of Philosophy & Theology with Dr. Christian Sorensen, Kirk Kirkpatrick, Erik Haereid, an anonymous Canadian High-IQ Community member, Richard May, Dr. Giuseppe Corrente, Dr. Heinrich Siemens, Paul Cooijmans, Mohammed Karim Benazzi Jabri, Kishan Harrysingh and Anibal Sanchez Numa. 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'. The Webster Dictionary defines Theology as 'the study of religious faith, practice and experience, especially the study of God and of God's relation to the world'. Metaphysics (a branch of Philosophy to be more exact) is an interesting topic that was discussed with the Philosopher Dr. Christian Sorensen, Kirk Kirkpatrick, Richard May and Philosophy generally with Bob Williams, Kishan Harrysingh, Birlea Cristian and Scott Douglas Jacobsen in this publication. The topic of theology was explored with the geniuses Dr. Giuseppe Corrente, Dr. Heinrich Siemens, Richard May, Mohammed Karim Benazzi Jabri, Kishan Harrysingh, Gernot Feichter, Anibal Sanchez Numa and Richard May. Therefore, it is valid to declare that in the book *"Some Smart People: Views and Lives 7"*, that Philosophy & Theology were vitally discussed between Scott Douglas Jacobsen and those selected scholars.

Additionally, this book contains conversations about various matters in life in the field of High-IQ Societies. Intellectuals such as Beatrice Rescazzi, Anonymous Canadian High-IQ member, Erik Haereid, Eivind Olsen, Tor Arne Jorgensen, Anja Jaenicke, Monika Orski, Dr. Sandra Schlick, Anas El Hussein, Justin Duplantis, Mohammed Karim Benazzi Jabri, Mhedi Banafshei, Hakan E. Kayioglu, Kishan Harrysingh, Tiberiu Nicolas Sammak, Anthony Sepulveda (Brown), Gernot Feichter, Birlea Cristian, Anibal Sanchez Numa, Richard May and Marios Prodromou had detailed interviews with Scott Douglas Jacobsen concerning various IQ clubs and communities. The High-IQ Societies mentioned are the Mega Society, AtlantIQ Society, International Society for Philosophical Enquiry (ISPE), Mensa Norway, Glia Society, Triple Nine Society and the World Genius Directory. Consequently, it is correct to state that in the publication of *'Some Smart People: Views and Lives 7'*, that the topic of High-IQ societies was sufficiently considered between the Interviewer and those chosen specialists.

Furthermore, this lovely book includes thoughts about the topic of Intelligence generally. Intellectuals such as Anja Jaenicke, Erik Haereid, Eivind Olsen, Tor Arne Jorgensen, Beatrice Rescazzi, Monika Orski, Dr. Sandra Schlick, Dr. Christian Sorensen, Richard May, Dr. Giuseppe Corrente, Dr. Heinrich Siemens, Paul Cooijmans, Graham Powel, Anna Konnikova, Thomas J. Hally, Claus Volko, Greg A. Grove, Therese Waneck, Beaux Clemmons, Dr. Manahel Thabet, Karyn

Hunting Peters, Marco Ripa, Alan Wing-Lun, Anas El Hussein, Kirk Kirkpatrick, Justin Duplantis, Mohammed Karim Benazzi Jabri, Mhedi Banafshei, Bob Williams, Hakan E. Kayioglu, Kishan Harrysingh, Tiberiu Nicolas Sammak, Anthony Sepulveda (Brown), Gernot Feichter, Birlea Cristian and Anibal Sanchez Numa demonstrated their views on life when asked by the Interviewer Scott Douglas Jacobsen. Thus, it is proper to assert that in the publication of '*Some Smart People: Views and Lives 7*', that the topic of Intelligence was adequately discussed by the geniuses in their interviews.

To conclude, the book *Some Smart People: Views and Lives 7* 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'. Remarkable Job Scott!

Krystal Volney (Poet and Author)



Ask Two Geniuses with Dr. Christian Sorensen and Erik Haereid on Linguistic Breaks, Mind Maps, Truth, Irrational and Indeterminate, Conflicted and Contradictory Reality, Multinary Forms of Thinking, and “ $1+1=1$ ”: Independent Philosopher & Metaphysician; Statistician & Actuarial Scientist (3)

2020-09-01

Rick Rosner and I conduct a conversational series entitled *Ask A Genius* on a variety of subjects through In-Sight Publishing on the personal and professional website for Rick. This series with Erik and Christian build on this idea. **Erik Haereid** earned a score at 185, on the N-VRA80. 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. They discuss: the real world and language; “emotional divine experiences”; our “mind map” implying a ‘projection of sense experience categorized into patterns with reason for thought’; eternality of truth; the power of definition; dis-prove or dis-evidence the assumption; offshoring of previously conscious awareness requiring processing; intuitive grasp of reality; a trialectic and quadralectic, etc., form of thinking about reality; forms of reasoning; reality “intrinsically contradictory and conflicted”; modern rational tools; contact points about reality; thoughts maps grounded in experience; the relationship between the thoughts and experience; the real and unreal; emotion and thinking as part of thoughts; the quality of the thoughts or the maps; the “irrational and indeterministic”; statistics; 1) our thoughts and mind structures and 2) the outputs in life and societal organization with new thoughts and new frameworks for individual and collective operation; a capital “T” Truth cannot be reached ever; ‘1 plus 1 sometimes equal 1 if one knows how to count to 3’; the arithmetic principles of annihilation and symmetry; pseudo-indeterminism; “the beginning”; $1 + 1$ always equalling 2; comprehension of indeterminism and determinism; a greater understanding of the reality; principles would imply never – not simply “sometimes” – producing 2 with $1 + 1$; and predictable and determinate.

Scott Douglas Jacobsen: Christian, you spoke about a “linguistic break” and the “purpose of the idea of paradox.” On “the purpose of the idea of paradox,” with “a distinction between logical validity and truth,” the implausibility of logic’s relation to truth, and truth’s relation to logic, in a chain of reasoning from language and linguistic structure and the reality of the world. What is the purpose of the idea of a paradox in this sense to elucidate the apparency of a linguistic disjunction with the truth? How much does language approximate truth – simply sufficiently for good enough evolved organisms such as ourselves to survive in the world? More directly on the “linguistic break,” what does this Grand Canyon between the real world and language mean for the attainment of capital “T” Truth in some form for consciousnesses in the universe – in fact, any iteration of the current dynamics of the universe – including homo sapiens?

Dr. Christian Sorensen[1]*: I think that the whole question must be put in negative, and start from its end in order to understand the originative reason. Therefore I will start from reality, which going backwards with the question, is the cause of everything, since what occurs following an evolutionary sense, is that nobody actually has ever wanted to know anything about reality, because in turn there is nothing more terrifying and distressing than reality as such. This conflictual knot, is what paradoxically speaking, has made survival possible, in consequence the truth, which should arise from the relationship between reality and language, is subject to the above, and to what I will denominate as the original mythical repression of the primary symbol, that consequently, is lost and leaves a space of emptiness. The mythical repression of the primary symbol, is what produces the linguistic break, due to the fact that indeed, if a piece is missing, then it is possible that the language circulates through metaphors that lead to significations, that emerge from a particular significant in relation to the rest of the significant within the chain, nevertheless not with a related reality, which ultimately implies in its meaning at the same time, a disconnection with the signified thing, since the effort to squeeze reality through the truth, always shows regardless of the discursive coherence, that something in every linguistic act escapes throughout symbolization.

Jacobsen: Erik, you spoke more to “intuition, feelings, multiple meanings, semantics” regarding paradox, especially the God concept in which something unproven or unevidenced becomes proof or evidence of “God.” What did you mean by “emotional divine experiences”?

Erik Haereid[2][3]*: Sometimes our emotions bring us into a profound feeling, a state where we feel that everything is right. It’s like being connected to reality, to the truth. We can, more or less, explain what kind of intrinsic physical phenomena going on, but not what make these processes happen.

I didn’t mean that the unproven is a proof of “God”. We reveal hidden material all the time. But I suppose that we will never be able to reveal everything. There will always be, in every event and entity, a power of definition or free will or creator that is beyond our imagination abilities.

It has nothing to do with God in the common meaning, but with how we bodily involve experiences. Sometimes I can feel “God” when I watch ants building their anthill, or when I drink my coffee and watch the sunrise. And those experiences become more or less a part of me, depending on how my body internalizes it. The unproven becomes evidence of that we do not know everything. The point is to declare scientifically, logically, rationally a respect for what we don’t know. To claim there is a God is not within that respect, because then you define something that we don’t know. The only thing we know is that we can’t know everything, for how do we prove that?

Jacobsen: If a “continuous search for truth,” as the benchmark, and the “search for a logical reality” in our “mind map” implying a ‘projection of sense experience categorized into patterns with reason for thought,’ why is this an “eternal and continuous” process?

Haereid: I don’t know if it’s literally eternal. Truth is reality. We want to see, understand, reality; confined and imprisoned into our bodily and mental construction. Since this is impossible, we search for the optimal approximation. By optimizing our thoughts, or map of reality if you want, we get closer to reality; our interaction with reality will increase, there will be more inputs and outputs. We read the constantly improving inner map while walking in the real or true environment. Our search for truth is actually a search for a better projection of truth. One of our goals is to move or interact as best as possible in the real world, and one of our tools is our cognition

and world of thoughts. This mental construction's content is rational per se. Our mind filters or choose the parts of reality that fits into our rational construction, through a translation.

I guess that by evolving increasingly larger mental space of rational connections to reality, we become better and wider in our contact with reality, and this is a goal. It enhances us. As entities we drive for, want and need this improving connection. Maybe or maybe not forever. But it's something divine with the contact between us as entities and the rest of reality, and our brain is a tool to improve the contact points. It's about feeling safe and in charge, having control. We create illusions, maps, over a reality that make us feel in charge. And we live from there. The problem is that we are continuously awakened by irrationality and in conflicts with the parts of reality that is not rational and under our control. Until we can rest in a sort of total rational existence, we will fight and struggle with irrationality. If we one day in evolution reach the point of total rationality, it's an illusion that we rest in. It's not that we have understood or seen reality, that's impossible, but that we have ended our journey of gaining more wisdom and insight. Then we have understood that the aim is not infinite amounts of knowledge, but an optimization of knowledge adapted to the human creature. Then we could say that the struggle or conflict between Apollo and Dionysus, between the super-ego and id, between control and libido, is ended.

Jacobsen: Why can eternality of truth, the "Truth" mentioned in the question to Christian, never be ascertained by a human "mind map"?

Haereid: Because we, humans, will never know if what we see as a complete understanding and insight to the Truth contains everything. It's because of our limitations as creatures. To know that, we have to be the power of definition ourselves. And if we one day think we are, how can we know that there is nothing more, that this idea is just only that; a narcissistic idea? If everything is like we think it is because we experience it (it's no surprises anymore), it does not prove that it is like this, because we can't prove that we really have experienced everything. A proved TOE (theory of everything) doesn't prove that this proves everything, just that there is a perfect rational internal map connected to parts of reality.

Reality has unlimited content. Humans task is to combine as much of this content with our body structure as possible; within our limitations. One way of doing this is to limit our interactions with reality (experiences, sense perceptions), like we do in the virtual reality where we are more in charge of creation. And like psychopaths, fundamentalists and racists do by manipulating others into their limited views. Another way is to open up for whatever content reality shows us, and treat it inside a system like science, to evolve understanding.

Jacobsen: Why is the power of definition the point of the 'beginning of it all'?

Haereid: Since there is something, and this has a beginning or a point of creation. But this is an idea confined in the logic of the human brain. It's reasonable. It's difficult to think of something as infinite. So, when we talk about infinite, we talk about something that we don't understand. It's irrational. Beginnings, endings and infinity demand something beyond rational thoughts. We will never capture it with our mind.

There is no explanation that fulfills what we can't imagine or think of. How can we know that we have explained everything when we prove that we have? How can we establish such a proof? I don't know what is outside my limits of imagination, and that's what I call free will or power of definition. It's a label of what I don't know and never can know. If I said that one day I maybe will know, I would lie, like people who say that God exists. We don't know that. It's impossible

to establish knowledge about what we never are able to internalize or capture with our mind.

Jacobsen: ‘What would dis-prove or dis-evidence the assumption (“my assumption”)?’

Haereid: To make everyone accept that “my assumption” is false.

Jacobsen: Does this automaticity, offshoring of previously conscious awareness requiring processing to the non-conscious ‘mind,’ help adaptability in new and old environments, i.e., as new problems are dealt with using fresh mental resources and old problems can be automated to previous cognition?

Haereid: When we deal with new problems, we think about that problem in ways that make us aware; we use our conscious mind to solve novel problems. Like learning to drive a car. When you have learned it, you don’t think about every move you take driving it. In this process we use every stored knowledge, every inherited wisdom, any available information learned, inherited or transferred in ways we yet don’t know about or understand, to solve that problem as best as we can to fulfill what we need and wish.

Jacobsen: Erik, following from the previous question (and Part Two), when we take the “conscious rational methods” as a formulation of the ‘intuitive’ “multinary form of thinking,” why is this intuitive grasp of reality adaptable into formalizations at all?

Haereid: Our way of thinking, rationality, time-space projection, is a language constructed for humans to “see” or comprehend reality; make us interact better with reality. Parts of reality are interpreted into this human language. The power of definition, nature, god, creator or whatever has created this feature, use this either as a goal in itself or as a tool to achieve some kind of inner or unconscious wisdom. Why our thoughts and consciousness are like it is, is impossible to say. And human will always try to find answers to this, and through this process converging towards a larger consciousness, either as a tool or goal.

Another comment: I said that one possibility is that our consciousness is a tool to achieve a higher degree of truth, and when we do, our consciousness vanishes. Then it has done its job for us. Another view is to think of our consciousness as a goal in itself, not as reality, still as a map of reality, but as a map that optimizes reality for human. Our mind is the reality’s way of giving humans a best way of being aware of reality, sense it, experience it and live it in expansions of here and now; in time and space. It’s a communication tool. When we reach as close as we can, when our mind pictures reality as best as possible confined into what a human brain is, we have reached our potential as humans, and can optimize our lives. If so, the goal could be seen as a complete consciousness, and not as in my other assumption where I pictured a path where the mind map converged into reality, and then disappeared; that humans aim was to discover and develop a complete or perfect map related to reality, and then disappear. Move into the next level of beings or entities, where we are unconscious or conscious on another level than we are as humans. It’s easier to think of consciousness as a goal in itself, because that’s what we can relate to. That’s how we see it now. We learn, develop, in an accumulation of wisdom through generations and history. Why I suggest the other option is that I see life or entities as part of a process, and not as a finite ruler. We will die, extinct, go into other forms, sooner or later. I think it’s convenient to see us as tools for something going on. And as a tool we have our mind. What’s the point with that? Where does consciousness go after human extinction? Why this kind of evolution; what is it good for? Why consciousness at all?

Maybe we need to evolve our consciousness to the mentioned high or perfect level where the

mind map fits reality as far as possible, and exactly then we transform into a new form that need that insight to evolve further. That's a thought.

Jacobsen: Christian, in a dialectic, what points of reference become implied in the analysis of the dialectic for coming at a representation of the real and the unreal? In a prior interview, we talked about trialectics, quadralectics, as an advancement in complexity of the formal or more traditional dialectic. What would be implied by a trialectic and quadralectic, etc., form of thinking about reality? How would this alter, not fundamentally, the Hegelian idea of thesis and antithesis for a synthesis? Christian, what forms of reasoning seem the hardest for the human brain to compute? Why?

Sorensen: In the dialectic representation of the reality and unreality what is fundamental is the presence of the opposition of symbolic terms, that as such individually are blind, but that when placed in a linguistic chain produce a sense in terms of meaning as a third term, that by itself is also blind, since as such does not means anything, nevertheless allows ideational mobility. Therefore I believe that the dialectic, trialectic and quadrilectic, are sort of polygons, where the points are the opposing terms, and the edges are the opposing relationships between these, which in turn end up converging in what I will denominate as fugue point of meaning, that as intermediate, is the third term of the synthesis within the discursive circulation of the symbolic chain. I think that the cryptic ideal forms, are the most difficult to assimilate, because the brain is used to digital and univocal meanings, and to the sensitive connection with the world, as a primary source of knowledge.

Jacobsen: Erik, what forms of reasoning seem the hardest for the human brain to compute? Why?

Haereid: Abductive reasoning is the easiest. We make decisions naturally based on what we think is actual, possible and not, all the time. This is inborn. Deductive reasoning seems to be the hardest. Our brains are quite new, and our cognitive abilities "underdeveloped"; we need more time to catch and develop the mental devices and their possibilities.

We can travel into fictions and experience it as real in one sense, and communicate it, like we do in any virtual reality. If all our movability and empirical senses where shut down, our lives would be limited to a virtual reality. Then this is the reality. But because we experience things with our senses, and also are able to live in fictive sceneries, we have two separate existences. Deduction is therefore linked to empirics. To prove mental images and logical theories, we have to experience empirically, because this is also a crucial part of humanity; our lives are not only in our thoughts, in a book or a computer game.

The more we exclude our contact with reality, by e.g. solely live in computer games, in movies, books and so on, in virtual creations of reality, the more we construct our own reality or map if you want. Then it's easier to think that reality is what we think, because we have constructed what we want the reality to be like. The more we are in contact with reality, the more we collide with it and meet its irrational challenges. It's easier to live in a virtual "reality" because we can create it ourselves. Then the contradictions are easier to solve.

The beauty about our mental reality separated from empirics is that we can make it as we want. We can agree upon the rules, and in a common virtual mutual existence of social harmony become whole. We can remove irrationality and make everything under control, given that we are passive and not separate into any empirical activity. To exclude discrimination, we would have

to make rules and opportunities that everyone could use and benefit on. This is simpler in virtual reality than in real sensed reality. It's not the symbols, language, mathematics, constructed thoughts that are the problematic part of our lives, but the combination of that and the sensed experiences. If we could rely on reason, life would be easy. I guess that's one reason why we have developed reason; it lets us control our lives into a larger degree than if we were limited to a face to face reality with the empirical world. I think that's the reason why computer programs and virtual realities are exploding. It's controllable. We get closer to a defining power. If we can manage to create a reality that we fully control, we can "prove" (make the illusion that we have proved) that everything is determined or rational. Then we have showed that we, or whatever that drives us, is the defining power of reality. But still we can't know what this defining power is or where it comes from, only that we have created complete rationality inside our view of reality. Let's say that we are part of such a process, where complete control and rationality is the goal and final outcome. This makes natural sense. We are the dominating species, and want control, because that gives us more power. Evolving a mental device that gives us the illusion of control, e.g. logics, is a proper instrument to gain more control. In this context we do not profit on an uncontrollable empirical reality. We want control, and therefore we want to prove a TOE. Or we take control over the empirical reality to make us feel more in power, and to make our mental devices fit the empirical ones.

Our aim is to make the mind maps fit the empirical reality, but also to make the empirical reality more like our mind maps, because it's easier for us to control the latter one. A mental problem appears when we ask why is that, and where does it end. This will forever be a mental problem for us. Why do we want control/power? What's the point? Maybe it's life itself. But life, before our complex mental devices, was an empirical journey and not a mental one. OK, so "we" understood that evolving mentality gave us better opportunities to survive as a species. But the dichotomy is that we drive apart from empirical experiences because this take the control and power away from us. Every time we "loose our brain" we get into more risks for damage and death. The solution is obviously to control the empirical world; remove every danger. And we try to do that as well as creating virtual realities, fictions, illusions and logics that make us feel powerful. But still this is only an explanation of how we increase our survival, and not of why we want to survive and live. Life per se is still an enigma. That's why I conclude with that life as phenomenon is irrational. In general, you could say that at some starting point there are no explanation, no reason beyond. It's just there. And what is just there is, when we try to make it reasonable, established by a defining power or on something irrational; that's only an expression of what we don't control nor have any power over.

What could happen when we gain complete power? As said, one thought is that we are at The End; we all die, all human consciousness disappears, and we go let's say into a next and higher level. Another thought is that we go into a circuit of conscious harmony or eternal lives; a fulfillment of what we now and forever want and strive for.

Jacobsen: Christian, why is reality "intrinsically contradictory and conflicted"? What substantiates the claim of the 'intrinsic' nature of the (internal) 'conflict' and (internal) 'contradictions'? With this intrinsic nature of a conflicted and contradictory reality, what connects these two sets of two points of 'intrinsic contradiction & ungraspability' and 'intrinsic conflict & unreality'? With nothing to say to no one in particular about the ultimate in specific, an interesting part of this becomes neither the spoken in general or the universally unspeakable; the junction means something. What does this mean for the meaningful statements at the linguistic breaking point or

the “linguistic break” between that which “nothing could be pronounced at all” and many things have been and continue to be said all the time? What is an example of a linguistic border to the breaking point? Something leading to the unspeakable (in definition, not in the sense of a horror film creature). Christian and Erik, with modern rational tools, e.g., statistics, to inform thoughts about the world, insofar as we can know the real world, do these tools provide unprecedented or more precise maps and, therefore, understandings of the world? Even with the same genetic equipment across the species, how does this change 1) our thoughts and mind structures and 2) the outputs in life and societal organization with new thoughts and new frameworks for individual and collective operation? If a capital “T” Truth cannot be reached ever, would this mean a continuous and never-ending change in “1)” and “2)” in proportion to one another?

Sorensen: If it is assumed that the contradiction, is equivalent to the opposition, and that this last is a necessary condition for the conflict, and on the other hand, it is accepted that in reality the opposition of things exists as something evident, then it can be deduced, because contradiction exists, that reality is inherently conflicted. On the other side, ungraspability and unreality, have little to do with the contradictory and conflictive nature of reality, since ungraspability is a cognitive consequence, which does not derive from the nature of reality, but rather does it from the nature of logos. Likewise although unreality is a condition of reality as such, as long as it's a fact that it is nothing in itself, it is imperatively conclusive that then anything can be caused by such thing. The linguistic break occurs, because there exists, shining by its absence, only one and exclusively one signifier, that I will name as mute signifier, which as such it is unspeakable and unpronounceable, because if it is translated linguistically speaking into a word, it is indeed one but because of its emptiness. An illustrating example of the aforementioned, is what happens with poetry, which tries to explain figuratively, what is inexpressible through everyday's language. In fact the statistics informs of something, but this is not equivalent to assume that doing so, is an approximation to something in truth terms, since what actually always does, is an approach more to what it is not, than to what it is, not for nothing its effort moves towards the acceptance of the null hypotheses in its empirical verification process. I think that this, though it can be felt as an ungrateful disagreement, is what makes individual and collective developments possible, because in itself, is intrinsically linked to movement, which in my opinion is the most fundamental action of the phenomenon of life. In similar manner, although I think that the most permanent thing is change, I also believe that this factual inertia, has an encoded meaning that despite it may be theoretically infinite, has a decryption limit in reality.

Jacobsen: Erik, any other contact points about reality and informed consciousness than ‘sensation, perception, feeling, and thinking’?

Haereid: Expression; output. Input and output, information in and out, is our contact and communication with reality. Physically we choose and amplifies received information, regulates it, making it into mental images, thoughts and projections of reality. We translate something un-understandable into something else, which we can relate to, which we understand and operate within. We can say something about the translation process, but not about the input to it. We know about the physical entities like the nervous system, hormones, neurotransmitters and so on. We build AI-processors based on knowledge of how we think our brain works.

By choosing and excluding (on/off) we can draw a picture based on what information we choose. But we cannot say much about the information we reject. By amplifying we can make chosen information more or less important to us. But we don't know much about why we choose what we choose.

Jacobsen: Why are thoughts maps grounded in experience?

Haereid: We are born or created with the ability to see the world or reality in these mental images, in time-space-modus. Some of the content may be inherited, most of it learned and experienced. Experiences justifies and improves these maps. Experiences are our unconscious contact with reality, and experiences as projections into mind is our picture of these experiences. When we see, get distanced to, our experiences, we are obviously better fitted to improve in the real world; make our moves better towards whatever goal we have. But it's still a projection, it's not reality per se. When we think our thoughts and mental images is reality, we live in an illusion.

Jacobsen: While “thoughts are maps,” and to “sense, perceive, feel, [and] think” become the mediums by which the maps (the thoughts) are informed as experienced about reality, what does this state about the relationship between the thoughts and experience?

Haereid: Reality is sensed as, let's call it information. Some sort of input to our body-system occurs, and we adapt it, internalize and process it, store it and combine old (stored in our memory) and new information to make an increasing better image or map, an illusion, of reality. You could say that the human body-system work making mess into order, or an inverse entropy. Our common brain's mission is to collect all chaos in the Universe created once, into an understandable whole. It's like we try to force an arbitrary evolution into systems of rationality. But this is us, this is a part of the chaos. So, human have a mission. This is an entity in the Universe. Even though we never will know why and where, we can trust in it because it's actually there. Maybe human consciousness and our strive for logic is a universal appendix, or maybe it's some higher meaning with it. We don't know.

Thoughts are translated information, like in computers. The software programs are processes treating some input, information, and translate it into space-time figures; a user interface. Experiences are inputs, coming from reality, a world that we only have illusions about, but something that provide us with impulses. Our senses make these inputs registered before internalized. To maintain, survive and live as organisms or entities we have some needs, and we treat information in coordination with our needs. Our mental images are a product of our needs; we see and think what we want to see and think. What we don't want or need, we suppress or ignore. It's like when we have used all our repertoire of methods to rationalize and suppress, and reality becomes to uncomfortable and clammy, we choose to die; lock down the system. We call some of these clammy phenomena for diseases and accidents.

Jacobsen: What differentiates the real and unreal in this proposed framework of statistical and multi-modal maps of the world?

Haereid: Mentally, consciously, we don't know what is real since we only have the ability to create images and representations or approximations of reality. We are in contact with reality when we experience; all the time. When we sense whatever, we experience, and that is real.

The real is the input, information; signals that we catch, receive and process with our inborn system of senses and other processing tools. Our expressions are real as signals delivered into reality and processed by other entities, like humans who create their images and representations of it. Since we can't make a true image of the real, we have to trust more or less our images of reality. E.g. through logical systems like mathematics and statistics.

Jacobsen: With emotion and thinking as part of thoughts, does this make the maps, the thoughts, about reality as inextricably biased in the intra-psychic direction of the emoting, feeling when

projected ‘outwards’ and asserted as the real world in which the entity operates?

Haereid: Yes.

Emotions are amplifiers of information; it’s an internal weight that make us suppress, ignore or focus. It’s a measure of importance as to our needs. E.g. we need to understand, create a rational picture of reality, and therefore we feel happy when we process information and combinations that enhance this feature, and sad, anxious or disgust when some information make the picture irrational. Emotions help us to choose the parts of reality (input) that help us evolve optimally.

Jacobsen: Should the quality of the thoughts or the maps continue to deteriorate, in general, with middle and elder age as the sense organs become less sensitive, and so the inputs – ‘sensation, perception, feeling, and thinking’ – lose speed, fidelity, and breadth?

Haereid: Age make us generally more indifferent and dependent of habits; more prejudiced. We relate on what we already know and have stored. Our senses are weakened, yes. Mentally we become more confined, pleased, but not necessarily less creative and right. The past becomes more important; with age a thinking human will get the opportunity to see the same information from new angles. Additional information is not necessarily an advantage. With new information and ditto processes we tend to exclude and make shortcuts to get through the aim; understand, reaching our needs. It’s not always about making the mind map, the space of knowledge and understanding, increasingly bigger. It’s about dealing with the knowledge we have until then. Something is more important than other things. If you believe that the goal is to understand everything, then you will stress gaining as much knowledge as possible and make rational coherence as fast as possible within the systems of brains (collective mind).

Jacobsen: Why equate the “irrational and indeterministic”?

Haereid: When something is indeterministic it is a power of definition (my expression), or free will, if you like. It has no rational cause. It’s unpredictable. That makes indeterministic events irrational. If something is seemingly irrational, but after some research not, then it’s not irrational. Rationality and determinism are ways of interpreting and living in an irrational and indeterministic reality. It’s no explanation why it is like this. And this proposition is as said an assumption. We don’t know.

Jacobsen: Erik, with modern rational tools, e.g., statistics, to inform thoughts about the world, insofar as we can know the real world, do these tools provide unprecedented or more precise maps and, therefore, understandings of the world?

Haereid: Yes. Rational tools like statistics is ways of making us see, be aware of more parts (images) of reality. It improves our interactions with reality as real entities. As humans we are restricted to live in rationality, into order. And to do that we need to extract (translate) order from disorder in the chaotic reality. But order is not restricted to some limited amount of information. We evolve by collecting increasingly amounts of information, and make order out of it. This is the main purpose of human lives, seemingly. Evolving rational tools is part of this evolution. But our brains are constructed as though we believe that everything is order; we just have to collect some huge more amounts of information and put it into rationality (We want everything to be orderly; that’s part of our construction). But it’s, in my view, more reasonably that we never will explain the definition of power.

Jacobsen: Even with the same genetic equipment across the species, how does this change 1) our thoughts and mind structures and 2) the outputs in life and societal organization with new

thoughts and new frameworks for individual and collective operation?

Haereid: I think individual and group-related narcissism and racism, and the opposite, self-hate, depression and suicide, are interim flaws or failures or appendixes to a better solution for the individuals and collective. The survival of the fittest is nature's temporary act to get in power of controlling the evolution. On that road nature provides us with aggression and violence combined with opposing nurturing and compassion. Pure aggression leads us to perfection, which is the same as less variation and finally extinction. Pure compassion leads us to stop in evolution and no development. Then we will not be able to understand what we want to, and to get that control we strive for, whatever reason this is. This is a shuttle between safety and change.

It's the manifold that defines human cognition and mind, the Earth and life/nature. One conclusion could therefore be that the goal is more diversity under the rules of rationality, with the brain and consciousness as basic instruments. This leads to a possible infinite diverse reality, since the mind is an instrument to draw an increasingly more proper map over (parts of) reality. The reason why we restrict ourselves to perfectionism could be that we don't have (yet) the capacity to embrace and internalize larger parts of reality into our logical structures. We choose what we can overcome at each moment.

We restrict diversity because we can't understand it yet, and by understanding we create safety. While we are safe, we get energy for more diversity and more wisdom and evolution. Humans can be seen as one of nature's instruments to internalize both variety (much information) and control (rationality).

There are species with the same genetic equipment, and the social structures will be a function of how far nature or life has come to reach its final goal. Peace is a function of safety, and safety is a function of feeling satisfied with being where we are. The day we are satisfied we know what we can and will know, we will relax and include everything that we sense and have in mind. Then we are at the point of optimal consciousness; where the mind as best reflects the invisible reality. Then the struggle is over. If we get there, we will live in harmony among species. The rules of nature will change because nature has reached its goal.

Jacobsen: If a capital "T" Truth cannot be reached ever, would this mean a continuous and never-ending change in "1)" and "2)" in proportion to one another?

Haereid: I think I answered this in the last question.

Jacobsen: Christian, why does '1 plus 1 sometimes equal 1 if one knows how to count to 3'?

Sorensen: Because $1+1=1$. In any case, I think that jealousy appeared in the evolution of human being when he learned to count to 3.

Jacobsen: Erik, why stick to the arithmetic principles of annihilation and symmetry?

Haereid: Because that's one language which I am familiar with. I could push the limits and make several other interpretations.

Jacobsen: Christian, what is pseudo-indeterminism?

Sorensen: I think that pseudo indeterminism is equivalent to freedom, which is similar to a stain on clothes, since if a reverse reasoning is followed respect to the stain, it's deductible that the more it is erased or made disappeared, which is analogous to the case of freedom when it is proclaimed or demanded, then more the underground of determinism and predestination will arise

as indelible marks. Therefore I think that liberty in terms of pseudo indeterminism, is nothing else than what I will denominate as vitalist reactive formation, which means that a change of the original negative feeling that's an expression of despair is done, in order to seek and replace it for another positive one of autonomy and of serenity of conscience.

Jacobsen: Erik, what is "the beginning"?

Haereid: Rationally, it's chaos. Beyond our understanding, it's a power of definition. A free will.

Jacobsen: Why is this, in arithmetic, always the case with $1 + 1$ always equalling 2?

Haereid: It's a definition and a logical consequence. It's communication; an agreement. It doesn't have to be that way. It's a part of our common, objective mind map. It's an example of how we humans squeeze chaotic reality into understandable order. It's a compass. But it's also misleading since it's only a part of and an image of reality.

Jacobsen: Christian, what principles would imply never – not simply "sometimes" – producing 2 with $1 + 1$? Are the degrees of comprehension of indeterminism and determinism, or the apparancy of indeterminism and determinism, in the universe bound by the minds considering the two? In that, some things seem predictable and determinate to some, and unpredictable and indeterminate to others, where this means a greater understanding of the reality – or a greater accuracy in thoughts about the real world – within a bounded situation provides better predictive capacities to some in contrast to others. Does higher relative intelligence function in this manner?

Sorensen: I think that $1 + 1$ is 1 and not 2 in two phenomena, one that's plausible and another that's certain, which are respectively that of ideal love and that of death. Something similar occurs with the mind and the understanding of reality, since in my opinion the unicity, the higher degree of intelligence and understandings are directly proportional, meanwhile a higher degree of intelligence with a predictable and determinable understandings of reality are inversely proportional.

Jacobsen: Erik, what principles would imply never – not simply "sometimes" – producing 2 with $1 + 1$?

Haereid: It's a definition and a logical consequence. It's communication; an agreement. It doesn't have to be that way. It's a part of our common, objective mind map. It's an example of how we humans squeeze chaotic reality into understandable order. It's a compass. But it's also misleading since it's only a part of and an image of reality.

Jacobsen: Are the degrees of comprehension of indeterminism and determinism, or the apparancy of indeterminism and determinism, in the universe bound by the minds considering the two?

Haereid: Yes. As insinuated, humans want the world to be deterministic, because that's how we are constructed. We force ourselves by extracting the fitting pieces from reality and place it into suitable patterns that we can deal with. We see the world as deterministic, and each time reality shows us something else, we use energy to explain or twist these new inputs into our pleasant system of comprehension. We forget what we do not get.

Jacobsen: In that, some things seem predictable and determinate to some, and unpredictable and indeterminate to others, where this means a greater understanding of the reality – or a greater accuracy in thoughts about the real world – within a bounded situation provides better predictive

capacities to some in contrast to others. Does higher relative intelligence function in this manner?

Haereid: The human mind is about processing input or information received from reality (I repeat myself...). Due to several causes, some are better to estimate or predict future events than others; their internal maps and processors are better. But this means that they are better in adapting the mind to the part of reality that fits the mind, and not necessarily better to understand reality. Such people are better to project parts of reality into a human language, and contribute to an evolution of that part. The consequence is that human interaction with reality increases (increasing in inputs and outputs); there are more connecting points between humans and reality. In that human view, reality will seem more and more deterministic, because we tend not to think of what we don't see. We control amounts of thoughts, but not what we do not know or think of. But intelligent people also have a greater fantasy and therefore make more mistakes about reality; creating images that do not fit into reality.

Appendix I: Footnotes

[1] Dr. **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] [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.

[3] Individual Publication Date: September 1, 2020: <http://www.in-sightjournal.com/haereid-sorensen-3>; Full Issue Publication Date: September 1, 2020: <https://in-sightjournal.com/in-sight-issues/>.

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

Conversation with Richard May (“May-Tzu”/”MayTzu”/”Mayzi”) on “Stains Upon the Silence”: Co-Editor, “Noesis: The Journal of the Mega Society” (2)

2020-09-08

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: “Stains Upon the Silence: something for no one” (2011); the intended meaning of the title; MayTzu or May-Tzu; the cover; a cross-section with “philosophy, cosmology, poetry and humor”; an atheist; Jorge Luis Borges in *The Library of Babel*; transontological studies; the conservation of information; “two fundamental theorems of quantum mechanics”; information; and information, knowledge, and wisdom.

Scott Douglas Jacobsen: Okay, now, we come to the fun bits. The greatest hits of May-Tzu in three thematic parts based on three books while bound to one singular interview and segmented into parts. Your first book for analysis is entitled “Stains Upon the Silence: something for no one” (2011). Why this title?

Richard May[1],[2]*: I think the expression that “each word is a stain upon the silence” originated with Samuel Beckett, who may have implied that his words were less true and beautiful than silence. The silence of pure consciousness in the moment is suggested to and by me, but not necessarily meant by Beckett, analogous to sunyata, the Buddhistic void.

“— Something for no one” anticipates that the book is unlikely to immediately be made into a hit TV series or become a popular film. Only the subset of the general population with both fairly high cognitive ability and a degree of “right-brainedness” and/or appreciation of artistic creativity are likely to value the work. These two factors probably have a correlation of about zero (0). So this is not a large potential audience.

Jacobsen: What is the intended meaning of the title?

May: What I've said above.

Jacobsen: Is it MayTzu or May-Tzu?

May: Google says it's either. But May-Tzu is Wade-Giles. Today May-Tzu should apparently be written Mayzi, as Lao-Tzu is Laozi. The former is Wade-Giles, the latter pinyin.

Jacobsen: Who designed the cover?

May: The image was my idea. Someone who knew how to edit files, a digital artist of sorts, brought it into existence.

Jacobsen: Why make a cross-section with "philosophy, cosmology, poetry and humor" in it?

May: Why not? The universe is a Rorschach inkblot interpreted by human intelligence as a geometric theorem and also a geometric theorem interpreted by human intelligence as a Rorschach inkblot. "A complete and perfect philosophical work could be written consisting entirely of jokes" — Ludwig Wittgenstein

Jacobsen: Are you an atheist? Rather, how are you defining the "-theist" god so as to provide an "a-?"

May: I find the existence of Zeus somewhat improbable. Was the Buddha an atheist? Was Patanjali an atheist? Is advaita Vedanta atheism? Is the philosophia perennis atheism? Atheists seemed to be mostly focused on the personality of the Adorable Yahweh, and on the exoteric level of the Abrahamic religions. As Gurdjieff, among others, recognized there are different levels of religions, e.g. exoteric and esoteric, and different levels of humans beings.

Remember May-Tzu's wager: "It is extremely improbable that God exists. But it is certain that I don't exist. Therefore, the existence of God is a much better bet."

Jacobsen: You quote Jorge Luis Borges in *The Library of Babel* on page 3, which says, "I know of an uncouth region whose librarians repudiate the vain and superstitious custom of finding a meaning in books and equate it with that of finding a meaning in dreams or in the chaotic lines of one's palm ... the books signify nothing in themselves. This dictum, we shall see, is not entirely fallacious." Why quote him in this book? Why do books "signify nothing" in and of themselves?

May: Borges' mind resonates with me; Borges is hilarious. But he attributes the view to the librarians of an *uncouth* region. If life, itself, is "full of sound and fury, signifying nothing," then what of the literature of those who live it?

Jacobsen: What would be "transontological studies"?

May: Studies across different levels of Being, a bit beyond transgender. Maybe academic pretense also.

Jacobsen: If we take the musing in the "Preface" on the conservation of information, how might this effect considerations about human mentation and computational capacities of digital computers?

May: Maybe everything and every thing is immortal as information. Then all sorts of Immortal Dreck would exist, floating throughout space-time everlastingly as information, perhaps including human personalities.

I don't understand how it would affect the computational capacities of digital computers. But the

conservation of information may be beyond my pay grade or even the pay grade of Homo sapiens, as presently evolved.

Jacobsen: Do these “two fundamental theorems of quantum mechanics” imply a link to the ‘fundamentals’ or base of the dynamic construct called the universe and that which we – recently, mind us – deemed “information” for the proposed conservation of information if tying this knot to G.I. Gurdjieff who “maintained that all knowledge was material”?

May: I don’t understand the question.

Jacobsen: Following from the previous question, you focused on the contextualizations of information with “knowledge” and “wisdom.” In this framework, we come to the idea of the triplet linkage between information, knowledge, and wisdom. Human operators make distinctions between these. Why would the universe make such a distinction? This seems like an jump-gap with hidden premises, potentially, needing filling for more complete consideration.

May: I think, as Sir Fred Hoyle suggested, that our brains, and presumably brains in general, including exo-brains and AI, follow the logic of the universe, not vice versa. The distinctions between information, knowledge and wisdom may be natural language attempts to designate an information hierarchy of increasing levels of generality and utility, both objectively (isomorphic to ‘external’ reality and intersubjectively testable) and subjectively (isomorphic to ‘internal’ reality). — Sometimes questions have hidden premises too.

Jacobsen: Following from the previous question, we have the idea of the conservation of information and “memories,” human remembrances, as incorporative of information. Why would the universe constitutionally organize the information on the large scale akin to the manner of the human mind, so as to make the connection between human memories as a form of information? This seems similar to the dilemma with information, knowledge, and wisdom, stated in the context before.

May: I continue to think, as Sir Fred Hoyle suggested, that our brains, and presumably brains in general, including exo-brains and AI, follow the logic of the universe, not vice versa. The distinctions between information, knowledge and wisdom may be natural language attempts to designate an information hierarchy of increasing levels of generality and utility, both objectively (isomorphic to ‘external’ reality and intersubjectively testable) and subjectively (isomorphic to ‘internal’ reality).

Appendix I: Footnotes

[1] Member, Mega Society; Co-Editor, *Noesis: The Journal of the Mega Society*.

[2] Individual Publication Date: September 8, 2020: <http://www.in-sightjournal.com/may-2>;
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 Membership and Qualifications: President, AtlantIQ Society (2)

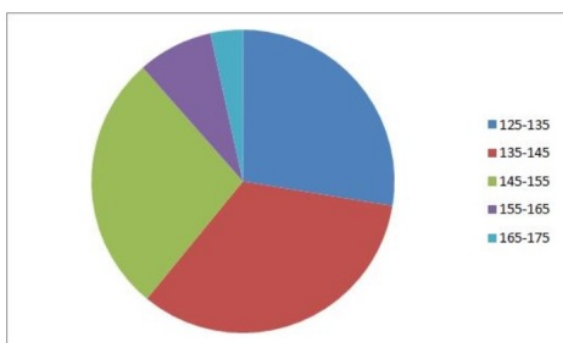
2020-09-08

Beatrice Rescazzi is the President of the AtlantIQ Society. She discusses: general internal dynamics of the AtlantIQ Society; the “most striking and distinctive thing about high IQ groups of women”; the listed tests; admission criteria; FAQs section; and membership.

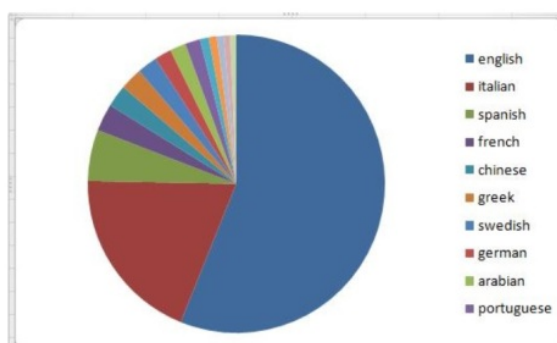
Scott Douglas Jacobsen: Let’s get into some of the general internal dynamics of AtlantIQ Society now, what is the current headcount of the membership? What are some general indications as to the demographics of the community in AtlantIQ Society? How does this current membership size and demographic compare to the beginnings, the early days, of AtlantIQ Society? What were some of the earliest productions of the community out of AtlantIQ?

Beatrice Rescazzi[1],[2]*: There are 210 members at the moment. I collected some stats in 2011 about their IQ and the language spoken by the members. The magazine was born a few months after the foundation of the society itself, which is now more than 10 years ago. Along with that, we created an affiliation with UNICEF on behalf of the entire society, and the members sent about 500 dollars to UNICEF for their humanitarian projects.

IQ SCORES OF THE ATLANTIQ SOCIETY MEMBERS (2011)



LANGUAGES SPOKEN BY THE ATLANTIQ SOCIETY MEMBERS (2011)



Jacobsen: What are some amusing facts women have in the high-IQ communities discuss amongst themselves about the general community, even about some of the controversies and personality feuds involving mostly the men?

Rescazzi: The most striking and distinctive thing about high IQ groups of women is that no one ever talks about their IQ, IQ tests, scores and comparisons with others. The main topic is of a political nature, followed by social issues, social justice, ethics, equality, books, art, space launches, artificial intelligence and more. I can’t think of any particular joke about the men in the group, but sometimes funny memes with male / female stereotypes are posted.

Jacobsen: You have a list of the admission criteria, as follows:

Accepted IQ tests:

[EMC-30R](#) (raw score=10)

[HART-26](#) (raw score=8)

[MRI-30R](#) (raw score=14)

[Tractatus Logicus 37](#) (raw score=10)

[Logima Strictica 36](#) (raw score=8)

[Esoterica](#) (raw score=6)

[LSHR](#) (raw score=6)

[LSHR Light](#) (raw score=12)

[Eimplex](#) (raw score=13)

[Triplex](#) (raw score=6)

[Verba 66](#) (raw score=22)

[DIGIT](#) (raw score=18)

[SLSE 48](#) (raw score=6)

[TetrastIQ Light](#) (raw score=15)

[Cooijmans intelligence Test](#) (raw score=23)

Other IQ tests can be considered and accepted.

in any case, acceptance is always at the will of either the President and/or the Officers.

(AtlantIQ Society, 2019a)

Why these tests? With the listed tests by Alexi Edin (e.g., the 2016 Extreme Matrix Challenge – 30: Revised, the 2017 High Abstract Reasoning Trial – 26, the 2017 Matrix Reasoning Index – 30: Revised, and the 2017 Digits Investigate General Intelligence Trial), Christopher Collin (e.g., the 2008 Tractatus Logicus 37), Robert Lato (e.g., the 1999 Logima Strictica 36), Mislav Predavec (e.g., the 2007 Esoterica and the 2008 Verba 66), Ivan Ivec (e.g., the LSHR, the LSHR Light, Eimplex, and Triplex), Jonathan Wai (e.g., the 2003 Strict Logic Spatial Examination 48), Gabriel Garofalo (e.g., the TetrastIQ Light), and Paul Cooijmans (e.g., the 2009 Cooijmans Intelligence Test – Form 3E), why these test authors? Following from the last question, what made these particular authors' tests, or the tests listed of these test creators, appealing and worthy of admission criteria stature?

Rescazzi: AtlantIQ tests are selected based on reliability criteria, in comparison to average scores of other tests, based on the number of people who have taken the test, based on the norming phase and if the test has been compromised by online answers. In the Admission & Info page of the AtlantIQ website it is written that "Other IQ tests can be considered and accepted." This includes a multitude of other tests, ranging from classic ones to newer ones that are considered when evaluating the submission, taking into consideration the other elements necessary for membership.

Some tests, which I call "slot-machine" type tests, are usually not accepted, because I consider them unethical: in fact they exploit people's low self-esteem to push them to spend money and repeat the tests indefinitely until they reach the highest possible score. Moreover, these tests are automatically corrected by a program, and therefore have no reason to take a lot of money from the testee people with each new attempt.

I am embittered by the maniacal fixation for the IQ score in this environment: where are the innovative ideas, the depth of thoughts, the superior global vision that must also apply to the people themselves? Is there only IQ in people, or is it the yardstick that measures their whole value? No. And intelligence certainly cannot just be enclosed in a fallacious number eradicated from what should be a full assessment of the potential performed by a psychometrist psychologist. Of

course, that score measures a potential, but we must not compare it to intelligence itself or anything more important than what it represents.

Jacobsen: Let's say someone qualifies, what does membership confer upon, or get, the new member into AtlantIQ Society?

Rescazzi: When a person is accepted as a member of AtlantIQ, he/she becomes a life member and has access to a reserved area of the site where he/she has access to the private group, the library, can take part in challenges, and can take decisions on the society itself by means of questionnaires.

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Appendix I: Footnotes

[1] President, AtlantIQ Society.

[2] Individual Publication Date: September 8, 2020: <http://www.in-sightjournal.com/rescazzi->

2; 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 Anonymous Canadian High-IQ Community Member on High-IQ, the Sciences, Vancouver, and The University of British Columbia: Member, International Society for Philosophical Enquiry (ISPE) (2)

2020-09-15

*This is an interview with **an anonymous Canadian member of the high-IQ communities**. He discusses: The University of British Columbia; some of the benefits of the higher IQ in personal life; some of the benefits of the higher IQ in professional life; statistics and mathematics; the local Vancouver culture; the campus culture; the degree in mathematics and statistics; the family background in high-level academics; this career in the sciences; and research question.*

Scott Douglas Jacobsen: So, you're studying at The University of British Columbia. You're scoring high on alternative tests. You're new to the community. What are some of the insights garnered through some of the mathematics and statistics education at The University of British Columbia for you?

Anonymous Canadian High-IQ Community Member[1],[2]*: I learn most things on my own time, rather than relying on my education. Through my general education, I was quite pleased with my philosophy professor, and I even had a 3-hour conversation with him through office hours one time. He was knowledgeable on many subjects and had even let me borrow a few scholarly books and articles. I usually find it challenging to approach professors, which was the first time, but I found it quite a fantastic experience. I think some insights gained through my education thus far are how to encourage in-depth conversations about thought-provoking topics, listen carefully, consider other viewpoints, and learn voraciously. Even to hear all types of voices, such as those from peer-reviewed journal articles (holds most weight), professors, books, blogs, the internet, the general public, etc. Thanks to my current insights garnered, I think academia is a viable option for me to pursue in the future.

Jacobsen: What do you feel has been some of the benefits of the higher IQ in personal life?

Anonymous Canadian High-IQ Community Member: One benefit is self-confidence. It is important to feel satisfied in one's ability to live life with the mindset that one can continue to grow, despite any setback. Of course, one should not go around bragging about one's intelligence, as that will not yield any benefits socially. Even if you knew your I.Q. was much higher than someone else's, it is not polite to show any signs of a superiority complex. Confidence and arrogance, while similar, are not the same. I think when being confident, you don't view others as a threat, and instead, you can focus on using one's higher I.Q. to try to benefit others. Arrogance points to low self-esteem because you feel threatened by other people and believe you must defend yourself. Confident people don't have to repeatedly rub their achievements in people's faces because they know their value. Knowing I have a high I.Q. made me recognize that I can probably succeed in a lot of things if the mindset and personality are at an appropriate level. Still, I should also be making positive contributions to other people's lives at the same time.

Jacobsen: What do you feel has been some of the benefits of the higher IQ in professional life?

Anonymous Canadian High-IQ Community Member: Given that IQ tests, like standardized tests, measure fundamental life skills, there are many benefits. My intelligence has helped me out tremendously, despite figuring things out relatively late in my life. It has helped me thrive in a

STEM field at a reasonably elite University (top 40) despite a very poor work ethic since high school.

An exceptionally high IQ will likely help me comprehend difficult material, perform complex actions, or learn the intricate skills necessary for demanding tasks. Examples of cognitively demanding activities include STEM careers, mental sports (Chess, eSports, mental Olympians), music composition, and the like. The correlation between IQ and occupational success is lower in occupations that are less demanding and more repetitive. Sometimes, high IQ individuals will perform exceptionally poorly on tasks that correlate weakly with general intelligence.

Jacobsen: Why did you decide to pursue statistics and mathematics?

Anonymous Canadian High-IQ Community Member: Going into university, I wasn't so sure what I'd like because I never took academics seriously and had some of the poorest work ethic imaginable. I still did well in mathematics-based courses because they seemed to come naturally, perhaps because my culture had also prepared me more in mathematics. I believe aptitudes, interests, culture, and career prospects played decisive roles. My mathematical skills are currently higher than my verbal skills, so a STEM field made sense. On standardized tests, I can solve math problems considerably faster than verbal problems. However, my verbal reasoning skills have risen exceptionally quickly since university had begun. Culture has played a profound role because, like most immigrant parents (Chinese and Indian I can speak about), it does not look terrific if one decides to study a field that doesn't lead to a secure job. Most try to look down on the arts and humanities as entirely useless. If I wasn't worried about money, I would probably just major in Philosophy or Psychology and pursue my passions. It's a bit late for that now since I took too many courses related to mathematics and statistics and performed well, so it would be a waste to turn away from it. I decided that I should probably try to obtain a double major in Statistics or Mathematics alongside Philosophy. I decided this was perhaps the best way to have a balance. It is hard to be very proficient in both domains, but someone of my caliber of intelligence should tackle the challenge.

Parents and peers have influenced me. I was encouraged to major in Computer Science by parents and pursue either Law or Medicine by peers. I was stuck deciding what type of career to choose, but I decided on these three fields at the start of university because I wanted to do what my friends did. However, my inner urge was telling myself to pursue the most important questions of our time. I spent more time learning about Philosophy, Psychology, and various other fields than my education, which has negatively impacted my academic performance. I made virtually my whole life based on my deepest interests instead of focusing solely on my STEM education. I don't regret anything since it was what my inner drives told me I ought to do, rather than what my parents or peers would expect me to do instead. I hope to graduate with reasonable skills in statistics and mathematics to gain a job in case I decide to give up on research. This way, I get to study in a lucrative field and learn something I'm more interested in at the same time. My verbal reasoning abilities and vocabulary has been growing at an extraordinary rate and may even surpass my mathematical skills in time.

Life is arduous when you're a late bloomer and giving it your all to discover what suits you. I'm gratified of myself for effectuating my interests in such a short amount of time.

Jacobsen: Do you find the local Vancouver culture conducive to the flourishing of high-IQ types?

Anonymous Canadian High-IQ Community Member: High IQ types are always more likely to flourish. However, no culture seems to be able to allow outliers and outsiders (geniuses) to succeed. People who are too different in both intelligence and personality will be way out of the norm. In today's society, people are obsessed with STEM, whereas the genius follows their inner motivation to pursue abstract problems. Geniuses can never flourish without the right support and recognition to pursue their passions.

Jacobsen: How is the campus culture at The University of British Columbia?

Anonymous Canadian High-IQ Community Member: I don't partake in campus culture, so I'm not totally sure. Every school I have attended has always been packed with Chinese people. Everywhere on campus, you can see Chinese students, both international and domestic, and in classes as well. I don't care about which school I attend in Canada quite honestly; they are all the same to me. The elite universities are somehow overrepresented by East Asian's, so Chinese culture will likely be of the most influence. UBC probably has many Chinese influences, such as in its style, food, and language. I tend to eat Chinese food quite a bit on campus, and every time I go, I see a bunch of Chinese students, whereas I tend to sit alone in my own world. Regardless, I am not the right person to ask regarding this.

Jacobsen: When you graduate with the degree in mathematics and statistics, what do you hope to pursue – more education or work relevant to the qualifications of mathematics and statistics?

Anonymous Canadian High-IQ Community Member: I might pursue a master's in Mathematics, Statistics, or Philosophy. I had someone tell me I should aim for a Ph.D. in Cognitive Psychology. These programs can prepare me for a career in science. My STEM education will help me find a job, but it will be valuable in research additionally. Only academic research will fully employ my full capabilities, but I can do reasonably well in a standard setting, but I will likely not enjoy it. I am still early into my degree, so my aspirations may very well change in a few years, but I think at this moment, I have to do my best. I hope to graduate with ample skills to gain a job, but I will concentrate on academic research and try to reach the top of anything I wish to pursue.

Jacobsen: Do you find the family background in high-level academics an inspiration to pursue formal education more?

Anonymous Canadian High-IQ Community Member: No. Given that my family expects a lot from me, it makes me nervous and gives me tremendous pressure to perform admirably. Eternally I was not too fond of school and felt it was too dull for me. I did very well at times, but I think I didn't feel very motivated unless I felt I could reach the top. Given that I didn't take academics earnestly in the past, I still had a fear of failure because I was far behind everyone else in preparation and motivation. I feel that my peers influenced me a lot and made me take academics more seriously. In my senior year of high school, many of my classmates were striving for professional careers, so I just decided to follow them. I didn't want to disappoint my parents, and I also didn't want to be the only one among my peers to be way out of the norm. I decided I should aim to attend the best schools and the most prestigious programs and careers, although I later realized how pathetic I was to conform to such trivial matters. I discerned that I didn't need any of this for motivation to pursue formal education more. My inspiration comes from my desire to acquire more knowledge and learn about the world, to fulfill my need for intellectual stimulation. Financial independence has never been a thing I worried about. My major worry is whether or not I will be able to reach the top of my career and solve the most challenging problems, against

all odds. I am not guaranteed to become successful, but given that I have put a lot of energy into finding my academic passion, I can still reach my potential, despite being a late bloomer and gaining motivation at a very late stage of my life.

Jacobsen: If you pursue this career in the sciences, what sciences will most interest you? Why those?

Anonymous Canadian High-IQ Community Member: Given that the subject of intelligence has had a profound impact on my life, I would choose to become an intelligence researcher. There are too many important topics and creative ideas I have in store. I consider this field a domain of importance, given its complexity and social value.

The International Society for Intelligence Research (ISIR) may be an organization I am interested in. Intelligence researchers are, without a doubt, the brightest in the broad field of psychology, and many individuals come from a variety of areas aside from psychology. Many intelligence researchers are self-taught statisticians. It is also a secret, but many intelligence researchers were once members of the most elite IQ societies (above Mensa with strict requirements) such as the Triple Nine Society (TNS), International Society for Philosophical Enquiry (ISPE), and the Prometheus society.

Intelligence is a bit of a taboo subject, and the topic is not given the undivided attention in university as it deserves. Most of the general public is not well educated on this subject, so I believe I can help fill in those gaps in all those myths that pervade our culture. It also seems like I may be destined to be the one to do this. I have had amazing conversations with the general public who are entirely clueless, and many times people tell me how grateful they are for sharing. They find the things I have to say to be very interesting, but they may not have the same level of intellectual curiosity I do.

My philosophical interests are related to the philosophy of science, philosophy of biology, philosophy of race, philosophy of genius, epistemology, and rationality.

To briefly discuss genius once again, some philosophers touch on this subject. Genius is vital to me because I realized that there is a high probability that I could be a genius. I have always had trouble understanding myself, but somehow this one label related to me more than anything else. Giftedness and Prodigiousness also influenced me and are likely what I am interested in as well.

I have not found much interest in mathematics or statistics research, but the skills acquired from my education will be invaluable to a career in research.

Jacobsen: What research question would most interest you?

Anonymous Canadian High-IQ Community Member: The research question that has interested me ever since I graduated high school was the controversial subject about the causes of group differences in IQ test scores within and between nations.

I want to pursue something useful to society and is complicated enough to feel intellectually satisfied. I am not here to solve social problems, but the truth may likely assist that indirectly. Finding all the environmental causes of group differences is an abstract problem.

The race and IQ subject has been in my head for over a year now, and it is a fascinating debate, despite its turbulent history. Intelligence isn't taught seriously in university because different ethnic groups score differently, on average, on IQ tests. Solving this problem entirely would likely put an end to the taboo.

There are many different perspectives on this taboo subject, but it is my best opinion that the totality of evidence points to a solely environmental cause for group differences.

It just seems like I should be the one to solve this problem since I have developed the skills to rationally and honestly solve this problem, without racism/prejudice or political/personal bias. James Flynn was one of my favorite academics, and he had unfortunately passed away recently. It seems like the individual most likely to succeed him may very possibly be me. I understand his views the most and have conversed with him as well. His interest in race and IQ was due to his political opinions (he has publicly stated). However, he has been sincere and respectable, in addition to having profoundly contributed to the subject of intelligence.

Many people who believe there may be some genetic basis for the gaps (yet they can't provide a percentage), but who are also afraid of how the research will be used, will likely ask the questions "Give me one reason this research benefits the world" or "What's the point?" Some will go into flames and tell me whatever the answer may be; the consequences are too destructive. This implies that they believe in what they do not want. These people wish this subject to somehow be ignored for thousands of years. This is a fallacy. These individuals never provide any evidence for their assertions and always rely on fallacious arguments. The statement that IQ is mostly based on genetics is entirely worthless. Any reasonable person should not be afraid of tackling this problem honestly. These people cannot see that their opinions are not based on rational scientific reasoning. I see the differences as likely to be minor and of unknown direction.

I am not very political, but I have given enough thought to why solving this problem will benefit the world. Aside from ending the taboo on IQ, I have realized that there is no rational reason to delay the inevitable. The causes of group differences are of crucial scientific interest, and if done fairly and honestly, can benefit the world. Many people tell me that the differences cannot be entirely environmental and say that I should ignore this subject altogether. These individuals never provide any evidence for their assertions and, when confronted, merely say that genetics influence intelligence, and thus group average differences must have some genetic component. This statement is ignorant and irrelevant to the subject at hand. Even if this is true, it is better to find all the environmental factors that handicap specific groups in society rather than ignore them. With that said, any argument that relies on trying to delay the inevitable can be very easily refuted. An appeal to consequences is just another fallacy I have no time for.

It is better for the answer to come out as soon as possible. I can not wait 500 years for this question to be settled because I will not be alive. Is it better for the truth to be known now, in 100 years, 500 years, or in 50,000 years? Any honest and reasonable person will immediately answer now. Anyone who says that we should never look for the truth exposes themselves as not believing that significant environmental factors influence these outcomes. If we never study the subject honestly, how can we find the environmental factors that can help certain groups advance in society? Also, note that no one will say any of these things in public, but only privately express their concerns. The wide range of viewpoints from the general public needs unpacking, and understanding the social experiences of different ethnic groups requires a candid examination. After this is settled, the IQ taboo should disappear. If we can not talk about this, then society has failed. No knowledge is dangerous by itself, only how we use it.

If we can give everyone a decent life, we wouldn't need to worry about superficial things like race or IQ. At the moment, however, these things are not insignificant because they impact outcomes and overall life experience. If we ever reach that point for everyone in the world, where

we wouldn't need to care too much about IQ or race, life will be more pleasant for everyone worldwide. When I look at people, I try not to see color. I understand individuals for who they are. If everyone can live a satisfactory life, maybe if we glanced at one another, perhaps we would still detect color, but hopefully, we will notice something else standing behind it.

Appendix I: Footnotes

[1] Member, International Society for Philosophical Enquiry (ISPE).

[2] Individual Publication Date: September 15, 2020: <http://www.in-sightjournal.com/anonymousecanada-2>; Full Issue Publication Date: January 1, 2021: <https://in-sightjournal.com/in-sight-issues/>.

Norwegians of the High-Range Discussion with Erik Haereid, Eivind Olsen, and Tor Arne Jørgensen: Statistician & Actuarial Scientist; Chair, Mensa Norway; 2019 Genius of the Year – Europe, World Genius Directory (1)

2020-09-15

***Erik Haereid** is an Actuarial Scientist and Statistician. Eivind Olsen is the Chair of Mensa Norway. **Tor Arne Jørgensen** is the 2019 Genius of the Year – Europe. They discuss: the high-IQ communities available in Norway; membership in Mensa Norway; the issues perceived in running a high-IQ national group; the qualifications for Mensa Norway; the culture of Norway on mainstream intelligence tests and alternative tests; the considered importance of high-IQ and high-IQ societies; the flavours of the high-IQ societies; some of the unique, or nearly distinct, qualities of Norwegian culture mapped onto the high-IQ communities; and some of the plans and expected developments for Mensa Norway.*

Scott Douglas Jacobsen: One of the most respected, for longevity and size, high-IQ organizations in the world is Mensa International. No question about it. Some see Mensa International as nothing more than a gigantic social club. Others see the organization as a means by which to connect and politic with the movers and shakers of some of the high-IQ community globally or within a national context. Nonetheless, its stability belies a particular functionality of aim and purpose, and structure, compared to all other high-IQ societies and, thusly, deserves proper praise and adulation. Another aspect of the global focus of Mensa International is the appropriate functionality in breaking apart the big organization into national sub-organizations with chairs. For example, Mensa Norway is one of the national groups for Mensa International. As it so happens, we have the leader of Mensa Norway here today with Mr. Olsen. Also, we have alternative test very high scorers in the presence of Mr. Haereid and Mr. Jørgensen. All from Norway. With Mensa and with Norway, and based on suggestions from participants, the start with Mensa Norway seems like a functional starting point here. Also, it can provide a basis to get down to brass tax about the fundamentals of Norwegian culture and its high-IQ communities, as such. Let's begin, as per usual, with some softball questions, what are the high-IQ communities available in Norway, whether formal or informal of which you are aware at this time?

Erik Haereid[1]*: I am only aware of Mensa Norway, and became a member at age 49, in 2013. I have never been involved in that kind of organization earlier.

Tor Arne Jørgensen[2]*: None that I'm aware of today as informal goes, and as formal goes we have only Mensa Norway.

Eivind Olsen[3],[4]: I'll expose my ignorance even at this first question, and set myself up to receive a proper intellectual beating. I'm not really aware of any other high-IQ society/community in Norway. Sure, there are some international societies that have some Norwegian members, but I don't have the impression that there's much activity.

Jacobsen: How much does membership in Mensa Norway cost? Who is a member here? What are some of the demographics of Mensa Norway? How has Mensa Norway been helpful in connecting to the national high-IQ community for each of you?

Haereid: 500 Norwegian kroner a year.

2% of the 2% smartest in Norway are members of Mensa Norway; about 2,000 members out of theoretically 100,000 members. Who are those 2% of the 2%? A fine mixture. Men, women, quite young, quite old, highly educated, no education, a variety of different works, different political views, different moral views, some nice, some not so nice, and so on. From all over the country.

Anyway, I think the 98% other Norwegians that theoretically qualify for Mensa is, on average, other types than those who are members. I know some people, quite a few actually, who would qualify for Mensa but don't dare to try the test. That's one difference; the courage, belief in themselves, bigger ego maybe. And I guess Mensans are more occupied with their and other's IQ, and not especially more intellectual than the other equal intelligent bunch. It's obviously about making friendship with someone who thinks like yourself, because "no one else does".

But it's also about this identification. Some exaggerating being different from the rest, the normal part of the population, because they want to feel better as to intelligence, and then they can claim that they don't belong among normal people. In other words: I think Mensans feel more odd than equally intelligent people outside Mensa, in average. The focus is IQ and intelligence, or puzzles and brain games, more than using one's intelligence to something useful in the general society. Maybe. It's diverse also inside Mensa. I see people there discuss a variety of themes, most daily problems, in ways that people with more normal intelligence wouldn't. At least not in such an intellectual language. That's something. I miss more existential discussions, though.

The egos are generally big, but maybe not more among Mensans than others. It's difficult to say. In Mensa and in general in high IQ communities it's more specific focus on IQ-measures, intelligence per se and competition between members.

That said, it's not easy to be different. Many highly intelligent people are treated bad in a universal harsh environment. It's about normality everywhere.

The national high IQ community is, to me, Mensa. I don't feel especially welcomed. I think this varies depending on who you ask. To me it's more about suspicion and subtle attacks. I guess the reason is mixed; I am not very social and inviting as a person. Stubborn. Demanding, I guess. And I score high on unauthorized IQ-tests. That doesn't sound well in Mensa. It's also about personal traits, and what you write and how people interpret that. Mensans and people in the high IQ communities are in that respect not different from others.

Jørgensen: I am not a member of Mensa Norway, but within the near future a Mensa membership could be exciting to explore. So by that I leave the follow-up questions to my peers.

Olsen: The membership fee for a full year is 500 NOK (approximately 57 USD or 48 EUR), if you're 18+. There's a 50 % discount if you're under the age of 18, and a 50 % discount if you join from 1st of July until 31st of October. Yes, the discounts stack. Our gender distribution is about 77.5 % male, 22.5 % female, and < 1 % identifying as other/unknown. Approx. 30 % of our members are in the 31-40 age bracket. Our youngest member recently started in their first year at school, and a handful of current members were born before WW2.

Mensa was the first high-IQ society I joined (I was recruited by my fiancée, before we were a couple), and we have several friends here. So far I haven't really seen the need to pursue more obscure societies. I don't even know if I would qualify for any of the "higher" societies.

Jacobsen: For the two who aren't leaders of a national high-IQ group, what seem like some of

the issues perceived in running a high-IQ national group? For the one who is a leader of a national group, what are some of the difficulties of bringing together the high-IQ communities under the same umbrella?

Haereid: To unify a lot of un-unifiable single individuals. It's a lot of different intelligent people with strong individual opinions, and therefore a lot of ME.

To make objective goals with plans that fulfill the original idea of Mensa from the post WW2 when established in 1946; to gather the most intelligent people to create ideas to avoid future wars and holocaust-scenarios. Including racism and social polarization. It seems that this is forgotten or repressed.

Jørgensen: Well it is hard to say as I have no personal experience in leading a high-IQ group, but I would expect from what I have previous seen in the various groups by portraying the role of active leadership, followed by scrutiny with reference to the group-leaders' personal innovative engagement within the various thematic forums thus creating and securing oversight with reference to group stability.

Olsen: Here in Norway, I guess a big part of the hindrance is that there doesn't seem to be any other active high-IQ societies here.

Jacobsen: To the qualifications for Mensa Norway, what are the measurement tools demanded for membership? What is the standard deviation? What is available for members of the community? What is the range of scores of the members if this is known and available for public consumption/presentation? Who is the highest scorer on a mainstream intelligence test in Norway?

Haereid: When I got into Mensa, it was the spatial FRT-A test; a timed 20 minutes with 45 items. It's a generally accepted, proctored test, with the aim of discriminating intelligence between those who are within and outside the top 2% of the population. The scores are treated by a professional psychometrician. The standard deviation used is 15 on that test; $IQ \geq 131$.

I think there are many proctored, mainstream tests that can be used, like WAIS. But Eivind knows more about this, I guess.

The scores are not available. The FRT-A and similar tests are built on equality; its purpose is to measure if you have over or under 131 in IQ; if you are among or outside the top 2% of the general population, not to measure your detailed IQ beyond that.

Who is the highest scorer on a mainstream intelligence test in Norway? I would like to hear from Eivind who that is. I don't know.

Jørgensen: As to the highest scorer on mainstream intelligence tests in Norway I would say Haereid, I would also rank him as the one to beat to reach top spot.

Olsen: We have the same requirements as other Mensa countries. You'll need to have taken a reputable and recognized test in a supervised / monitored setting. You'll need a score within the top 2 %, but you're not required to take the test we provide; several other tests are valid. The test we do provide gives a score in SD 15. When people join based on another test, it's quite often a WISC or WAIS test administered by a psychologist.

We don't have any easily available, good statistics of the scores our members have received, except that we are fairly confident they are all within the top 2 %. Most of them join based on the test we provide, and the highest score accessible there is top 1 % ("IQ 135 or higher, at SD 15").

I have taken a non-scientific approach and asked several people I know what their score was, and it seemed to be approximately 50/50 split between 2 % and 1 %.

I don't know who the highest scorer on any reputable intelligence in Norway is. I believe the usual reputable tests, such as the Wechsler tests, only go up to 160 @ SD15, and I'm sure there must be multiple people attaining that score.

Don't get me started on inflated IQ scores where one conveniently lists their SD24-score without mentioning the SD and compares it to someone else's SD15-score, or where people get described as "having a higher IQ than Einstein!"...

Jacobsen: The World Genius Directory does seem to demand certification of the tests and the test scores from testees. This can be helpful. As far as I am aware, Mensa International and the Triple Nine Society – and some others – are similarly demanding and, in fact, more stringent with the requirement of mainstream intelligence tests only as opposed to mainstream intelligence tests and alternative tests for admissions. Indeed, if one examines the World Genius Directory, they can see the degrees to which the alternative tests far outnumber the mainstream intelligence test. For example, in terms of the test scores earned and submitted, Erik earned 185 S.D. 15 on the N-VRA80, while Tor earned a 172 S.D. 15 on the Lexiq. How is the culture of Norway on mainstream intelligence tests and alternative tests? How seriously is either taken? How are these incorporated into the international, national, or local organizations having various cutoffs and criteria for membership?

Haereid: Mensa is strict. Not only as to admission, but also respect; there is an anti-alternative IQ-test culture. In Mensa, and I may exaggerate, are these untimed tests, many of them beautiful cognitive challenges with proper or at least quite good norms, seen as severe diseases. But I see some Norwegian mensans on the scoreboards on these alternative tests. That pleases me.

I am among the top scorers on several different alternative tests, in all categories (numerical, verbal and spatial) with high credibility in the high-IQ-environment, through many years (since 2013), and I still get critical questions from some; even though I beat most people with IQ-scores from 160 to 175 (S.D. 15) on mainstream, proctored, accepted tests, like WAIS. Some norms are, obviously, not good. Some are quite good, even though they can't beat norms on tests like WAIS; it's not enough data.

It seems that some have fastened in the speed-thing; "intelligence has only to do with speed". Of course, speed is a factor, and important too. But why not include the kind of tests that has to do with solving complex problems and necessarily take some more time than 20 or 120 minutes? I guess this is debated thoroughly in the psychological environments, but anyway. I am not the only one in the high IQ community that asks this. Of course, there is a significant correlation in IQ, between the mainstream and alternative tests mentioned. To me this is obvious.

Jørgensen: As to the how the general culture of the alternative intelligence tests and its acceptance by reference to its streamline counterpart, the supervised intelligence tests. This by ground of unbalanced relationship for the sake of its professional structure and seriousness rating. Further, the incorporation of these tests when based on the grounds of validation by relying on one for its confirmation of its counterpart, thus factualized with the following reference to the incorporation of today's standard deviation is set to the basis of the equalization principle.

Olsen: We (Mensa) can only accept scores from reputable tests that are properly normed, and that are taken in a supervised setting. We need to have confidence that you took your own test

without getting any help from friends or family. And I'll admit that I'm somewhat sceptical of the validity and reliability of any test that's normed based on response from 10-15 people.

Jacobsen: In America, there has been a long-term decline in the considered importance of high-IQ and high-IQ societies; in fact, there's a continuous decrease over decades of the perceived import of IQ in general. How is this trend, if any, in Norway?

Haereid: That's interesting. It's the opposite in Norway. We have a rise in focus, and with the Mozart of Chess Magnus Carlsen in our backyard, its importance is increasing. I don't know if this is the case within the educational system. Tor Arne could say more about that. In general, it has gained more respect. That's my impression.

Why is it a decline in America, do you think?

Jørgensen: The obvious response to the question at hand is to only give my support to the notion of decline, based on my personal opinion to have a high intelligence has never been looked upon as a «big deal» in any form or shape, only physical activity is viewed as any proper degree of importance in Norway.

Olsen: Whether high IQ is of importance depends entirely on who you ask. Of course, having high IQ doesn't make you a better person, it doesn't guarantee that you're don't have any glaringly negative personality issues, and it doesn't ensure you'll have great success in life, but there can't be any doubt that in general higher IQ gives you access to a somewhat better toolbox. Whether you use the tools for anything worthwhile is a completely different matter.

I'd also like to mention a comic strip; it's an goldie oldie from Savage Chickens: <https://www.savagechickens.com/2008/12/iq-test.html>

Regarding the importance of IQ societies: it is what we make of it. Several of our members consider us to be a social environment for them. And we are that too, but not *only* that. Like pretty much every volunteer organisation, we do what we can with what our volunteers can or will provide. For example, we recently spent some time and effort into writing and sending our answer(s) to an open hearing regarding a new "law of education" here in Norway. The proposed changes to the law would have made it more difficult for gifted children to get an individually adjusted education.

Jacobsen: In terms of the flavours of the high-IQ societies, of which there are many, what seem like some of the overlaps of the styles and contents of Norwegian high-IQ individuals and societies?

Haereid: I think there are many equal traits among high IQ people independent of nation; some general ones, like stubbornness, knowing best, strong opinions, fast (and often wrong) conclusions, feeling alone and isolated, victims of bullying, nerdy, ironic. A winner in one's own view and a loser in the normal population. This is the same in Norway as anywhere else.

Jørgensen: The general search for innovative commitment within various fields of interest such as politics, technology, and space exploration. Further more, intelligence testing of varying degree of difficulty in the search for what is possible to achieve considering one's mental qualities.

Olsen: I know there's some overlap. Some of our members are also members in one or more other high IQ societies, but I don't have the impression that it's something many of our members do. Disclaimer: I don't have hard facts / numbers to back this up. This is just my gut feeling, after having conversations with several members.

Jacobsen: Following from the previous question, what seem like some of the unique, or nearly distinct, qualities of Norwegian culture mapped onto the high-IQ communities, inasmuch as these exist to various types and degrees?

Haereid: At the moment I can't come up with any specific.

Generally, Norway is a social democracy, with traditionally a rural population. We are not very social, but kind if people (want to and dare to) learn to know us. We hate small talk, I guess, and fumble when we meet any from abroad that are better than us in being nice to strangers. That's not one of our strengths. We are not very nice to strangers, who we treat like trespassers; people we don't know, foreigners, can experience Norwegians as ignorant and rejective. But often it's shyness, based on a history under suppression. Norwegians can be quite rude, and seemingly lack empathy. It's not our best trait. But we can also be the best friend if we feel comfort and learn to trust the people around us. Norwegians are intelligent. But it's not always that visible because of the shyness and introvert behavior; you have to read between the lines. I think Norwegians are complicated, and that includes the highly intelligent ones.

Jørgensen: With that notion in mind from previous question, there is a clear link in order to not undermine their qualities in order to «fit in» with their own, and not overestimate these qualities solely based on their sociocultural perspective within its contextual contemporary momentum.

Olsen: I guess modesty might be a Scandinavian thing; it does seem like several members are afraid that others will know they're a member. Not because they're ashamed of the organization, but because they think it might be considered bragging.

Some members are asking if they should put their Mensa membership on their resume / CV, also fearing that it might be seen as bragging.

Personally, I don't see why it should be a problem that someone finds out you're a member. For me it boils down to if, how and when I inform people. It's never the first thing I tell people, unless it's relevant. If I meet someone in a social setting, I *never* introduce myself as "Eivind Olsen, chair of Mensa Norway", but I will do that if it's relevant, for example if I'm being interviewed by media. I don't even try to argue that "you should listen to me because my IQ score is probably higher than yours" – that's the quickest path to losing any discussion, really. I don't flash my membership card unless I have a good reason. One good reason would be when I buy hamburgers at the regular meeting place of my local Mensa chapter, since I will then get a discount.

Jacobsen: What are some of the plans and expected developments for Mensa Norway in the midst of the coronavirus pandemic, whether in 2020, 2021, even potentially beyond?

Olsen: All our physical activities were put on hold for a while but we're now opening up more and more again. We have our annual "national test day" in 2 weeks, and all our proctors have been informed about the extra precautions we are taking, such as ensuring people keep their distance, and making sure there's plenty of disinfectant available (for external use only). We are still growing, but somewhat slower than we would have expected had this been a non-coronavirus year. Some of our bigger plans have had to slow down due to the situation but we're hoping we can pick up the lost speed.

Appendix I: Footnotes

[1] [Erik Haereid](#) has been a member of [Mensa](#) since 2013, and is among the top scorers on

several of the most credible IQ-tests in the unstandardized HRT-environment. He is listed in the [World Genius Directory](#). He is also a member of several other high IQ Societies.

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

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

Impatient as he is, he couldn't sit still and only studying, so among many things he worked as a freelance journalist in a small news agency. In that period, he did some environmental volunteerism with [Norges Naturvernforbund](#) ([Norwegian Society for the Conservation of Nature](#)), where he was an activist, freelance journalist and arranged 'Sykkeldagen i Oslo' twice (1989 and 1990) as well as environmental issues lectures. He also wrote some crime short stories in [A-Magasinet](#) ([Aftenposten](#) (one of the main newspapers in Norway), the same paper where he earned his runner up (second place) in a nationwide writing contest in 1985. He also wrote several articles in different newspapers, magazines and so on in the 1980s and early 1990s.

He earned an M.Sc. degree in Statistics and Actuarial Sciences in 1991, and worked as an actuary novice/actuary from 1987 to 1995 in several Norwegian Insurance companies. He was the Academic Director (1998-2000) of insurance at the [BI Norwegian Business School](#) (1998-2000), Manager (1997-1998) of business insurance, life insurance, and pensions and formerly Actuary (1996-1997) at [Nordea](#) in Oslo Area, Norway, a self-employed Actuary Consultant (1996-1997), an Insurance Broker (1995-1996) at Assurance Centeret, Actuary (1991-1995) at [Alfa Livsforsikring](#), novice Actuary (1987-1990) at [UNI Forsikring](#).

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

He has industry experience in accounting, insurance, and insurance as a broker. He writes in his [IQ-blog](#) the online newspaper [Nettavisen](#). He has personal interests among other things in history, philosophy and social psychology.

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

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

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

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

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

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

[2] Eivind Olsen is the current chair of Mensa Norway. He has scored "135 or higher" (SD15) on the test used by Mensa Norway. He has also previously been tested with WISC-R and Raven's. He recently took the MOCA test and aced it. When he's not busy herding cats, he works in IT. He sometimes spends time with family and friends.

Eivind Olsen is a member of Mensa Norway since 2014, having filled various roles since then (chair of Mensa Bergen regional group, national test coordinator, deputy board member, and now chair).

He was born in Bergen, Norway, in 1976, but has lived in a few other places in Norway, including military service in the far north of the country.

Since he got bored at school and didn't have any real idea what he wanted to do, he took vocational school where he studied electronics repair. He has worked in a different field ever since (IT operations).

He is currently residing in Bergen, Norway, with his significant other, 2+2 offspring, 2 cats and a turtle.

[3] 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.

Tor Arne was also in 2019, nominated for the World Genius Directory 2019 Genius of the Year – Europe. He is the only Norwegian to ever have achieved this honor. He has also been a contributor to the Genius Journal Logicon, in addition to being the creator of [toriqtests.com](#), where he is the designer of now eleven HR-tests of both verbal/numerical variant.

His further interests are related to intelligence, creativity, education developing regarding gifted

students. Tor Arne has an bachelor's degree in history and a degree in Practical education, he works as a teacher within the following subjects: History, Religion, and Social Studies.

[4] Individual Publication Date: September 15, 2020: <http://www.in-sightjournal.com/norway-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 Dr. Giuseppe Corrente on the Mafia and the Vatican: Computer Science Teacher, Torino University (8)

2020-09-15

Dr. Giuseppe Corrente is a Computer Science teacher at Torino University. He earned a Ph.D. in Science and High Technology – Computer Science in 2013 at Torino University. He has contributed to the World Intelligence Network's publication [Phenomenon](#). He discusses: the Mafia and the Vatican; the origin of the mafia in Italy; mobbing-bossing; the Mafia offshoots; the great companies; the Mafia attractive to some Italians; the benefits of joining of the Mafia; southern Italy; and conclusion.

Scott Douglas Jacobsen: Sir, shall we finish? Italy is known for two big organizations: the Mafia and the Vatican. Although, the Vatican appears to have its own autonomous region as recognized by the United Nations with the Holy See. What is the origin of the Roman Catholic Church and the Vatican in Italy?

Dr. Giuseppe Corrente[1],[2]*: The Vatican is a state inside a state, a small state in Rome. The fact that is in Italy exercises enormous power in education, politics, government, moral in the course of past decades and in the present. The Roman Catholic Church history is fused with that of the whole Occident since the origin.

Jacobsen: What is the origin of the mafia in Italy?

Corrente: The origin of the mafia is determined by Sicilian way to dominate poor agricultural masses since 1800. Now it is diffused in all the world, but has its roots in southern Italy. It is also a way of thinking diffused in the population and not only a criminal organization.

Jacobsen: What in the heck is mobbing-bossing?

Corrente: If a hierarchical superior wants take over you, not only as an employee but in your whole life, this is bossing. It is also known as vertical mobbing.

Jacobsen: What are the Mafia offshoots in institutions?

Corrente: In many ways, but the one that mostly I have noticed is an indirect one: in the way of thinking, in the style of managing. The reflection of the Mafia in companies and institutions in this sense is above all the bossing as the main style of personnel management.

Jacobsen: What are the great companies in Italy?

Corrente: Multinationals, or their local branch, sited mainly in Northern Italy.

Jacobsen: What makes the Mafia attractive to some Italians?

Corrente: Unemployment. If Southern Italy is seen only as a way to take funding by companies and is not seen or cured by the Institutions, then the Mafia is a consequence.

Jacobsen: What are some of the benefits of joining the Mafia? What are the obvious downsides of joining the Mafia?

Corrente: Mirage of many, many money. The risk of life and to become a Mafia slave.

Jacobsen: What makes southern Italy a huge for great companies?

Corrente: In the past for the possibility of funding and the lack of control of their use. I hope

this is not true for the present, but I am not sure.

Jacobsen: Any final feelings or thoughts in conclusion based on the series of interviews?

Corrente: I am very grateful for the opportunity to tell some parts of my life and of my ideas.

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

Appendix I: Footnotes

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

[2] Individual Publication Date: September 15, 2020: <http://www.in-sightjournal.com/corrente-8>; 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 Dr. Heinrich Siemens on 195 IQ (S.D. 15), CIT5, Cooijmans, Conscientiousness, Mennonites, Plautdietsch, God, the Three Sonnets Test, and Tweeback Verlag: Linguist (2)

2020-09-15

Heinrich Siemens was born as a member of a Low German community in Latvia, or the former Soviet Union. His family spoke Plautdietsch and read the Luther Bible in High German. He has performed very well on HRIQ tests of Ronald K. Hoeflin, Paul Cooijmans, Jonathan Wai, Theodosius Prousalis, and others. Some results have been above 5 sigma or 5 standard deviations. He developed the Three Sonnets Test (www.tweeback.com/hriq/Three-Sonnets.pdf). A lot of his life resolves around Plautdietsch language. He is the president of the international association of speakers of the language. He founded a publishing house devoted to this language: www.tweeback.com. Siemens enjoys the philosophy of Wittgenstein in particular and the philosophy of language in general. He has a film interest in directors including Bergman, Kubrick, Melville, Tarkovsky, Tarr, von Trier. If in Plautdietsch, he enjoys films by Alexandra Kulak & Ruslan Fedotov, Carlos Reygadas, Nora Fingscheidt, and others. He discusses: 195 S.D. 15 on the Cooijmans Intelligence Test 5 or the CIT5; the feeling when the score came back from Cooijmans; thoughts on the directories, rankings, and listings available; the length of time one should take on an alternative test; pre-Soviet and post-Soviet experience of the "Low German community"; life until age 11; life as an adolescent; knowing one's "limits" a sign of both intelligence and conscientiousness; Mennonites baptize only adults; the main contribution to Germanic life and work via the Plautdietsch speaking people and the Mennonites; the Soviet Union; pacifism as crucial for the Mennonites; religion; individual autonomy in the selection of religion; being against baptism; belonging to the "cultural community of Mennonites, but not to a congregation"; life "without God"; the trajectory of the "careful consideration" about God; the 'final nails'; the Bible "misused"; freedom of religion; the things lost in non-intergenerational homes; the reason for this becoming a hobby at age 45; the Three Sonnets test; the demographics of the test-takers; finding out about giftedness later in life in the international high-range community; the leap from the previous "highest score" on "the verbal section of the Marathon Test with IQ 180 S.D. 15" to the "195 S.D. 15 on the Cooijmans Intelligence Test 5 or the CIT5"; marathon test-takers; individuals taking 5, 10, 20, 50, or more high-range tests; and Tweeback Verlag.

Scott Douglas Jacobsen: Some news since the previous coverage. As noted in the prior interview, on the legendary Titan Test, you scored 45/48. Furthermore, you have "performed very well on HRIQ tests of Ronald K. Hoeflin, Paul Cooijmans, Jonathan Wai, Theodosius Prousalis, and others" with "some results... above 5 sigma or 5 standard deviations." With the recent news, as stated on the World Genius Directory [Ed. Ranking], you scored 195 S.D. 15 on the Cooijmans Intelligence Test 5 or the CIT5, which corresponds to a score of 28 out of 40. A cognitive rarity of 1 in 8,299,126,114 based on the preliminary (September 2020) norms statistics on the CIT5. Any early feelings on the achievement?

Dr. Heinrich Siemens[1],[2]*: It feels great. To be honest, I do not believe in statistics in these high ranges. What does it mean that I have outscored 8,299,126,113 of the adult population, when there are only 7,800,000,000 people living on earth, including many non-adults? The problem is not the lack of data, but the fact that *a priori* there is not enough data to make significant statements. But even if Paul should change the norm, the raw score of 28/40 on an extremely

hard test and the membership in the Giga society will remain and I am proud of that.

Jacobsen: What was the feeling when the score came back from Cooijmans, the “psychometitor,” to you?

Siemens: It was just like when Ron Hoeflin told me that I was accepted into the Mega society. Sometimes, you have a wish and you do not really believe that it could come true. And then it does happen, and you are happy.

Jacobsen: Any thoughts on the directories, rankings, and listings available when they require some form of rigorousness in validation of the scores on good tests from reliable and trustworthy alternative test constructors? All “directories, rankings, and listings,” as a side note, in presentation and tacit intent appear far more as rankings and, thus, the titles of directory, listing, or ranking, should collapse into “ranking,” in personal opinion. Unless, some other explicit differentiation of intent tied to alternative presentation structure.

Siemens: Do we need such rankings? Why do we have world championships in chess or in sports? Why Olympic Games? It is in the nature of mankind to compete with others. But animals can also jump and run. If cognitive abilities are the outstanding feature of human beings, then this competition is much more important than it is in sports. But then it should also be fair. One of the biggest problems of the HRIQ community is that the norms of the tests are so different. Every test maker works with his own currency for the determination of the IQ value and in the end (in all of these rankings and listings) we behave as if 150 euros = 150 dollars = 150 rubles. There should be a procedure to determine the norms of tests in a uniform way. There are now huge amounts of data from Paul Cooijmans, Theodosios Prousalis, Jason Betts, Domagoj Kuttle, and, perhaps, a few others. One could compare all tests of different test makers with more than (let us say) 20 or 30 submissions. I am sure many test takers have taken tests by different test makers. Based on this, it should be possible to adjust the norms, so that in the end it is equally difficult or easy to get a certain IQ certified for each test. If someone creates a new test, a norm should only be published as soon as a minimum number of test takers, whose IQ is already confirmed by other tests, have submitted their answers. Then rankings and listings would be much more significant than they are at present.

Jacobsen: How long should one take on an alternative test to score as well as innate intelligence provides them rather than underestimating intelligence for them?

Siemens: I am sometimes asked how much time I needed for a specific test. This is a difficult question. I started dealing with CIT5 years ago when it was published. Then other things came up and I forgot about it. Now I have dusted off my old pages because I remembered that this year the contest ends. I changed some answers, added some others. I usually try to think of a difficult question in the evening before I go to sleep. Then I can use the night because the brain continues to think about it while I sleep. Sometimes I wake up in the morning and see the solution light up like a revelation. Probably everyone has their own way of solving IQ tests, but if someone is still looking for a personal approach, you can try my method.

Jacobsen: What encapsulates this pre-Soviet and post-Soviet experience of the “Low German community” experience?

Siemens: In the Soviet Union, the Plautdietsch people lived in more or less isolated settlements, so that life in the family, but also on the street and sometimes even at work, largely took place in

Plautdietsch. The Luther Bible was read in High German. Russian, the *lingua franca* of the Soviet Union, was spoken with other nationalities. In some republics, the national language was also spoken, in my case Latvian. People lived multilingually. Every language had its domain. We still have this situation in the isolated Latin American Plautdietsch settlements, where the number of speakers is increasing rapidly. But in Germany, where most of the Plautdietsch people emigrated after the collapse of the Soviet Union, the language is highly endangered, similar to Canada and the US after World War II.

Jacobsen: What was life like until age 11 as a child?

Siemens: We lived in a small town in Latvia, almost rural. (Of course, there was no free Latvia at that time, but my birthplace Sigulda is in Latvia nowadays). We had a big garden, chickens and every year a pig. As children we played outside a lot. We had books, but no mass media. We lived in a multigenerational household with my grandmothers. The grandfathers had starved to death in Stalin's Gulag. My parents both grew up without a father.

Jacobsen: At and after age 11, what was life as an adolescent for you?

Siemens: I lived a rather lonely life. I never had close friends. I lived in a world of books and imagination. In Germany we have a special school system, which is not often found in the world. At the age of 10, the children are divided into different types of schools. The main problem is that this division depends much more on the social background of the parents than on the cognitive abilities of the child. For example, there is the so-called Gymnasium for the children of academics (the word has a completely different meaning in German than the word "gym" in English, and both no longer have anything to do with the original meaning in Greek because you don't walk around naked in either one); at the other end of the spectrum, there is the so-called Hauptschule for the children of socially disadvantaged parents and children with a migration background. This is the official term in a country where there is officially no discrimination, but children born in Germany are not simply German if they have a grandmother born in Anatolia or Siberia. Well, in my case, it was even migration foreground; and so, I attended the Hauptschule. But fortunately, the system is not completely impermeable, so I went to the Gymnasium later. I then became a Diploma Mathematician (a degree which is no longer in use, comparable to a Master of Arts) and to complete the *Septem Artes* and complement the quadrivium in the trivial direction, I changed the faculty and wrote my Ph.D. thesis in linguistics.

Jacobsen: Is knowing one's "limits" a sign of both intelligence and conscientiousness?

Siemens: The concept of limit involves the idea that there are two sides to it. An intelligent person is characterized by the fact that s*he finds the other side of the limits more interesting and challenging than her*his own side. Limits are there to be crossed. And consciousness is created by not only crossing borders, but by making this process itself the object of reflection. *Noblesse oblige*, especially cognitive *noblesse*. Therefore, intelligence is worthless if it is not accompanied by conscientiousness.

Jacobsen: Why do Mennonites baptize only adults – not to individuals considering from the outside, but the rationale from individual believers who practice & believe in a proper way? As the Dutch were German, and thus amount to a branch of more ancient German peoples, as a German ethnic group, where I live, Dutch Christian farmers came to Canada and settled the land there. I live in British Columbia, Canada. In addition, a large contingent of this "Bible Belt" of Canada or Langley consider themselves Mennonites, interesting coincidence for the conversation today,

as they exist in every aspect of life for me. Through various town and Township of Langley positions, I remain in contact with the culture and the peoples, aware, as I harbour significant Dutch, Germanic in other words, heritage too.

Siemens: Yeah, that's what can happen, you look for someone for an interview on the other side of the world and end up with a Mennonite just like at home in your local supermarket or pub.

I consider it one of the greatest achievements of the Baptizers movement of the 16th century that it was left to each person to decide whether to participate in a rite of initiation into a religion, so I reject the baptism (as well as circumcision, sorry to my Muslim and Jewish friends) of children. There is an age of consent in every country in the world. It should also protect the victims from religious attacks by adults. By the way, I also reject the term Anabaptist used in English. It was invented by the Catholic Church and was used as an excuse to burn or drown the Baptizers. They only baptize once, and that is when they are adults, so there is definitely no re-baptism or anabaptism. Even with the Westphalian Peace, 120 years after the Baptizers movement, the principle of *Cuius regio eius religio* still applied. It was not until the Age of Enlightenment that the right to an individual confession of faith (or non-faith) was generally recognized. The Baptizers had already advocated for this principle centuries earlier.

Jacobsen: What seems like the main contribution to Germanic life and work via the Plautdietsch speaking people and the Mennonites too?

Siemens: The most important contributions of Mennonites to world cultural heritage are 1. the individual confession of faith in the 16th century, 2. the invention of the cable car by the Gdansk Mennonite Adam Wiebe in the 17th century, 3. the first civilian alternative service for conscientious objectors in 19th century Russia, and 4. the most famous Plautdietsch family was invented in the 20th century by the Mennonite Matt Groening: the Simpsons.

Jacobsen: How did the Soviet Union change the nature of the culture of the peoples for you?

Siemens: The early Christians lived in communist communities. Part of the Baptizers movement, the Hutterites, have lived in communist communities for 500 years. In the principle "Everybody gives what he can, everybody gets what he needs" and with a classless society in which Mammon does not rule, the ideal of the Soviet Union is in essence hardly different from Christian utopias. It is a pity that such ideas have been corrupted as a form of government for a long time by the Soviet rulers, especially by Stalin's terror.

Jacobsen: What makes "pacifism... crucial for Mennonites" too?

Siemens: The early Baptizers and thus also the Mennonites saw the Sermon on the Mount, and pacifism as its central component, as the basic law of human coexistence. To uphold this principle, they emigrated again and again to new countries and continents, often to areas that had been considered uninhabitable until then, such as the Paraguayan Chaco.

Jacobsen: Also, theological-definitional question, what is religion? Then, what is religion, *to you*?

Siemens: Individual religion probably arose from the need to explain the cause of effects when no natural causes could be found and therefore supernatural ones were considered. Organized religion arose as some people claimed to have preferential access to the Deity. They demanded submission from the believers and in return offered answers to difficult questions and, above all, a meaning to life. I personally refuse submission to authority and to difficult questions I prefer to

seek the answers myself. In most cases, the questions about the meaning of life are much more exciting than the proposed answers, and philosophical books can be much more helpful than religious dogmas. Since atheism is also a belief, I would probably consider myself an agnostic, but such a label is not important for me.

Jacobsen: Why is individual autonomy in the selection of religion important to you?

Siemens: When it comes to the most important questions in life, everyone should have the right to seek their own answers. That is my view of humanity.

Jacobsen: Why choose “against being baptized”?

Siemens: In the Soviet Union, the practice of religion was persecuted. If the Soviet Union still existed in its former form, and if I still lived there, I would probably have been baptized and, maybe, even become a Mennonite preacher, as my parents always wanted me to be and, perhaps, still do. Anything else would have been a sign of cowardice and betrayal. But I am glad that it has come to this. I am free to choose. By refusing baptism, I can show that I have become alienated from the faith in a supernatural being.

Jacobsen: Why “belong to the cultural community of Mennonites, but not to a congregation”?

Siemens: Many Mennonites have lost their faith, often out of disappointment with the way the congregation dealt with them when they were unwilling to submit to religious authorities with regard to life-style, sexuality, etc. They still think of themselves as Mennonites, even if some believers see it differently. In order to save them for the cultural community, we have founded an international association (Plautdietsch-Freunde e. V.), in which all who feel that they belong to the cultural community of Mennonites (defined by the common language) can meet. Perhaps half of our members are in Mennonite (or other) congregations, the other half are not. But since we do not ask anybody about it, I do not know the exact percentage.

Jacobsen: Why live life “without God”? What defines God in this sense of “without” or “a-,” in reference to “-theism” as in “a-theism” for you – in a pragmatic sense of life without God rather than a formal implied ontological stance of the concept “God”?

Siemens: Some people need someone to take their hand and show them how to align their lives with respect to a higher being. I don’t.

Jacobsen: What constituted the trajectory of the “careful consideration”?

Siemens: When I still attended church, I often felt obliged to give witness to my faith, for example at school. However, I noticed more and more how insincere this was, when scientific explanations contradicted those of the believers. I believed one, gave witness to the other, and did not feel good about it. So, I stopped witnessing the other. Let us suppose that our universe, space and time, arose from an initial singularity. Did God exist before because he is eternal? The idea that anything, even God, existed before the origin of time seems contradictory to me. If God came into existence later, when the laws of nature already applied, he must have had a cause, as nothing comes from nothing (Parmenides). But this contradicts the concept of God as taught by Christianity. So, God himself must be the *prima causa*, an unmoved mover (Aristotle). Okay, if someone is happy with this, he should call the initial singularity God. But this is a wheel that does not move anything.

Jacobsen: What were the ‘final nails’ – proverbial, so-called – to this careful consideration? Why “maybe because of Ockham’s razor”? How big was the beard to begin with for you?

Siemens: The final nail was even literally a beard. The Baptizers have different ideas about what the lower half of a man's face should look like. The Amish, for example, let the beard grow (because God lets it grow), but they shave the moustache. Well, actually God lets it grow too, but for some obscure reason that is something completely different. I grew up in a congregation where men had to shave. The theological argument was derived from the fact that it is written: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Little children do not wear beards, *quod erat demonstrandum*. When I stopped shaving, I got in big trouble with the church leadership. So, I grabbed Ockham's Razor. However, instead of shaving my beard, I shaved my faith.

Jacobsen: How is the Bible "misused"?

Siemens: I just gave you an example.

Jacobsen: Why is freedom of religion important to you, as either a concept or as a human right?

Siemens: There were always times when religion gave important impulses for the coexistence of people, for example in the Sermon on the Mount. But for some centuries now, secular initiatives have taken this place. For us, the *Universal Declaration of Human Rights* is the standard that determines our actions. In comparison, many church's standards seem outdated and contradict not only human rights, but often also constitutions, for example with regard to the role of women or sexual self-determination.

Jacobsen: What is lost in non-intergenerational homes – more than parent-child, e.g., grandparents or great grandparents?

Siemens: In situations of language transition, for example in connection with migration, the three-generation rule often applies. The elderly speak one language, their children are bilingual, and their grandchildren are monolingual again. This is how languages die. Multi-generational households help to prevent or at least delay this process. By talking to their grandparents, the grandchildren learn their language. This is how Plautdietsch was able to survive in the diaspora over the centuries.

Jacobsen: As identified in the first session, you have taken tests from some of the most respected alternative test constructors for the higher scores in the tests taken by you: "My most successful test results include the Titan test by Ronald K. Hoeflin (raw score 45/48), the Test of the Beheaded Man (33/40), the Marathon Test (108/111), both by Paul Cooijmans, many different tests and some won contests by Theodosis Prousalis, SLSE 48 (30/48) by Jonathan Wai, etc. Usually, the results were beyond 5 standard deviations." Why did this take until 45 to become a hobby?

Siemens: I simply did not know these people or HRIQ tests before. It was a coincidence that I stumbled upon an interview with a member of the Giga society and so Paul came to my attention. With further research, I found Ron, Theodosis, and the others.

Jacobsen: As prospective test-takers look into tests to spend some time for themselves, what are some of the benefits of taking the Three Sonnets test? Why the title, "Three Sonnets"?

Siemens: The Shakespeare Sonnet has the ideal form to express a thought. One develops an idea from three perspectives and summarizes the result in a couplet. (The Russian poet Pushkin proved that you can write an entire novel in Shakespeare's sonnets. You should read Eugene Onegin, if you haven't done it yet). My test tries to be not just a sequence of questions, but a real

composition, like a poem or a piece of music. It consists of three sonnets: an overture in which the central idea is developed and the later motives are already intoned, a numerical section and a verbal one. In each sonnet, the central idea is illuminated from three angles and summarized in the couplet, just like Shakespeare did. By the way, I would like to draw your attention to verses 29-32 of my test, which represent the quintessence of the test. When you have answered these questions, you have solved one of the central problems that literary studies have been arguing about for decades without being able to solve it. (And I am not referring to the question of who wrote Shakespeare's works, for the answer is trivial: it was not Shakespeare himself, but a completely unknown author whose real name was Shakespeare.) Like any scientific thesis, my test ends with two footnotes.

Jacobsen: How many people have taken the Three Sonnets test? What are the demographics of the test-takers?

Siemens: Unfortunately, far too few have taken the test so far, so I cannot say anything about demographics or preliminary norms. But I would like to use my 15 minutes of fame to draw attention to this test once again. Perhaps the first step is the hardest. You have to discover the entry. Once you have crossed the threshold, it is no longer time-consuming. Do not let the first impression discourage you. I would be happy if as many of you as possible submit solutions. (The only hint: it was published on Towel Day.)

Jacobsen: Side note, how common is finding out about giftedness later in life in the international high-range community, as you found out at age 45? I like the alignment of the 45 on the legendary Titan Test with it.

Siemens: I have not even noticed this coincidence before. Maybe I should have waited another three years, then I would have had 48/48 correct answers 😊 I do not have the slightest idea at what age other people start to deal with HRIQ tests. You should ask those who have been making many tests for years and therefore have a lot of data.

Jacobsen: What seems like the context in which to interpret the leap from the previous "highest score" on "the verbal section of the Marathon Test with IQ 180 S.D. 15" to the aforementioned "195 S.D. 15 on the Cooijmans Intelligence Test 5 or the CIT5"?

Siemens: The difference is exactly one standard deviation, such leaps are very rare because the intelligence of adults is assumed to be relatively constant, at least until it decreases with age. One explanation is probably that Paul usually publishes preliminary norms at a very early stage, which in my opinion is very problematic, especially in areas where one can hardly expect to get much empirical data. On the other hand, this is not Paul's first test that I have taken, and from one test to the next, one increasingly understands the test maker's way of thinking.

Jacobsen: When marathon test-takers of the high-range world exhibit ranges of 30 points (S.D. 15) – plus or minus a few – on the alternative tests, what seems like a reasonable manner in which to interpret the scores?

Siemens: As I already said, such leaps are very rare and could be an indication that something went wrong with the norming process.

Jacobsen: What seems to explain individuals taking 5, 10, 20, 50, or more high-range tests? It helps with the furtherance of the data collection efforts. All the power to them. It seems like a huge time sink, though, at the same time.

Siemens: Of course, every test maker is happy to receive as many submissions as possible, because they are the basis for a profound norming process. Everyone spends as much time with his hobby as he can spare. A hard test is often time consuming. But “time sink” sounds too derogatory. There are certainly worse things to spend time on than passing cognitive challenges.

Jacobsen: Have other publishers arisen alongside Tweeback Verlag working in this niche? If not, why not? If so, why so? What were the books needing publishing (plug, plug)?

Siemens: Most Mennonites still use a different written language and Plautdietsch is only spoken. Therefore, the market for Plautdietsch books is very small. I don’t know of any other publisher that specializes in this niche. Plautdietsch developed late as a literary language. The first major works were written about 100 years ago and the most important Plautdietsch author, Arnold Dyck, died exactly 50 years ago. That is why we are presenting an *Arnold Dyck Award* for the first time this year to encourage more people to write in Plautdietsch.

Appendix I: Footnotes

[1] Linguist; Founder, Tweeback Verlag; Member, Mega Society; Member, Giga Society.

[2] Individual Publication Date: September 15, 2020: <http://www.in-sightjournal.com/siemens-2>; Full Issue Publication Date: January 1, 2021: <https://in-sightjournal.com/insight-issues/>.

Women of the High-Range Discussion with Anja Jaenicke, Beatrice Rescazzi, Monika Orski, and Dr. Sandra Schlick: Actress & Poet, Germany; President, AtlantIQ Society; Board Member, Mensa International; Thesis Supervisor, University of Applied Sciences and Arts Northwestern Switzerland (1)

2020-09-15

Anja Jaenicke is a German Poet and Actor. Beatrice Rescazzi is the President of the AtlantIQ Society. Monika Orski is the former Ordförande/Chairman, Mensa Sverige/Mensa Sweden (2015-2019) and a current Board Member (International) of Mensa International. Sandra Schlick has the expertise and interest in Managing Mathematics, Statistics, and Research Methodology with a focus on online teaching, training and thesis supervision. They discuss: true humanities; a real humanities education; a declining emphasis on humanities educations in academe; reduced import of the humanities; high-IQ societies incorporate achievements in the humanities into their admission criteria; high-IQ societies include a humanities sub-community or community into its operations for the benefit of those so inclined; some personal and professional involvements in the humanities inside of and outside of the high-IQ communities; historical geniuses; writers or poets understood more fully and portrayed more realistically girls, adult women, and elder women; striking or clear examples of the written works or poetry exemplifying this assessment; women, in general, dominate the humanities; how the particular factors play out in different areas of professional and personal life; high-IQ groups harbour more men than women; women dominate in the humanities; and a more well-rounded human being, a cultured person.

Scott Douglas Jacobsen: With some preliminary introductions to one another and proposals of subject matter, we will cover, in this group discussion: the humanities in general, the arts in general, large scale issues, climate change, democratic protections, the furtherance of democracy and human rights, how to work with the gifted and to be a leader, future scenarios for the economy and business regarding the coronavirus pandemic, and then proceed with some open discussion. To the subject of humanities, if we take a look at the vast array of high-IQ societies on offer, only a few truly focus on the humanities as a secondary, even a co-primary, admission criteria to their particularized community. Defining terms, what is true humanities to you?

Anja Jaenicke[1]*: A holistic knowledge of the human capacity.

One of the most frequently asked questions is the general inclusion of theological studies into the humanities. In German the humanities are called “Geisteswissenschaft” meaning spiritual science. As long as theological studies are focused on historical, cultural and archeological evidence there is nothing to say against it. But as soon as it leaves too much room for speculations and superstition it becomes dogmatic and no longer belongs in the academic realm. But that of course can be said for every branch of scientific studies too.

Beatrice Rescazzi[2]*: If I wanted to upset the vocabulary and give my personal definition of human sciences, I imagine that someone would have to complain. Especially those who, unlike me, are experienced graduates in this subject. The human sciences are those disciplines that study the human being and society, by definition. Maybe, as a non-expert on the subject I can criticize here and there how the information is reported in the books, given that there are cultural

biases on the origin and development of human societies, institutions, social relationships and the foundations of social life. In general there is a western-centric view, with biases regarding culture, race, sex, religion and language being considered predominant.

Monika Orski[3]*: I would use the rather common definition that humanities are the branches of learning that have a cultural character. Thus humanities include academic topics as diverse as literature, archeology and philosophy, to name only a few, and can be contrasted with natural sciences and social sciences.

Dr. Sandra Schlick[4],[5]*: Thinking apart literature and definitions, in times of Corona, humanity means to help each other, respect the rules from the governments – yes, in terms of taking distance, using masks, not gathering. Also, to help each other in coping with the crisis, to make kind of human information chains by reporting to each other potential risky situations and to discuss these. Thinking in a broader context, being human means to not focus just on oneself but to understand the other the context, being other humans, be it nature and animals. Humanity is driven by respect, despite role models do not suggest it always.

Jacobsen: What would be a real humanities education to you?

Jaenicke: Much of our past history and culture has been documented only by chronicle writers with a theological background. If you think about the Constitutions of Clarendon made by Henry II. Plantagenet and Thomas Becket, they were one of the first official attempts at reforming and separating the clerical and royal authorities and jurisdictions. And that was in the year 1164. Please think about how many religious conflicts and wars we had since that time. Only if we understand the history and the psyche of our ancestors can we gain knowledge about ourselves and the needs to form peaceful and free future societies.

Rescazzi: In my opinion, true social science education should give due weight to all the cultures and people who have contributed to human development, without placing ethnic groups, women or peoples in the background in order to glorify a specific model of person and culture.

Orski: Not being an expert in education, and with only graduate-level education in a small segment of the broad field of humanities myself, I don't consider myself qualified to really suggest a curriculum. In general terms, I would suggest that it's always good to set a broad overview to start with, then to let those interested dive into more specialized education on specifics topics.

Schlick: In education to have a view on communities and teams, to motivate exchange and to critically evaluate existing role models.

Jacobsen: Why is there is a declining emphasis on humanities educations in academe?

Jaenicke: The more knowledge is available to us the more complex it becomes. The trend in education is to higher specialization. But of course, economical reasons play a role too.

Rescazzi: I can't pretend I know what the statistical trends are on the humanities today at the academy compared to other disciplines, and explain to you the reason why there is a decline or not.

Orski: I wish I knew... I think that in general, academia in many countries has become more of professional training institutes, which in part takes over the more general teaching of knowledge to form a base for further research. Also, a strong emphasis on industry and profits accentuates this tendency.

Schlick: Good question, academia has become more and more business alike and driven by profit. When we speak of humanity it does not exclude economics but it evaluates how far we do not damage others by thinking economically. In this context, academia is at risk to drive economics with too few perspectives on humanities.

Jacobsen: Is this reduced import of the humanities a positive, a negative, or both in different parts depending on the disciplines, in general?

Jaenicke: “Science arose from poetry, when time changes the two can meet again on a higher level as friends.” J.W. Goethe

Rescazzi: If there is a decline in humanitarian discipline students, I can assume that some other disciplines have taken over. Is the decline due to a greater participation of female students in scientific disciplines, is it due to a choice towards studies that guarantee a better salary, or to a growing lack of interest in this subject or to something else? I don’t have enough data to judge.

Orski: In general, I would say it’s a negative. But there are always limits to how much we can learn – or how much we can teach – in a set amount of time. There are sure to be cases where this general negative is less of a negative than the alternatives would be.

Schlick: As said above, a sole focus on economics might provide quick wins, but is at risk to oversee longer-term consequences.

Jacobsen: What high-IQ societies incorporate achievements in the humanities into their admission criteria?

Jaenicke: There are quite a lot of IQ societies. If you take a look, you will be surprised.

Rescazzi: AtlantIQ, ISI-S, Chorium and some other societies about writing and poetry, for example, include humanities communities. Thus, the humanities include: literature, philosophy, history, religion, languages, art history, philology, semiotics, visual arts and performing arts. I am interested in all these topics, as I always like reading to learn about everything. Specifically, I am fascinated by Stoic philosophy, by history: especially by deepening the everyday life of people and what is not found in school books (history of food, living conditions, detailed biographies, history of chemistry, history of biology, discoveries, etc.). I have also read a lot about philosophy and religions, in search of what unites and distinguishes them, but also as doors open to the mentality of different peoples. Regarding languages, in addition to English, I speak Italian, the dialect of my area, and Esperanto. Instead, I know very little German and Japanese (Hiragana only), because at times I abandon their study. I paint with various techniques, but more frequently I create computer drawings. 3D drawing is both fun and a means of creating objects which I then 3D print. As for the performing arts, I don’t think anyone wants to see me dance. Anyway, I love to sing. When I was younger, I sang in a local rock band for a little while. Once, talking to friends, I was criticizing disco music. A funny challenge arose that I would have to compose an entire CD in one day and sell at least one copy, proving that I too could write something better than those slavish sounds. That CD is called “Athmosfera” and I sold it to a fan who listened to the demos of each song before buying. Take this, bad music!

Orski: The high-IQ societies I know of only use IQ as their admission criteria, which means that no kind of achievement has any impact on the admission decisions.

Schlick: I recall some are explicitly mentioned aspects thereof, but frankly, there are a lot of

high-IQ societies out there and I wonder, which ones might set the bar alongside the WIN network.

Jacobsen: What high-IQ societies include a humanities sub-community or community into its operations for the benefit of those so inclined?

Jaenicke: When I have been looking for IQ societies, I found many very appealing approaches.

Rescazzi: See my previous answer.

Orski: Well, I wouldn't really know about the internal organization of all high-IQ societies, but Mensa, being by far the largest one, lets members create meetings and interest groups for whatever topics they are interested in, and helps promote those within the society. I know of several book clubs, philosophy discussion groups and other groups for different humanities interests. Those are open groups, and any member of Mensa can join them at any time.

Schlick: As above this question is quite specific and asks for detailed knowledge on certain communities.

Jacobsen: What have been some personal and professional involvements in the humanities inside of and outside of the high-IQ communities?

Jaenicke: Please take a look at my resume of life achievements.

Rescazzi: In the professional field, having designed some websites and graphics for a period, I could say that I have been involved in the professional field of the visual arts. In the world of high IQ, I am the editor and designer of a magazine, in which I also write articles on the most disparate topics. I am an honorary / distinguished member of some societies that include artistic and musical talents in the admission, such as Chorium and ISI-S.

Orski: I have a BA in literature, but the degree I actually use professionally is an M.Sc. in computer science and engineering, so I wouldn't really say I have professional involvement in the humanities. However, as a published writer, including works of fiction, I guess I can claim some kind of relation to the humanities. And within Mensa, I write book reviews for the Swedish Mensa magazine and organize book club meetings with my local group in Stockholm.

Schlick: For me this is definitively in adult education where I train students. Training can only be a success when looking at the person as a whole alongside the role of the student. Talking about problems with the curriculum or topic or aims in live (private and professional) can boost motivation and is to the benefit of both, student and docent.

Jacobsen: When I ask about historical geniuses, most reference Goethe, Sidis, da Vinci, Einstein, and a handful of others, in fact, the list is a shortlist. What geniuses in history and at present stand out regarding productivity and works coming out of the humanities?

Jaenicke: Even though the humanities stand in the shadow of our modern education system, the list of great minded people in the humanities would be too long to publish in this context.

Rescazzi: In the field of music, I would certainly say Wolfgang Amadeus Mozart and Johann Sebastian Bach. Also: Ludwig van Beethoven, Igor Stravinsky, Claudio Monteverdi, Richard Wagner, Amy Beach, Luzzasco Luzzaschi, György Ligeti, Arvo Pärt, Krzysztof Penderecki, Barbara Strozzi. In the philosophical field there are many: Socrates, Marcus Aurelius, Jiddu Krishnamurti, Baruch Spinoza, Friedrich Nietzsche, Bertrand Russell, Confucius, Hypatia of Alexandria, Immanuel Kant, Sun Tzu, Laura Bassi, Homer, Pascal. In literature, I would mention:

William Shakespeare, Johann Wolfgang von Goethe, Mark Twain, Imru 'al-Qais Junduh bin Hujr al-Kindi, Sei Shonagon, Virginia Woolf, Dante Alighieri, Agatha Christie, Qu Yuan, Murasaki Shikibu. There are so many painters, I will mention just a few: Rembrandt van Rijn, William Turner, Paul Cézanne, Mary Cassatt, Tamara de Lempicka, Katsushika Hokusai, Pablo Picasso, Leonardo da Vinci, Wang Wei, Vincent Van Gogh, Lucian Freud.

Orski: The list might be a shortlist, but as genius is truly rare such a list is bound to be short. Also, I'm rather reluctant to try and make lists of the sort. However, da Vinci will qualify for a humanities focus, and I would say that so will Murasaki, and maybe Austen.

Schlick: Despite probably few like my answer, I like the humanitarian activity of Bill Gates and his wife. Just wonder, how far this question can give us an indication of role models?

Jacobsen: Since this is a discussion of women in the high-range with a male as a moderator or butler of sorts, what writers or poets understood more fully and portrayed more realistically girls, adult women, and elder women than others? Why them?

Jaenicke: Oh, there are quite a few.

Rescazzi: It depends on the historical period. Of course, Jane Austen and Louisa May Alcott painted their female characters with accuracy, although we should keep in mind that they were all women from another era. Jane Eyre, by Charlotte Brontë painted a female character who becomes an independent and spirited survivor after having grown up an orphan in a cruel environment. Unfortunately, courage is a virtue that is rarely recognized in women, but which the author shows us with mastery in the resilience of the protagonist. Another good portrait of a female character is given by Elizabeth Strout, with her Olive Kitteridge. Olive is brought to a deeper understanding of herself and her life, and she also offers profound insights into the human condition: its conflicts, its tragedies and joys, and the endurance it requires, through her own eyes.

Orski: A good literary portrait lets us see the general through the highly specific. Thus, I would be reluctant to point to portraits of women in general, but rather to specific portraits of specific women, that give the opportunity to see the world as they might see it and the limitations of those women's lives. To mention a few writers: Selma Lagerlöf (of course I start with a Swedish classic), Charlotte Brontë, Doris Lessing, Ludmila Ulitskaya, Amelie Nothomb, Olga Tokarczuk. I could go on and on making lists.

Schlick: I confess that I did not read or write poems since my teenage times.

Jacobsen: Following from the previous two questions, any particular striking or clear examples of the written works or poetry exemplifying this assessment?

Jaenicke: One of the oldest examples is a poem in Occitan from the 11th century called "Tomida femina."

Rescazzi: In my opinion, most of all, Emily Dickinson is the writer who, through the themes of nature, love and death, reflects and captures not only the small moments of everyday life, but also the most important themes and battles that involved the rest of the company: it is she herself who, through her great sensitivity, the emphatic digressions and elaborate metaphors of his poems, describes how a woman thinks and perceives the world. Turning to my favourite literary genre, I find that the brilliant Isaac Asimov had thoroughly understood the female soul. His female characters are delicate and profound, they are free from stereotypes and their presence in

his novels is balanced, not hidden. The classic schemes in which the male protagonist is the obvious companion of a subordinate female figure, often highly sexualized and lacking in personal aspirations, do not exist in Asimov's far-sighted novels. Asimov's female characters are girls and women who, like men in their own way, think, dream, ask questions and seek answers. It is therefore incredible that a science fiction writer is the one who best described reality.

Orski: I think that is highly individual, depending on personal taste but also the experiences you will understand for the first time from a literary work because they are far from your own life. To reach for a nearby contemporary example, the Neapolitan novel series by Elena Ferrante, starting with the novel that got the English title *My Brilliant Friend*, provided me with a view into lives I could not really imagine before this reading.

Schlick: As a teenager I did like Rimbaud, Baudelaire, and of course the existentialists such as Sartre and Camus. Nowadays I do like e.g. the dark tower from Steven King.

Jacobsen: Women earn far more degrees in the humanities than men, at the baccalaureate, masters, and doctoral levels. In short, women, in general, dominate the humanities and earn their relevant credentials more often than men. What factors explain this phenomenon?

Jaenicke: I personally know many men who are interested in the humanities.

Rescazzi: I think that women dominate the humanist topics because it is in their nature to give more attention to feelings, social dynamics and communication, in all its forms.

Orski: Aren't there statistics on this, from many countries? Thus no need to speculate. Low pay in relation to the work expected, cultural standards and norms, etc.

Schlick: It's the phenomenon that a) no blue-collar, and b) best friends (also girls) who go into certain areas. In fact, my first degree was machine construct engineer, I guess I am the wrong person to ask that. Still, I teach the maths and statistics, I like steel and becoming dirty at work, but also like managing and conceptualizing, that's why I earned my Ph.D. in the field of strategic management and deal with around 10 DBA and MSc projects in my area of expertise. So, I do not have a much better explanation. I was the sole woman engineer student in my class, there was another one in my year, we became number 3 and 4 in 20 years being engineers.

Jacobsen: How do these particular factors play out in different areas of professional and personal life – either as a set or as individuate factors?

Jaenicke: Even those who come from the studies of mathematics and natural science, I do not think it is a gender problem.

Rescazzi: There is a great growth of female doctors, who already occupied the more traditional nursing and child care jobs. Even in politics, which is part of the humanities, there is a growth of female elements and so also in the arts. Without the restrictions imposed by inequality, women are generally more likely to communicate, care for others and for society. Hence the growth in their presence in those careers that are aimed at people.

Orski: We are all part of the societies we live in, and the surrounding society is always part of us. You have probably heard the joke that “men tend to choose high paying professions – like a doctor, engineer, CEO, etc, while women naturally go towards lower-paying jobs like female doctor, female engineer, and female CEO.” So those factors will be there, and while we all have to navigate them, we can also work to gradually change them.

Schlick: I have definitely to fight much more and gaining recognition costs me a lot of time. To advance in a career is extremely hard. On the one hand, it might be that I am female, on the other being talented also can be a curse, it's not easy to think quick and to be forced to talk slow and explain things several times.

Jacobsen: High-IQ groups harbour more men than women, probably at all levels, whether societies, interest groups, or 'listings'/rankings. Why?

Jaenicke: I think that any kind of creative person be it female or male has a tendency to stand apart from society. Good art, philosophy and even law have seldom come from beneficial and friendly spaces. But I think that in our time artists and other people in the humanities are often underestimated because our measurement for value has changed over time. That is nothing to worry about, it is part of history. Every time has its own achievements and greatness.

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).

Orski: That is another "I wish I knew". However, I can say that for the high-IQ group I really know, Mensa Sweden, the gender distribution among members simply reflects the gender distribution among candidates. However, the success rate of candidates who take the admission test administered by Mensa Sweden is slightly higher for women than for men. Not a large difference, but visible. If we could only persuade as many women as men to take the admission test, the gender balance for this particular society might even out with time.

Schlick: Women have to work very hard, it's time-consuming to go for "clubs", also high-IQ ones.

Jacobsen: If women dominate in the humanities, and if a society wishes to include more women into their membership, how would incorporation of more humanities orientations and foci make these, potentially, more individually beneficial and friendly spaces for women based on statistical tendencies of interest and talent?

Rescazzi: In my opinion, it would be enough for women to choose their preferred careers without obstacles. Politics, medicine, music and others are still often considered the prerogative of men while women have shown that they can equal and in some cases surpass men in these fields, who are sometimes attracted simply by the position of power rather than by the discipline itself.

Orski: Depends on the society, of course. Some might achieve this through more diversified activities. Others might look more to a broader benefit to the surrounding community or to human society as a whole.

Schlick: I feel very comfortable that you – Scott – bring us together and manage the discussion round. This could bring new motivation to high IQ societies. Moderated thematic discussion clusters might be a potential way.

Jacobsen: How do the humanities make a more well-rounded human being, a cultured person, and give insight into human nature inasmuch as we understand it?

Jaenicke: I want to answer the left out question of how the humanities make a more rounded and cultivated human being, here at the end because it is quintessential. Humans have produced art from the beginning of time. Art was the engine of self-awareness and science but also a channel to other realities that we can not explain until today. Who are we? Why are we here? Where did we come from and where do we go?

Science which evolved from the greater arts could only give little explanation about the phenomena of altered consciousness and after death. But art can! Often without the direct communication of man-made words. Listen to Bach for half an hour and you will understand much more of your questions than we all together can give to you. Look at the wonderful pyramids, cathedrals and castles men have built and understand the holism of art, mathematics, astrology, physics and music. Look at paintings of renaissance artists and Cromagnon cave man and understand the human soul. Do not wait for our stuttering and overly intellectual tries to explain something that is not explainable in words alone.

Go and find out yourself.

Rescazzi: Kant said: “Two things fill the mind with ever new and increasing admiration and awe, the more often and steadily we reflect upon them: the starry heavens above me and the moral law within me.” These two elements of our existence – what is outside of us, that is the universe and all that it contains; and what is within ourselves, with our mind and thoughts – are the observed and the observer, and the one influences the other. If we limit ourselves to looking at what is outside of us, without looking within ourselves, we do not have a yardstick to understand the universe. We must first understand how we think and reason, what we are influenced and limited by. On the other hand, it is by observing what is outside of us that we obtain information about our existence, that we understand our place and size compared to everything else around us. So to increase our knowledge, we cannot exclude the humanistic side, we cannot overlook the observer, that is the imperfect instrument that attempts to measure the universe. It is therefore not possible to open the door of knowledge without the key of the human element.

Orski: Well, yes. To mention only a few things: A basic knowledge of history and that societies and cultures change over time is essential to understanding the world around us. To learn about other people’s thoughts is essential to be able to expand your own thinking. And while no one can really get to know and talk to hundreds of people in-depth, we can all read novels that let us understand how others might function and react to different situations.

Schlick: Very shortly, we are humans and we do live in networks, otherwise, we would not survive. The “homo economicus” is proven not to be as efficient as humans caring for each other.

Appendix I: Footnotes

[1] Anja Jaenicke is a German actor, director, screenwriter, poet, artist and Thinker cum Arte. She has contributed to over one hundred TV and film productions and won several film awards. Anja has published nine poetry volumes in the English language and is a regular author for city connect magazine, Cambridge. She loves drawing and painting and recently published a book

with drawings about an insane penguin named Werner.

[2] Beatrice Rescazzi is the President of the AtlantIQ Society. She has been an optician, orthopedist, eye surgery assistant for years, and teaches computer science in adult courses. She is an autodidact regarding 3D printing construction, 3D printing, electronics, robotics, and more. She has an abiding interest in inventions to help vulnerable people and the environment, astronomy, general science, informatics, space missions, 2D and 3D drawing and design, as well as languages and arts. She has taken part in competitions for design, inventions, and space projects. She is an Esperantist.

[3] Monika Orski is the former Ordförande/Chairman, Mensa Sverige/Mensa Sweden (2015-2019) and a current Board Member (International) of Mensa International. She earned an M.Sc. in Computer Science and Engineering, and a B.A. in Literature. She has been volunteering for Mensa at different organizational levels. She is a Jill of all trades with a core line of professional work devoted to IT emphasizing solutions architecture for large systems. She is a public speaker, lecturer, and published author. Two, recently, published books are a collection of short stories and a non-fiction book on leading intelligent people. The texts have been published in Swedish.

[4] Dr. Sandra Schlick has the expertise and interest in Managing Mathematics, Statistics, and Methodology for Business Engineers while having a focus on online training. She supervises M.Sc. theses in Business Information and D.B.A. theses in Business Management. Managing Mathematics, Statistics, Methodology for Business Engineers with a focus on online training. Her areas of competence can be seen in the "[Competency Map](#)." That is to say, her areas of expertise and experience mapped in a visualization presentation. Schlick's affiliations are the Fachhochschule Schweiz: University of Applied Sciences, the University of Applied Sciences and Arts Northwestern Switzerland, the Kalaidos University of Applied Sciences, and AKAD.

[5] Individual Publication Date: September 15, 2020: <http://www.in-sightjournal.com/women-hrt-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 Glia Society Member #479: Member, Glia Society (1)

2020-09-22

*This is an interview with **Glia Society Member 479**. They discuss: growing up; an extended self; the family background; the experience with peers and schoolmates; the purpose of intelligence tests; high intelligence; the geniuses of the past; the greatest geniuses in history; a genius from a profoundly intelligent person; some work experiences; important aspects of the idea of the gifted and geniuses; some social and political views; the God concept or gods idea; science; some of the tests taken and scores earned (with standard deviations); the range of the scores; and ethical philosophy.*

Minor corrections based on interviewee request.

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

Glia Society Member #479[1],[2]*: Given the nature of the interview, I cannot say too much about that. I do recall some interesting episodes involving adultery or extrasensory perception.

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

#479: No, not really. I think of myself as an individual person and feel little need to submerge my identity into a kin-group.

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

#479: Middle-class WASP-y.

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

#479: My only response to this is that I never had a girlfriend in high school and I am still pissed off about that.

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

#479: If you're referring specifically to my hobby taking high-range tests, then the purpose is that they're fun to solve and give me insight into my own mental ability profile. More generally, intelligence tests can be useful clinical instruments for assessing one's cognitive functioning, and provide insight into intelligence itself, which is the most important thing that can be studied. One might call it meta-science, for it is the brain researching itself.

Also, high-range tests will be very useful for quantitative directional selection once I finally get around to starting that Pacific island eugenics program with a bunch of kidnapped National Merit Scholars.

Jacobsen: When was high intelligence discovered for you?

#479: I hit most of my developmental milestones early, so I guess you could say that it was discovered in toddlerhood, if you define high intelligence by age-peer norms. I think that's disingenuous, though, so I'd have to say when I qualified for Mensa, significantly surpassing the entry requirement on the supervised test battery that they gave me. I later gained deeper insight into

my mental ability profile with high-range tests, particularly those of Paul Cooijmans.

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.

#479: I don't have a comprehensive answer to this question, but what I do know is that geniuses inherently tend to promulgate views which contradict some societal or institutional dogma, e.g., Galileo. That probably explains most of it.

Also, I can't confidently confirm or deny your assertion that many geniuses alive today seem camera shy without knowing whom you consider geniuses. That is the sort of observation which I am unwilling to accept based entirely on a secondhand opinion. In any case, I think there are extremely few true geniuses alive today, possibly because the sciences, each straining in its own direction, have advanced so far that the barrier for a single person to make a revolutionary contribution is exceedingly high. Besides myself, of course, we probably only know the names of a few.

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

#479: I suspect that there have been people throughout history who would now be considered amongst the greatest geniuses in history, if only they had been recognized as brilliant or otherwise experienced different life circumstances. This would include myself, of course.

Restricting our universe of discourse to well-known geniuses, and ranking them by their intellectual productivity rather than hypothetical potential, Isaac Newton is almost certainly at the top. Second place would probably go to Albert Einstein, and then third to Carl Gauss. Other people near the top include Leonhard Euler, John von Neumann, Nikola Tesla, and Dmitri Mendeleev.

As for tremendous intellects who have received relatively little public notice, but whom I have been lucky enough to discover, I would like to draw attention to Paul Erdős (a borderline case in terms of fame), Stanisław Lem (author of the most eloquent and profound fiction I have ever read), and Chris Langan (a disagreeable person, but a misunderstood intellectual).

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

#479: That's nearly an apples-to-oranges comparison, and somewhat like asking what differentiates an extremely tall person from a top basketball player. To succeed in the NBA, one is practically required to be uncommonly tall, but beyond that, yet greater height brings diminishing returns, while other factors like work ethic, physical strength, and aiming ability become increasingly relevant.

I concur with Arthur Jensen and Paul Cooijmans that exceedingly intelligent people are actually less likely to become geniuses than are people of somewhat lower, but still very high, intelligence. I have observed that people whose intelligence I judge as extremely high, both inside and outside of the high-I.Q. world, tend to be almost depressingly normal, and therefore lack the mixture of non-cognitive personality traits required for genius. This is vaguely analogous to how the tallest people in the world, like well over 7 foot (2.13m) usually don't excel in sports, since they suffer from chronic mobility problems. The tallest man alive, Sultan Kösen, relies on crutches to ambulate.

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

#479: I am currently attending a well-regarded university, majoring in a STEM field. For reasons of privacy, I would rather not say more.

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?

#479: I don't have much to say about this that hasn't already been said elsewhere, so I won't. I refer the reader who is interested in these topics to the articles on Paul Cooijmans' website.

What I would like to point out is that, for a highly intelligent person, perhaps the greatest thing about living in a society which emphasizes personal responsibility and economic independence is that they can make half of an effort and still succeed. If they actually apply themselves as much as regular people, or more so, then life will certainly roll out the red carpet for them.

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

#479: My interest is almost totally detached from contemporary politics. Ephesians 6:12 somewhat applies here, although we fight against flesh and blood simultaneously with principalities and powers. Different political ideologies purport that they can solve our problems by organizing humans in certain ways, but the quality of a structure is bounded above by its constituent material. "Oh ye seekers of perpetual motion, how many chimeras have you pursued in vain? Go and take your place with the alchemists." That line from Leonardo da Vinci would hold true after "perpetual motion" is replaced by something like "social justice" or "collective happiness."

The only way to induce permanent, significant, positive change in society is by altering the invisible hand of psychology, which underpins human behavior. One might call it psychohistory or one might call it cliodynamics, but the point is the same: human societies are subject to long-term behavioral trends, which are opaque to everyone or almost everyone, and which may be impossible to observe at smaller scales. For instance, old people like to complain about how "kids these days have no work ethic," which is a common source of intergenerational conflict ("ok boomer"), and they're largely right. That's mainly because relatively recent increases in labor productivity, made possible by modern technology, have made people's lives easier. When you make it so that people are wealthier, can have more fun in their free time, and don't need to input as many hours of labor to generate the same output, then don't be surprised when they don't want to work as much as people used to!

Some kind of genetic improvement of humanity is necessitated, to improve average intelligence and other traits. The details of how such an initiative is to be implemented are, unfortunately, left to the reader. But do consider how many people died under Communist regimes. If a bunch of dirty reds can shift the demographics so hugely, we can do it too! Also, better nutrition will improve intelligence in malnourished populations, with iodine supplementation probably being the best route for that. The egalitarian taboo of discussing group differences in intelligence has actually harmed those populations by making it politically incorrect to address the root cause of their problems, which is low I.Q. Yes, indeed, imagine how good UNICEF could do with just a few dropships full of iodized salt.

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

#479: I am an avowed atheist, insofar as theism concerns belief in the deities supposed by popular contemporary religions. However, I do have idiosyncratic beliefs about what I associate with

“God,” if only because my atheism leaves a void in my personal share of the collective unconscious where religion would normally go. I believe in absolute truth, the fundamental interconnected monism of all things physical and aphysical, and the potential for humanity to transcend itself through technological singularity. I presume that many people would associate each of these things with “God,” or at least ascribe quasi-divine attributes to them, but I reject that as mere poetic metaphor. Nonetheless, “God” is a convenient referent for them, and therefore what I shall adopt in the forthcoming summary of my metaphysical para-religion.

The below explanation is rather long and difficult, so here’s the **TL;DR version**: Math exists because it can’t not exist. Groups of mathematical truths, through some unknown mechanism, give rise to an objective reality. Groups of physical objects, through some unknown mechanism, give rise to consciousness.

Now, for the longer version:

[begin dissertation]

Everything, everything under everything and everything over everything, is an absolute monad, whose universe of discourse may for the purpose of explanation be separated into three teleologically disjoint essences. At the root of this structure is mathematics, the domain of propositions which are independently and indisputably true, and therefore monopolize the aseity required for an uncaused cause, serving as axioms for the cosmos and thereby sidestepping arguments from universal causation. Note that “mathematics,” as used in this context, refers to logical structures which occupy some imperceptible realm which I have termed “infospace,” and therefore does not necessarily describe a collection of structures which is bijective to those mathematical structures which are known to humans. We only know them, and perhaps can only know them, by abstract descriptions of their properties, not specific designations or descriptions of the structures within this complex. The collection of propositions which underlie the nomos, and thereby permit the instantiation of the cosmos and nous, may be finite, or it may be infinite; it may include mathematical structures with which we are familiar, or it may be not; it may be possible to identify them as discrete propositions in order to study their emergent phenomena and determine what demarcates truths which exert influence from infospace from truths which exist only as symbolic constructs, or it may not.

Physics is the second level of the existential hierarchy, emanating from the propositions which reside in infospace. It provides a medium through which the atomic propositions can interact with each other and thereby coalesce into novel entities, like a primordial soup catalyzing the acquisition of form beyond what infospace can provide. As Wittgenstein said, the world is all that is case. Note that “physics,” in this context, is not equivalent to the usual understanding of physics in the scientific sense, nor is it necessarily limited to our perceptions of the physical universe. I use “physics” to denote any objective reality which possess properties beyond those of infospace but does not experience qualia.

Consciousness is the third level, and probably the highest. Like propositions somehow engender an objective external reality, physical objects can somehow combine to create qualia. We must accept this without asking how. Although we may eventually discover which collections of physical states give rise to conscious agents, I am nearly certain that the underlying mechanism cannot be empirically determined, even in principle. If it can be determined at all, then it will have to be done through analysis of the absolute truths in infospace themselves, wherein all the secrets

of the universe reside. In a poetic sense, that is perhaps the fundamental teleology of the ple-roma: to create conscious minds capable of reasoning about metaphysics and thereby let itself be known.

If that hypothetical teleology turns out to be more than a poetic metaphor, then perhaps it gives us hope for an afterlife, whereupon we shall be freed from the boundary layer imposed on us by the Demiurge of physics, and therewith sublime into infospace ourselves, entering into a Gnostic paradise of eternal life and unlimited knowledge. “O, let not the pains of death that come upon thee enter into my body. I am the god Tem, and I am in the foremost part of the sky, and the power which protecteth me is that which is with all the gods forever.” But I wouldn’t count on it.

A counterintuitive remark which I must make for the sake of logical completeness is that physics may not exist at all, in which case the three-layer hierarchy could be reduced to mind-body dualism, wherein mathematics give rise to qualia without an intermediary layer of objective reality. Descartes’ evil demon is applicable, in that case.

Attempting to map this belief structure onto contemporary theology, I see profound parallels with the Christian doctrine of Trinitarianism, which combines a monotheistic God with multiple consubstantial “persons,” namely the Father, the Son, and the Holy Spirit. My own mathematical “God” likewise manifests in three superficially different hypostases which reduce to the same ultimate Ein Sof. However, because the three aspects of my God are apparently hierarchical and interdependent, perhaps it is more nearly isomorphic to heresies such as Modalistic Monarchianism, with the pure apeiron emanating first from the pleroma (mathematical), and from there to the Demiurge (physical), and finally to noesis (qualiac).

[end dissertation]

That may have been difficult to read, but it’s actually full of oversimplifications and imprecise language, which I hope to remedy in a future treatment of these subjects. I am not certain of it all yet myself, and my views have continuously morphed over the past few years, even though I was nearly certain of their correctness at every point in that process.

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

#479: Science is fundamentally an epistemologically untenable construct, but once you ignore Descartes’ evil demon, it’s given us Internet pornography and electric scooters, so clearly it plays an important role in the lives of most specimens of *Homo sapiens*, despite the widespread failure of that species’ members to live up to their taxonomy.

Oh, yes, and you all should do yourselves and favor and read about the Technological Singularity and other transhumanist topics. Eliezer Yudkowsky is worth looking into, although I don’t agree with everything he says.

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

#479: My scores on good heterogeneous tests tend to cluster around I.Q. 150. I prefer not to specify further. One thing I will say, though, is that my results tend to cluster shockingly closely together, even on tests which seem to be of less than high quality. Whatever the tests are measuring, my portion of it seems to be nearly static and subject to objective analysis.

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.

#479: The full range is extremely wide, spanning from about 90 to 180. However, much like the bell curve itself, they are mainly clustered around the center, with a few outliers in either direction. Again, for reasons of privacy, I would rather not say too much.

Pertaining to this discussion, I would like to mention that a characteristic shortcoming observable in discussions in the high-I.Q. world is an apparently deficient number-sense with regards to score rarity. For example, suppose you take a high-range test and score the equivalent of I.Q. 160, with a standard deviation of 15, a standard error of 1 raw score point, and (your raw score – 2) and (your raw score + 2) normed at I.Q. 158 and 161 respectively. Then your 95% confidence interval, spanning plus or minus 2 standard errors from your actual score, ranges from a rarity of 1/18,120 to 1/41,916. Three I.Q. points have more than doubled your score's rarity! Considering that most tests have far wider confidence intervals, and that norms are unreliable at such altitudes regardless of measurement error, we can conclude that pinpointing someone's level in mental ability relative to the general population is infeasible. Even someone who conscientiously takes many tests in order to better estimate their I.Q. with assistance from the law of large numbers will still have their results tainted by the myriad other sources of systemic bias: less conscientious or fraudulent scores disrupting norms, norms based on self-selected candidates which may not be representative of the general population, bad problems, and more. Results from psychometric tests, especially but not exclusively high-range tests, are bound by inexactitude, and whoever propounds otherwise has lost their perspective amongst the orders of magnitude. Perhaps only in astrophysics would such an imprecise measurement otherwise be taken seriously.

Ultimately, I think that exact I.Q.'s from high-range tests are meaningless. High-range testing is, at best, sufficient to place you in a relative range of intelligence. Note the two words there: relative, meaning that your exact score is almost certainly inaccurate; and range, meaning that it's almost certainly imprecise. For instance, if your average score over many high-quality heterogeneous tests is 170, and someone else's average score is 150, then you're probably the more intelligent of the two. That's all that can meaningfully be said, other than that you're both in the *hic sunt dracones* region of psychometrics.

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

#479: Utilitarianism, by virtue of harnessing the boreal truth of mathematics, is ultimately the only workable ethical philosophy. We must maximize the integral of total positive qualia, summed over all conscious agents in reality, from now as time goes to infinity. However, since we are limited by our agent-relative perceptions, we lack the omniscience required to apply utilitarianism. Therefore, I rather recommend a more intuitively applicable conception of ethics, combining deontology with morality and virtue ethics: Be wonderful to each other. If I have anything to say about it, which I probably don't, that opus magnum may someday be realized.

Appendix I: Footnotes

[1] Member, Glia Society.

[2] Individual Publication Date: September 22, 2020: <http://www.in-sightjournal.com/479-1>; 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 Graham Powell on Issue X of “WIN ONE” with Gwyneth Wesley Rolph, Anna Konnikova, Thomas J. Hally, Claus Volko, Greg A. Grove, Therese Waneck, Beaux Clemmons, Manahel Thabet, Karyn Huntting Peters, Marco Ripà, and Alan Wing-Lun: Co-Editor, “Phenomenon” (9)

2020-09-22

[His Lordship of Roscelines, Graham Powell](#), earned the “best mark ever given for acting during his” B.A. (Hons.) degree in “Drama and Theatre Studies at Middlesex University in 1990” and the “Best Dissertation Prize” for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of [STHIQ Society](#), Former President of [sPIqr Society](#), Vice President of [Atlantig Society](#), and a member of [British Mensa](#), [IHQS](#), [Ingenium](#), [Mysterium](#), [High Potentials Society](#), [Elateneos](#), [Milenija](#), [Logiq](#), and [Epida](#). He is the Full-Time Co-Editor of [WIN ONE \(WIN-ON-line Edition\)](#) since 2010 or nearly a decade. He represents [World Intelligence Network Italia](#). He is the Public Relations Co-Supervisor, Fellow of the [Royal Society for the Encouragement of Arts, Manufactures and Commerce](#), and a Member of the [European Council for High Ability](#). He discusses: a different tone; “Biofeedback” by [Gwyneth Wesley Rolph](#), and Mastermind: How to Think Like Sherlock Holmes by Anna Konnikova; “A Brief History of IQ Tests” by [Thomas J. Hally](#); “Feedback on ‘Atheism’” by [Dr. Claus D. Volko](#); “The Lost Child” by [Therese Waneck](#); “Another Friend Dies From AIDS” by [Beaux Clemmons](#); “As I Recall” by Hally; “A festive poem” and “The Challenge”; “Gödel and the Limits of Computability” by Volko; “Epigraphs” and “The Editor’s Anagdoku”; “X-Test Solutions Finally Revealed!” by Marco Ripà; Alan Wing-Lun published “About ‘Codin’ Code Al Coda””; “Theme from Love, Injury, Fear, Embarrassment.”

Scott Douglas Jacobsen: [Issue X](#) set a different tone than the previous issue of *WIN ONE*. It opens with the quote, “To the tranquil mind, flowers are great friends, radiating beauty without recourse to words.” Why this quote or statement for this particular issue? Who owns the quote? You note the problems inherent in the issues of the early 21st century with some turbulent times while also acknowledging the benefits in the ease of travel for in-person discussions within members of the meta-society known as the World Intelligence Network. How important was the tenth issue to get right? Once more, you solo edited. What is the workload in terms of hours and level of effort per issue, as the size and scale of the issue began to stabilize?

Graham Powell[1],[2]: Yes, Scott, this Edition took on a new ‘voice’, I think this a corollary of the meeting of minds at the 12th Asia-Pacific Conference on Giftedness, plus the fact that I was in Al Ain at the time, an Emirate that is part of the United Arab Emirates. In the heat of the desert, the mood was reflective. Usually I was walking to the Internet Cafe in temperatures above body temperature. I reflected on the beautiful flowers at my home in Sardinia – the quotation is my own. It was a struggle to get this edition finished, especially as many of the inclusions arrived late, so, yes, repeated treks to the internet cafe took some pluck as the hours ticked by and the deadline got closer and closer. There is a mood in this edition of discussion and, I think, a little remorse; there is poetry and an artistic intensity that is greater than in previous editions. I wanted everything to be right, yes, despite the challenges. The world was in the middle of an economic meltdown and the effects on people’s daily lives were coming through. There is always a kind of backwash to the wave of macroeconomic hardships, which is tough to bear. It

strikes homesteads across the world and this was being reflected on people's faces. I put in a great deal of effort for this edition too, having time to do that, but also because it was the beginning of an era whereby people had other things to concentrate on. Much of this edition came from friends, or via my own hand. I had just met Gwyneth Wesley Rolph (prior to going to the Emirates) and that was great. I am pleased that she has now realised her potential and is pursuing what, at that time, was a dream. Her research on intelligence and related neurophysiology reminds me of the work by Rex Jung, who I admire greatly.

Jacobsen: "Biofeedback" by [Gwyneth Wesley Rolph](#) covers the issue of biofeedback as a research topic. The article provides some grand claims about health benefits and the forms of equipment used for the biofeedback, e.g., EMG or electromyography, temperature or thermal feedback, galvanic skin response training, heart rate variability training, neurofeedback through the EEG or electroencephalogram, and others.[3] Does biofeedback still seem reasonable as a practice and valid as a tool for self-knowledge and awareness? You reviewed *Mastermind: How to Think Like Sherlock Holmes* by Anna Konnikova ([Dr. Maria Konnikova](#)) in "A book review." She writes about the fictional personhood of Holmes. His personality, abilities, and how this ties to modern psychological research with some reference to the work of Professors [Mahzarin Banaei](#) and [Anthony Greenwald](#) by you. The most important point, or takeaway for me, comes from the way in which Holmes focused on a goal to filter information, as a means to solve problems before him, as per "Peter Gollwitzer's 5 Goal-orientated Behaviour traits." Sections included mindfulness and motivation, interpretation of the world as the world, the DMM or default mode network, the importance of common sense found through deduction or, more properly, induction/abduction described as "systemised common sense," and knowledge of self. You gave an enthusiastic review of *Mastermind: How to Think Like Sherlock Holmes*. What was some feedback on the text since the publication of the review? How has Dr. Konnikova's career progressed?

Powell: Interesting that you ask about this, Scott, because I am involved in neurofeedback at the moment, a new adventure that has taken me back to Dubai. It is, indeed, just that: feedback. In my work, there's low electrical input, mainly just sensors. People undergoing the feedback monitor their responses alongside the technician and they are 'rewarded' via a notification system. This reward system is decided upon via consultation. I have undergone some of the light and sound sessions and it is effective. I have found that my sleep patterns have returned to a healthy rhythm, with theta waves being emitted more than previously. As such, I think the three main goals espoused by Gwyneth are being met: I self regulate, know more about how the brain is functioning, and I am taking the results into my everyday life. I have a hunch that the other forms of biofeedback can have similar effects, hence Gwyneth's three, generic goals.

As for Maria Konnikova Hamilton (her full name), her writing career has progressed and she has produced several books of note, her latest book resulting in her becoming a gambler in casinos. She is about to move on from that, but, unfortunately, due to a certain amount of fame, she has distanced herself from me these days, so I don't know in what direction she is about to go.

Jacobsen: "A Brief History of IQ Tests" by [Thomas J. Hally](#) talked about the history of low range and normal range testing, and high range testing, of general intelligence with a tip of the hat to [Paul Cozijmans](#), [Ron Hoeflin](#), [Robert Lato](#), [Laurent Dubois](#), [Mislav Predavec](#), [Jonathan Wai](#), [Kenneth Ferrell](#), [Jeff Leonard](#), [Jason Betts](#), and [Ivan Ivec](#). Of course, noting, the test scores do not define the person and the HRT test creators remained all men at the time. This may stay

the same into the present. However, as a caveat, as a singular trait pervading aspects of an individual's life, access to joining societies, access to contribute to and write in journals, and the like, the test scores, at minimum, define part of the person, if defined in an extended sense of "person" as in an extended relational self. What are the issues of high range tests from the most serious to the trivial? What are the benefits of high range tests over low range and normal range tests? How do the politics and personalities of the HRT world impact the dynamics of the societies, the development of tests, and so on? If someone donates money to a high IQ society and to the career of an individual within the HRT world, and if one exists as a member of a society in which a test developer uses individuals for the purpose of increasing the relevant sample size of the tests in development, do these amount to financial conflicts of interest and other forms of conflict of interest? How do these considerations impact the legitimacy of the creation of some tests and some societies in the 3-sigma and higher world of the high IQ?

Powell: Okay, let us break this down, then push people in a direction to learn more. A fundamental issue is said to be the lack of people to provide data, though the current world population is 7.8 billion, which statistically indicates the possibility of at least one person having an IQ of 201, SD16. One in 7.2 billion reach that score. It also equates to one in nearly a million scoring 176 SD 16, (1:982,001), so a quantitative sample of at least 7,385 is possible. This poses the following problem: from where can we find these people? I think a more serious consideration is: how many of these people wish to participate collectively? Having spoken face to face with one such person, the related anecdotes don't bode well for these people to interact. A further example is an article by Michael Ferguson, who calls them 'The Inappropriately Excluded'. In a previous round, I cited Hollingworth's research and the issues of the isolationism of a group which would now, utilizing Gaussian distribution IQ scores, be considered to have an IQ score of around IQ 159 SD 15, or above. Ferguson also refers to this. Generally, the HRTs may identify certain people, but my knowledge about the interactions which take place at the very high IQ level, does not make for pleasant reading. That's the 'trivial part'.

As for conflicts of interest, attempting to identify and further research and data collation is necessary. If there is a monetary gain in doing that, I provisionally say that it is fine. In the end, individuals have a choice about whether to participate, or not. At the IQ societal level, I don't think the funding of individuals occurs very much, at least not due to particular membership of a society. Rather, members of the very exclusive societies can make themselves available for exceptional research and development work – if they so desire. It's a vicious circle for them, really: the opportunities are there, if they want to run the gauntlet of what may seem banal. As stated before, in the end, many of the plethora of tests are not sufficiently tested to be both reliable and verifiable. In the end, I'm not sure how beneficial all this is to these people anyway. Other factors in life are more important than an IQ score.

Jacobsen: "Feedback on 'Atheism'...." by [Dr. Claus D. Volko](#) provided a short retort to the eighth issue article by Phil Elauria. His critique focusing on the non-need to move to multi-valued logic where classical binary logic suffices to resolve proposed problems in logic. Any thoughts on the retort by Dr. Volko? "The Writer's Dilemma" by Thomas J. Hally provides an implicitly amusing frolic on the nature of writers, literacy, mathematicians, and other intellectual types. In "Juggler of Day," a poem by Emily Dickinson, accompanied pictorially by [Dr. Greg A. Grove](#), we discover a new fact: Dr. Grove's synesthesia or cross-talk between senses. "Emily Dickinson Eats Out" by Dr. Grove was a charming little piece. You wrote "Meeting In-flight." Where was this a trip towards at the time – other than someone's lips? Or was this more of an

imaginary production? “Not Quite Carbon Copies” by Hally is a delightful, and humorous, observation-bound poem on sex and gender dynamics in general. What made this poem stand out to you? “The Lost Child” by [Therese Waneck](#) put forth a one-word poem, in a way, which brought to mind, “Cooked.” What words and images come to mind for you, in this poem? “Dying Dawns” by Waneck brings the sorrow known to and expressed by many elderly friends to me, in intimate conversations. What does this poem evoke for you? “Renewal” by Hally brings forth a strangely depressing but hopeful tale of reflection on the generation and the hope for the meta-physical and spiritual – “transformation” – in spite of the flaws, failures, and follies of the generation. I am ambivalent on an emotional judgment of this piece. What do you think, feel?

Powell: I tried to encourage feedback on the pieces in the magazine, so Claus-Dieter’s was a welcome inclusion within this edition. I recognized the logical sequence that Claus-Dieter proposes, though I had to liaise with him on it at that point in time. It was a steep learning curve for me, so rewarding too. One of the joys of editorship is learning along the way. A curious after-math was the fact that Phil Elauria took a course in Computer Programming and it is at the core of his career path now, though I’ve no idea if this intervention by Claus-Dieter made Phil consider entering that job sector. All I do know is that Phil is proving successful in his new job.

As for Doctor Grove and his synaesthesia, I knew about it and indeed took part in an experiment involving art. Greg loves music by Scriabin, whose atonal scale was influenced by synaesthesia. Greg also loves the poetry of Emily Dickinson, hence the artwork. Greg would make a fascinating person to interview.

The Meeting In-flight poem is a modern version of Meeting at Night by Robert Browning, though I must confess that it is also based on a real-life experience in Izmir, Turkey. I think Tom Hally and I share a poetic interest in these facets to life, though I am perhaps more of a romantic. That comes out in Renewal, too. Tom is more sardonic in his outlook.

Therese Waneck’s poems always entreat me. Like Emily Dickinson’s, they are bijou expressions, yet pierce to the core. I love Therese’s work.

Jacobsen: “Another Friend Dies From AIDS” by [Beaux Clemmons](#) portrays a moving depiction of loss, of death and coping, and moving on, once the shock disappears. Clemmons, as a Christian, comes to confront an apparent injustice with anger at purported love for his Creator. Doubt, anger, and a generally pissed off demeanour seeps through portions of the text, understandably. In a seriocomic stance, Clemmons pretends God is imaginary, not present, and remains unconvinced of the view here in the thought experiment too, which belies a certain agnosticism, implicitly. Clemmons ends on a re-invigoration of strength by putting the feelings to text. What stood out about this piece to you?

Powell: Beau (his actual name) is a devout Christian who I’ve known and, indeed, assisted sometimes for a few years, now. This piece arrived as I was walking through around 45 degrees centigrade to publish the magazine from the internet café in Al Ain. It was a heartfelt piece, one which clearly made Beau question many aspects to life, his sexuality, his beliefs, the seemingly unfair judgement that is bestowed upon us at times. I had to go back through the scorching heat to add his article. Beau expressed that he had to let the emotions go and was keen that I help him by publishing the piece. I think it was a cathartic experience for him, which these occasions often require, whatever your belief.

Jacobsen: “As I Recall” by Hally opens with the psychological knowledge of the most prominent memories tending to be emotional ones. Although, Professor Elizabeth Loftus’s, from the University of California, Irvine, memory research may buffer direct statements about this, especially in regards to Rich False Memories, for example. Hally’s focus is “arousal” and “valence” and “mood” as integral to strong, detailed, and lasting memories. A wonderful, concise, and effective summary of memory research to this point, at an intermediate level. Does educational material, as opposed to that which requires some interpreting, become more easily accepted into the journal? You wrote “A festive poem” and “The Challenge,” which provided some mental food for thought. “WIN Meetings” provide some further context of the relationships between executive members of WIN with visits to Dubai in April and June of 2013 with pictures of [Dr. Thabet](#), Dr. Katsioulis, and [Dr. Karyn Huntting Peters](#). How were the subsequent meetings in person with Drs. Thabet, Katsioulis, and Peters? What have been fruitful dialogues since that time?

Powell: I think people like to learn, yes. I also did a little research and high IQ people are not interested in doing puzzles within magazines. I didn’t realize that at the time, but it seems to be a prevailing viewpoint.

On a different tack, I was pleased to make the interactions of WIN members evident visually, which had been done in an earlier WIN magazine, G2G Manifest. There was quite a lot of interaction while I was in the Middle East, so it was a great opportunity, in that respect. The three WIN members that you cite are at the epicentre of my high IQ experience, even to this day. We continue to change the world, I am sure, in a positive manner.

Jacobsen: Dr. Volko wrote “Gödel and the Limits of Computability.” In it, he describes the ways in which the two incompleteness theorems – 1) incomplete and consistent, or complete and inconsistent and 2) consistent systems cannot be proven consistent within their own formalities – describe the limits of computability. Any further thoughts on the incompleteness theorems for you? Any known additional theorems adjunct to these two theorems? What do these theorems appear to mean for computability and human computation? What stands out about Dr. Volko’s material over the years? “Epigrahams,” clever as well as entertaining as a word, connects to “The Editor’s Anagdoku.” What inspired the tying of these together? Also, what is the image behind the text, the background picture?

Powell: I think you would do best to ask Claus-Dieter about the theorems and the lasting nature of his work. The magazine is largely a snapshot of intellectual considerations at certain moments in time. As I said before, my real-life interactions with the people you mentioned previously are more significant to me now and take up a great deal of my time. The results of that will become clear, I am sure. Please watch the media.

Regarding the Epigrahams, I have kept a journal since April 1983. The Epigrahams were a collection of epigrams from those journals. As I hinted near the beginning of this interview, in the desert, reflections on matters often bring quite original thoughts, with neologisms, if you will. I like anagrams and I also enjoy writing the occasional Sudoku, so some of the anagrams and a Sudoku combined to produce the Anagdoku. The picture behind the text (the watermark) I don’t recall now, though I am sure it is an engraving which is redolent of the work of William Blake, so it is a hark back to the cover of Edition VI, which was very much styled on Blake’s Songs of Innocence.

Jacobsen: “X-Test Solutions Finally Revealed!” by Marco Ripà pulled a first with the exposing

and exposition on the solutions to an IQ test developed by the test creator himself. Not too much commentary here in the question other than the unique laying out the solutions to problems on an IQ test, as if Penn & Teller. Any thoughts on the prospect of benefiting from the practice of HRT with provision of the solutions for an educational purpose? You did accept and publish the article after all. Then there were some individual images of famous mostly dead smart people for consideration as parts in a puzzle inside the issue as a whole. Alan Wing-Lun published “About ‘Codin’ Code Al Coda”” in response to the ‘composing’ (I was a bit loose in the language before, sorry, and so partially wrong, in a prior interview part) of the puzzle and the literal zero correct responses sent in about the puzzle, in spite of a competition placed for it. He ends, humorously, on a quote by Oscar Wilde stating, “I refuse to have a battle of wits with an unarmed man.” What comes to mind when a puzzle remains so difficult for the international high IQ community that no correct solutions come into the creator of the puzzle until after a competition and not during?

Powell: I remember that a couple of the items in Marco’s test had been compromised, by unscrupulous people either asking for the answers, or by giving the items as puzzles to solve, thereby gaining insight via other people offering solutions, or by actually giving the solutions. Marco was getting frustrated about this, as one can understand, and he decided that he would submit all the answers and put his X Test into IQ-testing history. We also moved on, with another type of test. It is computer generated and changes each time a person decides to take the test. It was a bold move by Marco and Gaetano Morelli, with a small contribution by me towards the end of the project – what was really a consideration of the best practical way to administer the test, though I did check the workings of it too.

Jacobsen: You composed “Music: ‘Theme from Love, Injury, Fear, Embarrassment’.” Then comes a rapid succession of solutions to puzzles throughout the issue. If you had to guess, how many readers look to the solutions before solving the puzzle? How many get them right on the easier puzzles and on the harder puzzles (excluding the one with zero solutions)?

Powell: As I mentioned before, generally, it seems that high IQ people are not interested in puzzle solving when reading online magazines. Occasionally, people compliment me on the ingenious nature of the puzzles, but I sense that less than 1% of readers do them. The lack of solutions submitted for Alan’s conundrum I feel validates my point. As a point of further interest, the music you cite was composed in 1988 for my play Love Injury Fear Embarrassment, which was performed at the Betchworth Festival, Surrey, England, that autumn.

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

Powell: It was a pleasure, Scott.

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Appendix I: Footnotes

- [1] Co-Editor, "Phenomenon" (World Intelligence Network).
- [2] Individual Publication Date: September 22, 2020: <http://www.in-sightjournal.com/powell-9>; Full Issue Publication Date: January 1, 2021: <https://in-sightjournal.com/insight-issues/>.
- [3] "Feedback," in full, states:

Biofeedback can be used for a variety of purposes, including, but not limited to, the alleviation

or reduction of anxiety and stress, muscle tension, high blood pressure, asthma and other breathing difficulties, irritable bowel syndrome and other disorders of the digestive system, temporomandibular joint disorder, back problems, chronic pain, headaches and migraine, insomnia, major depressive disorder, heart disease, diabetes, chronic fatigue syndrome and fibromyalgia.

It can be used by medical doctors, chiropractors, mental health practitioners, dentists and other healthcare providers in conjunction with existing standard health treatment plans, or by specialist biofeedback providers to assist clients with various conditions.

Rolph, G.W. (2013, August 5). Biofeedback. Retrieved from [www.iqsociety.org/issues/WIN ONE 10.pdf](http://www.iqsociety.org/issues/WIN_ONE_10.pdf).

Conversation with Richard May (“May-Tzu”/“MayTzu”/“Mayzi”) on Zen Koans, Stupidity, Ideologies, Taoism, G.I. Gurdjieff, Marxism, and May’s Razor for Obfuscation: Co-Editor, “Noesis: The Journal of the Mega Society” (3)

2020-10-01

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: a favourite Zen koan; other ethical system formulations; different formulations of the Golden Rule; the ‘religion’ of the Dalai Lama; crossing the other side of the river in Buddhism; “Thought without measurement”; “In Praise of Stupidity”: wisdom and compassion; preventing intelligence levels reaching averages too high; “Know Thy -”; “Ideologies”; “ideologies” in general labelled “a secular theology of lies”; “Real plolitik among the Laputan Taoists”; “Utopia”; “Understanding”; men don’t understand their wives; “Prolegomena To Any Future Obfuscation”; the “reality of existence and the existence of reality” have no “single relationship”; reality and polyamory; metaphysicians; and stage magicians.

Scott Douglas Jacobsen: Side question before starting today, what is a favourite Zen koan for you, or two?

Richard May[1],[2]*: My favorite Zen koan is: “What is a favourite Zen koan for you, or two?” Another favorite Zen koan of mine is: “Why is reality so ahead of its time in its polyamorousness?” — In general I think one koan is as good, i. e., ‘useful’, as another. I don’t think I have favorites.

“What is the taste of Braille shadows?” is a koan of my own invention.

Jacobsen: We talked a bit about ethical systems in the second session. What other ethical system formulations make sense to you?

May: The negative formulation of the “golden rule.”

Jacobsen: There are different formulations of the Golden Rule. There can be trotting out of the Golden Rule as if only a Western concept, or only a Christian idea or Jesus Christ's idea. These are Western and Christian conceits inasmuch as we know and can comment on them within the backyard with the noisy, barking dog of the world. The Golden Rule has been stated as positive, as negative, as neutral. What other formulations, specifically, of the Golden Rule make sense to you?

May: The negative formulation of the golden rule, which is the same in Judaism (attributed to Hillel the Elder) and Confucianism. (The positive formulation which is close, but not as logically excellent, is attributed to Jesus. "Do unto others ...")

I.e., "Do **not** do to others what you would not want them to do to you."

This is what Hillel supposedly said to a gentile in the ancient world when asked to explain Judaism to him while standing on one leg!

From Wikipedia:

He is popularly known as the author of two sayings: (1) "If I am not for myself, who will be for me? And being for myself, what am 'I'? And if not now, when?"^[4] and (2) the expression of the ethic of reciprocity, or "Golden Rule": "That which is hateful to you, do not do to your fellow. That is the whole Torah; the rest is the explanation; go and learn."

Jacobsen: What is the 'religion' of the Dalai Lama regarding ethics, and science for that matter?

May: The Dalai Lama says that his religion is **kindness**, i.e., compassion for all sentient beings. He also said that if any tenet of Buddhism is inconsistent with modern science, then Buddhism must change. Once when asked at a lecture what happens to our consciousness after death the Dalai Lama stood in silence for three or four minutes.

Jacobsen: What is crossing the other side of the river in Buddhism, and then discarding the proverbial raft?

May: After you cross to the other side of the river, i.e., attain enlightenment or liberation from the illusion of personal identity, you should discard the raft, i.e., Buddhism. Atheist and neuroscientist Sam Harris seems to have an understanding of Buddhism and the human situation. Buddhism also maintains that everything is transient and, hence, one day there will be no Buddhism.

Jacobsen: In "Thought without measurement," you echo Wittgenstein about the relation of comedy and great philosophical works. Why?

May: No, I have not echoed Wittgenstein but reversed him!

Wittgenstein wrote: "A serious and good philosophical work could be written consisting entirely of jokes."

Whereas I wrote:

Thought without measurement

A hilarious comedy could be written consisting entirely of serious and good philosophical works.

Here I meant that philosophy ends where measurement begins. The domain of philosophy is diminishing historically as scientific knowledges increases

Jacobsen: "In Praise of Stupidity" speaks to the "primitive species" *homo sapiens*. The species

that works in the destruction of one another in tribal warfare and of the environment sustaining its livelihood, not too bright in other words. You speak to the possible evolutionary function of relative stupidity. In that, a highly intelligent species, relative to the present, would probably self-annihilate, where lower mean intelligence of the species leads to a higher probability of surviving in the Darwinian world of nature. You point to an evolution of human intelligence beyond human compassion and wisdom. What seem like the drivers for an increase in intelligence beyond human compassion and wisdom?

May: Natural selection during inter-species competition found little utility in what we call, “compassion and wisdom.” A predator should not feel compassion towards his prey. But the development of weapons of mass destruction by any species on any planet, e.g., *Homo sapiens* on Earth, would be a game changer. Planets are bio-cultural Petrie dishes in the universe. To get from a Type-0 civilization to a Type-1 civilization or beyond will require much less intra-species self-cannibalism. Only some unknown percentage of ‘advanced’ civilizations would graduate from a Type-0 civilization to a Type-1 civilization. Some don’t make it out of their Petrie dishes.

Jacobsen: How are you defining wisdom and compassion here, as counter-forces to raw intelligence?

May: I’m not sure how to define “wisdom.” Apparently wisdom is traditionally identified by a consensus of individuals who are not considered wise by themselves or others.

Jacobsen: What is preventing intelligence levels reaching averages too high and leading to a greater potential to use the proportionate lack of wisdom and void of compassion to destroy the species, as we head into a self-scorched Earth scenario?

May: Social services and medicine in the modern Western world have produced a dysgenic breeding pattern. I do not imply that I think we ought to abandon social services and modern medicine. But only that social engineering and medicine can and often do have unintended consequences. The ‘absolute IQ’ is probably lower today than it was in ancient Greece, for example. Aldous Huxley mentions that in **Brave New World Revisited**.

But what is the purpose of intelligence and human intelligence in particular? Just to enable the organism to survive, eat, live long enough to produce offspring, who survive, eat, live long enough to have offspring, who survive, eat, live long enough to have offspring, who — — — . After reproduction and some nurturance of one’s offspring, just drop dead. This is Nature’s program for us.

The purpose of human intelligence is not to develop a unified field theory, a Theory of Everything or cosmological theories. Such theories are not necessary for “survive-eat-reproduce-die DNA-replication machines” developed by natural selection.

Cosmology may be beyond the pay grade of *Homo sapiens* as presently evolved. Just as various threshold levels of IQ, i.e., an approximate range of scores, are associated with different human occupations and professions and every known species has obvious limits of cognitive ability, why would *Homo sapiens* as presently evolved be an exception to this? Pure anthropocentrism — man is considered by himself to be the center of the universe and the crest jewel of the cosmos, and without inherent cognitive limits as a species.

Many individuals with high IQs today apparently believe that they can do cosmology and theoretical physics without any graduate degrees in physics, as Newton and others did hundreds of years ago; maybe, but maybe not. In my view even credentialed cosmologists and theoretical

physicists may not really be doing cosmology today. E.g., String theory, M-theory and Hugh Everett's Many Worlds hypothesis may only be beautiful mathematical-metaphysics, if none are experimentally disconfirmable. If a theory cannot be disconfirmed experimentally, how can it be considered physical science?

Why do very high levels of theoretical intelligence even exist? Why has this level of intelligence evolved? Albert Einstein didn't have more progeny than Genghis Khan or Attila-the-Hun. He was vastly less 'successful' from an biological evolutionary perspective.

Unless you think we are "images of (some sort of) 'God'," images of something at a higher level, maybe holographic images of the cosmos or that the Hermetic principal "As above, so below" applies somehow in 'our' universe, then why is there intelligence beyond the eat-replicate-die level?

Until or unless Homo sapiens takes control of its own evolution at a biological-level and an AI-level, by gene-editing/genetic engineering and brain implants *a la* Yuval Noah Harari, we are basically Chimps with WMDs; we are Koko the gorilla at the Princeton Institute for Advanced Studies.

Jacobsen: In "Know Thy -," you state, "I don't know anything until I see myself announcing it on television." How long have you been playing the part of Socrates?

May: You apparently assume that Socrates was not playing the part of May-Tzu by reverse causality from his future event-horizon, *a la* M.I.T.'s Seth Lloyd.

Actually "Know thy -" was intended as humor. It was inspired by a certain well-known political leader who, when asked when he had learned of this or that event, claimed that he only learned of it by watching television. So I took it a bit further by writing that "I don't know anything until I see myself announcing it on television."

Jacobsen: "Ideologies" speaks to a few points. One on preferable values compared to those that aren't. What makes "freedom, peace and prosperity" preferable to "their absence or negation"?

May: Our paleo-mammalian brain and cerebral cortex seem to have innate preferences. Other species of animals also appear to seek 'prosperity' and freedom as innate positive reinforcers as well.

Jacobsen: Why are "ideologies" in general labelled "a secular theology of lies"? What would make an ideology not a "convenient lie" and more truth than merely "a bit of truth"?

May: Ideologies are secular in that they are not usually theocentric or claimed to be direct revelations from the God of the Bible — quite. Ideologies have in common with theologies that they are not empirically based. You can postdictively interpret history through an ideological lens but you cannot do controlled experiments to test and potentially falsify ideologically-based predictions.

"What would make an ideology not a "convenient lie" and more truth than merely "a bit of truth"?"

If an ideology were philosophy or science, rather than an tendentious admixture of disinformation and truth, a reality-map intended to influence or control our behavior, then it would be more objective and useful to its adherents.

Jacobsen: "Real plolitik [sic] among the Laputan Taoists," you exhibit the Taoist philosophy,

and the paradoxical way of thinking about the different parts of the world, almost like an inverted thinking into redundancy to make a not-so obvious point seem obvious, as a form of education. What is Taoist reasoning or logic, inasmuch as it exists (or not)? What is, perhaps, a better title for it?

May: The following principles and theorems taken from <https://phivakushi.wordpress.com/2012/03/09/seven-principles-of-the-order-of-the-universe-and-twelve-theorems-of-the-unifying-principle/> summarize Taoist principles:

SEVEN PRINCIPLES OF THE ORDER OF THE UNIVERSE

1. All things are differentiations of One Infinity
2. Everything Changes; nothing is stationary
3. All antagonisms are complementary
4. All phenomena are unique; there is nothing identical
5. All phenomena have a front and back
6. The greater the front, the greater the back
7. All phenomena have a beginning and an end

TWELVE THEOREMS OF THE UNIFYING PRINCIPLE

1. One infinity manifests itself into the two universal tendencies of Yin and Yang; complementary and antagonistic poles of endless change.
2. Yin and Yang are arising continuously out of the ceaseless eternal movement of One Infinite Universe.
3. Yin appears as centrifugality, Yang appears as centripetality. The activities of Yin and Yang together create energy and all phenomena.
4. Yin attracts Yang. Yang attracts Yin.
5. Yin repels Yin. Yang repels Yang.
6. Yin and Yang combine in an infinite variety of proportion, creating an infinite variety of phenomena. The strength of attraction or repulsion always represents the degree of difference or similarity.
7. All phenomena are relative and ephemeral, constantly changing their direction towards more Yin or more Yang.
8. Nothing is solely Yin or absolutely Yang. Everything is created by both tendencies together.
9. There is no neutrality; either Yin or Yang is always dominating.
10. Great Yin attracts small Yin. Great Yang attracts small yang.
11. Yin, at the extreme point, changes into Yang. Yang, at the extreme point, changes into Yin.
12. Yang always focuses towards the center. Yin always diffuses toward the periphery.

“Realpolitik Among the Laputan Taoists,” is a better tittle for it. The irony between the meaning of realpolitik and the description of the Laputa Taoists ought to be clear.

Jacobsen: For “Utopia,” is this a recipe for the ‘leadership’ of the current administration of the United States with a particular disability of ill-calibrated ego and grand greed?

May: No, it is a play on the Marxist dictum: “From each according to his ability, to each according to his need.” —> From each according to his disability, to each according to his greed. — Think Venezuela!

Jacobsen: “Understanding” perfectly exemplifies a big issue of the major religions of the world. Any further ‘issues’?

May: “Understanding” applies to the revealed Abrahamic religions, each of which claims to have the final, complete and perfectly understood ‘revelation’ of the One-and-Only-One True God. The only exception to this is the Baha’i religion, in which revelation is considered to be an ongoing process.

Jacobsen: Also, why don’t men understand their wives so much, even not at all?

May: I think a person cannot understand another person beyond his own level of self-understanding. G.I. Gurdjieff wrote that understanding was the arithmetic mean of knowledge and being. Being was defined as the average level of attention of the individual, not his level of attention at any given moment, and his genetic hardwiring.

Jacobsen: “Prolegomena To Any Future Obfuscation” poses this question to no one, “What is the relationship between the reality of existence and the existence of reality? Your answer: Plural, “...in N-valued logic there may be gradations or degrees of existence and/or non-existence, a quantized set of values approaching a continuum as its limit. Ideally in this case the continuum mapped upon various topological structures in N-dimensional hyperspace, in order to maximize the degree of lucidity of the obfuscation.” This then leads to a statement on parsimony or (William of) Ockham’s Razor: “...entities should not be multiplied unnecessarily.” You posit “May’s Razor,” or, “Words should not be simplified unnecessarily.” How does May’s Razor apply, in particular, to metaphysics?

May: This writing was satire, inspired by the incomprehensibly obscure writings of an individual on one of the high-IQ lists. “Words should not be simplified unnecessarily,” because someone may grasp what you are talking about and be able to refute it.

Jacobsen: Why is reality simply a ‘plural relationship,’ or where the “reality of existence and the existence of reality” have no “single relationship” and, in fact, have “multiple relationships”?

May: This was all meant as satirical humor.

Jacobsen: Why is reality so ahead of its time in its polyamorousness? [Ed. Play on the phrase “multiple relationships” regarding the “reality of existence and the existence of reality.”]

May: Is this a koan?

I don’t quite understand how “reality could be ... ahead of it’s time,” even a smidgen, let alone “so ahead.” What this could possibly have to do with amorousness, poly- or otherwise, must be one of the deep mysteries.

Jacobsen: Why are metaphysicians prone to super-overcomplicated-complexifications of ideational-concepts about extra-meta-super-reality?

May: “Philosophy is a battle against the bewitchment of our intelligence by means of language.”
— Ludwig Wittgenstein

Jacobsen: Are stage magicians like Penn & Teller, and James Randi, better than metaphysicians because they explain the trick and in straightforward terms (with an entertaining presentation)?

May: “better”? — “because”? — “entertaining”?

A magician could make this question disappear, but would the essence of the question still remain?

Appendix I: Footnotes

[1] Member, Mega Society; Co-Editor, *Noesis: The Journal of the Mega Society*.

[2] Individual Publication Date: October 1, 2020: <http://www.in-sightjournal.com/may-3>; 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 Anas El Hussein on Private Forums, Email Newsletters, Journals, Common Elements, Apps, Megalomaniacs, Thoth, and Balanced Intelligence: Member, Glia Society (3)

2020-10-01

Anas El-Husseini is a Member of the Glia Society. He discusses: private forums; the email newsletters; the journals for the high-IQ societies; some common elements; private forums, email newsletters, and journals; apps for communication; long-term online platforms; “Die silently”; some intents of society founders and administrators; a reasonable and coherent society; the alternative tests; historical cases of high-IQ societies becoming particularly acrimonious and destructive; the Glia society; the reason for taking the test in the first place; some first impressions of the tests; the general impression of the content of Thoth; the general contents and reasons for submitting to Thoth; some of the sources of humour found in megalomaniacs; the source of the emotional, verbal, and logical deficits in megalomaniacs; the loss of interest in I.Q. tests; balanced intelligence; and efforts to bring everything under the same roof.

Scott Douglas Jacobsen: How do the private forums work in the high-IQ communities?

Anas El Hussein[1],[2]*: They are more or less like public forums, but with different types of topics sometimes, and with less traffic (due to the usually low membership). The communications there are rather high in quality, not only in the content’s side, but also in the presentation and the verbal ability.

Jacobsen: What tends to be the content of the email newsletters?

El Hussein: They vary from I.Q.-related tests/contests/articles to more common topics like personal choices of music. They contain sometimes articles or stories written by society members and published in I.Q. journals or elsewhere. Philosophical discussions occasionally take place there. They are also generally open to all kinds of intellectual communications, whether trivial or major.

Jacobsen: How common are the journals for the high-IQ societies?

El Hussein: They seem like a tradition for high I.Q. societies. If you find such a society without a dedicated journal, or with a journal that does not publish new issues any more, you will be right to assume that that society has become defunct.

Jacobsen: What tend to be some common elements of them?

El Hussein: Basically, there are articles authored by society members looking for a place that allows them to be published verbatim. However, some journals like Thoth accept copy from non-members too, so you get to see some bizarre content (since I.Q. societies tend to attract megalomaniacs and other types of people). Other people like to write about their personal achievements, memories and life experiences and publish it there.

Jacobsen: What could make the private forums, email newsletters, and journals more engaging?

El Hussein: Modernization and rules. First, people have been preferring live chat and social apps over email lately, since the latter usually requires more formality in communications. Second, it is my opinion that the stricter the rules of the forum, the less people become inclined to participate. However, rules are very essential in such forums, since they are there to regulate and

not to restrict freedoms. One should set a balance between forum rules and the allowed behavior in order to avoid compromising the principles of the society and the freedom of its members.

Jacobsen: Could the creation of apps for communication bridge the generations of individual members who exist within the high-IQ societies?

El Husseini: I think so, as I explained in an earlier answer.

Jacobsen: Not only member cognitive rarity cutoff for entry, there seems to be the facet of longevity and a long-term growth trajectory of a society for communication. Mensa International started a long time ago and continue to grow past 130,000+ members. It's a feat. In fact, with online availability and access, could long-term online platforms provide a basis for sufficient membership, trust, and will to move into "physical events" and "meetings"?

El Husseini: No doubt that online presence has increased the outreach of high I.Q. societies, but those seem to have reach their limits in terms of increasing members nowadays. Talking about the higher range of I.Q. societies, they tend to either decrease in new membership because they became dormant, or they increase at an almost fixed rate every year for the last decade.

Jacobsen: I like the phrase, "Die silently." It seems true. Based on some preliminary analyses of the landscape of the high-IQ, we can note the trend there. Many listings of societies lead to dead links, i.e., likely defunct societies. Any suggestions to memberships on prodding the administrators to maintain focus and energy on the society, so as not to "die silently"?

El Husseini: In brief, the administrator must be fully involved, dedicate a good amount of his own time for this role, and manages to keep the other members engaged and interested in activities and discussions.

Jacobsen: What are some intents of society founders and administrators that can lead them inevitably into oblivion without a change of course?

El Husseini: I do not think there are any intents within society admins that lead to that result. It is usually inaction and passiveness that are the main culprits.

Jacobsen: What cutoff seems most conducive to a reasonable and coherent society without restricting the growth and access of the society?

El Husseini: A good compromise between freedom and regulations seems like a good basic conduct, although not trivial to achieve.

Jacobsen: Why do so many societies focus on the aspects of the alternative tests as opposed to mainstream intelligence tests?

El Husseini: Mainstream intelligence tests have their weak points. They are so common that their patterns are found in almost every online I.Q. test, so people can learn or get trained to memorize those patterns and achieve an I.Q. score higher than their real I.Q. Furthermore, many of those tests have a low cut-offs, i.e. they cannot measure I.Q. higher than 140 or 150 on a standard deviation of 15.

Jacobsen: Any historical cases of high-IQ societies becoming particularly acrimonious and destructive based on personality conflicts?

El Husseini: None that I know of.

Jacobsen: Why decide to join the Glia society in December of 2012?

El Hussein: I was looking into joining Mensa first, but it had no branches in my country and it required supervised I.Q. tests. I found the alternative in online I.Q. societies, many of which admit members based on the scores of recognized unsupervised I.Q. tests.

Jacobsen: With “an I.Q. score of 149 (S.D. 15) on the ‘Psychometrically Activated Grids Acerbate Neuroticism’ test,” what was the reason for taking the test in the first place?

El Hussein: Part of the reason was to solve the extraordinary puzzles in there. The other part was to get admitted to Glia Society.

Jacobsen: What were some first impressions of the tests?

El Hussein: I have tried some of Paul Cooijmans tests before. My opinion is that they were always top-quality. Their questions are unique, very challenging, and give a great satisfaction when one manages to solve them.

Jacobsen: What is the general impression of the content of Thoth to you?

El Hussein: I almost always find something of interest in Thoth, sometimes even an image or just a line. Although, most members seldom send content to be published there nowadays, there are other members who still keep at publishing steadily.

Jacobsen: What were the general contents and reasons for submitting to Thoth several years ago twice?

El Hussein: I had joined the society recently then, so I wanted to see the impact of my writings in the journal. One of the contents I published was a call for engaging society members in some group action. It didn’t get any response or feedback, so I let it go.

Jacobsen: What are some of the sources of humour found in megalomaniacs?

El Hussein: They threaten you sometimes with things they obviously cannot do, or things they can do but it will only hurt them back. They tend to be illogical and contradictory too. They cannot think that they can be wrong in any way. All of that make them say things or in act in ways that render them as objects of humor to me.

Jacobsen: What seems like the source of the emotional, verbal, and logical deficits in megalomaniacs?

El Hussein: It is mainly their failure at assessing their own abilities, and overestimating them, that make them think that they are perfect at their current level and that they don’t need to learn more nor to add any more skills to their arsenal.

Jacobsen: You stated, “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.” [Emphasis added.] Why the loss of interest in I.Q. tests?

El Hussein: Excellent I.Q. tests are rare. There exist few that show up now and then, which I usually participate in. Otherwise, I try to find interesting and new challenges elsewhere.

Jacobsen: Balanced intelligence seems probably most important for a satisfying life of the highly intelligent person. Community or a social circle is one facet of balance. How do you get the sense of balance out of the Glia Society? Does this seem similar for most others in the communities inasmuch as these exist?

El Hussein: A balance exists between opposites. Highly intelligent people are not necessarily

anti-social, but many of them may not find a lot of people that they can befriend. I.Q. societies exist to bring such people closer to each other. The funny thing is that in such societies, there exists a diversity in philosophies and views which may oppose each other, requiring therefore a new kind of balance between them.

Jacobsen: Some efforts exist to bring everything under the same roof, as networked or associative efforts to unify the entire front of the high-IQ. In some ways, this makes sense. In another sense, a diverse ecosystem of independently evolving communities can make a more interesting and variegated tapestry of the highly intelligent. In fact, this may make more sense, as these individuals seem more prone to independence of thought and small collectives may be the trade-off between individualism implied by independence of thought, in general, and collectivistic impulses with an instinct to socialize. What do you think about these efforts?

El Hussein: I have seen a couple of those attempts, none of which seems to achieve its goal, most likely due to the owner(s) of such groups or the participating societies. I personally think that intelligent people who just want to socialize do not need a private group to do so. One may find a good companion or partner with people who have very different levels of intelligence. Some other people get attracted to their opposites. For those reasons, I do not see that collective communities were a success.

Appendix I: Footnotes

[1] Member, Glia Society.

[2] Individual Publication Date: October 1, 2020: <http://www.in-sightjournal.com/husseini-3>;
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.

Ask Two Geniuses with Dr. Christian Sorensen and Kirk Kirkpatrick on Science's Earliest Manifestations, the Modern Sciences, Human Nature, and a Unifying Framework: Independent Metaphysician & Philosopher; Businessman (1)

2020-10-01

Rick Rosner and I conduct a conversational series entitled *Ask A Genius* on a variety of subjects through In-Sight Publishing on the personal and professional website for Rick. This series with Christian and Kirk build on this idea. **Kirk Kirkpatrick** earned a score at 185, on the Stanford-Binet. He is an expert in Business. **Dr. Christian Sorensen** earned a score at 185+, i.e., at least 186, on the WAIS-R. He is an expert in Metaphysics and Philosophy. Both scores on a standard deviation of 15. A sigma of ~ 5.67 for Kirk – 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 Dr. Christian Sorensen, Kirk Kirkpatrick, and myself. They discuss: its earliest procedural manifestations; the modern sciences; a unifying framework for knowledge; a lack of a unifying framework about human nature; and the sciences converging and providing some deep insights.

Scott Douglas Jacobsen: The sciences seem like the name of the game of the 20th century and potentially the 21st century with the 21st century probably more as an era of engineering and technological application than discovery, necessarily, because most of the unifying principles and theoretical foundations for fields have been discovered. The eras of broad strokes have been done in most of the major fields of inquiry, except ToEs, GUTs, and psychology, maybe some others. To start off, when you think of more ancient notions of “science,” as such, what were its earliest procedural manifestations?

Dr. Christian Sorensen[1]: I think that believing that this is an era that is more of technological application than of theoretical discoveries, is an irrational and illusory belief, because as such, has frequently been expressed since science decided to turn into a science, which in my opinion has to do metaphorically speaking, with what occurs with the digestive phenomenon of post-prandial depression, where it is erroneously believed, that because it's felt the sensation of complete satiety with a hint of dysthymic humour, that then the sensation of hunger will never be felt again, in other words in some fictitious way, it is thought with regret, due to a vagal compression of the heart with a full stomach, that the appetite might have disappeared forever. In this sense, I think that in science, theory and technique, are inseparable momentum of a same cycle, due to the fact, that there exist what I will name a contingent positive feedback, therefore as themselves, necessarily they cannot act deferred, which means that the application of the current technique, at a certain moment, immediately remits to a model or theoretical system, which is updated, and at the same time forces an updating of the first technique that is applied again but modified. From my point of view, in strict semantic rigor, the earliest technical procedural applications of science, coincided with Descartes's *Discourse of the Method* and with the development of the science-

tific or empirical experimental method, that gave rise to physics, biology and chemistry as classical basic sciences.

Kirk Kirkpatrick[2],[3]*: Science is a system of organized knowledge derived from observation, deduction, experimentation, and induction which is used to make predictions about the laws and structure of reality. Science predates writing systems which means the earliest procedural manifestations are not available to the modern man. We can deduce what the earliest types of science were. They were most certainly agricultural techniques that were passed along orally.

“The eras of broad strokes have been done in most of the major fields of inquiry, except ToEs, GUTs, and psychology, maybe some others” is not accurate. We have not come close to a systematic understanding of reality. In fact, we are scratching the surface. When we can explain the two-slit experiment or quantum entanglement, perhaps we will be close but I doubt it. “The universe is not only queerer than we suppose, but queerer than we can suppose.” J.B.S. Haldane. The more we know, the more we learn we do not know.

One of the problems with the quoted statement is that it presupposes that everything “CAN BE” known. I would maintain it is not at all clear that the sum total of the Universe can be known. Einstein certainly believed that it could and this belief was perhaps his biggest stumbling block.

“The advancement of the arts, from year to year, taxes our credulity and seems to presage the arrival of that period when human improvement must end.” Patent Office Commissioner, Henry Ellsworth in a report to Congress in 1843.

Jacobsen: How does this differ from the modern sciences inasmuch as changes happened to the epistemologies and practical applications of the sciences, including fine points of crucial detail such as peer review?

Sorensen: It differs, that in their origins, it was inconceivable that something different from the natural sciences would be considered as science, therefore the technical applications derived contextually from these, and especially the epistemology deduced from them, had a systemic consistency which allowed their progress, both from a theoretical and technological point of view. Nevertheless, as modernity progressed, the path went through post-modernity, and entered into an era that I will denominate post-paradigmatic era, which as such among other things has just begun, and has demonstrated as a matter of fact, that science by itself, has evolved paradoxically and dissociatively, since on the one hand, it is possible to verify a coherent and forceful theoretical and technical development, in relation to the classical sciences, which to a certain extent, reached a limit that forces a questioning and redefinition of their object as observable phenomena of study, and consequently to a rethinking of the scientific method in itself, and on the other hand, what is verified is a scientific setback, when it's examined over time, what has happened with the development of pseudosciences, and with their pretension of being or of becoming science, which although regarding that status they demonstrate the contrary, they continue to consider themselves as science and to seek scientific reputability. I think that the last, is what has occurred fundamentally with the so-called social sciences, which as other pseudoscientific disciplines, they have productively developed numerous theoretical models, that lack a methodological correlation, able to support them with their apparent ground-breaking discoveries and with their truly useless contributions. The lasting, has resulted in technical applications, that operate practically almost exclusively by trial and error, and that have derived nominalistically speaking, in hollow epistemologies, which when analyzed as a whole, I consider that determine scientific

failures. If the aforementioned is visualized in perspective, and a conclusion by synthesis is extracted from it, then I think, that it may be possible to propose, that science, in terms of what would be a truly qualitative leap, what it currently needs, is a scientific revolution, not from the point of view of the search for new paradigms, but instead through the exploration of other dimensions of consciousness, which in a functional sense, means to enrich the digital thought, though they might be intellectually intuitive, through what I will name the analogical perceptions.

Kirkpatrick: The organization and systematization of the sciences have advanced precipitously. The methods not so much so. Aristotle delineated the lines of reasoning and most of the advancement since then have been footnotes. The biggest changes from ancient science are that there should be no more references to the supernatural in the study of science. No one sees an effect and yells, “The Hand of GOD!” For the earliest users of science, magic and science were the same things. Even today, sufficiently advanced science seems like magic to the person who does not understand it.

Jacobsen: To a field without a unifying framework for knowledge, psychology is and is not a science by all appearances. Yet, it’s one of the big ways to study human nature, outside of, maybe, incisive literature or something like this. What is human nature as defined by you?

Sorensen: I think that if what is intended to be studied is human nature, but in a more encompassing and comprehensive sense, rather than in a reductive manner, then it is more appropriate to do so from what would be for me a sort of philosophical anthropology, than from what would be a psychological field, since I will define human nature, as a material body endowed with a rational substance, where its intelligents acts as mind and soul simultaneously, while its eternality, leads it to transcend to what I will denominate as a spirit in being.

Kirkpatrick: The question might be better formulated from “To a field without a unifying framework for knowledge, psychology is and is not a science by all appearances,” should be, “To a field without an UNDERSTOOD unifying framework for knowledge, psychology is and is not a science by all appearances.” Human nature has many meanings. Plato thought that humans were rational animals, and he felt our nature was defined by our souls and the ability to reason rather than physical effects from our bodies. Aristotle disagreed and thought that both body and soul contributed to our human nature. Trying to differentiate our nature from some type of science is a mistake. Science is the sum total of all reality and nothing exists outside of it. Psychology and human nature (why one acts) is simply one of the most complex sciences since the subject of its study, the practical applications of the processing of the human brain, is one of the most complex areas of science due to our almost total lack of understanding of Consciousness.

Human nature is that attribute which differentiates humans from other things. Most likely, it is sentience. And I firmly believe that as we build Artificial Intelligence which comes closer and closer to humans, one will see this AI taken on elements of “Human Nature.”

Jacobsen: Why is there a lack of a unifying framework about human nature, about the entire makeup of a human being?

Sorensen: There is a lack of a unifying framework, because the operational aspects of human nature are evident, and therefore there is a general consensus regarding those properties, nevertheless due to the fact that the origin of these aspects is not evident, then there exists a discrepancy with respect to them. In consequence if it is not factible, due to etiological reasons, to combine

the operational factors with their causes or principles as a unique definition, neither is then possible to arrive to what I will name a noetic consensus of human nature.

Kirkpatrick: Because there is a lack of a unifying framework about everything we know; in the same way there is a lack of unifying framework in the understanding of the nature of energy and matter. No single branch of science has a truly unifying framework; just a framework more unifying than the framework that come before.

Jacobsen: How might, or are, the sciences converging and providing some deep insights into this?

Sorensen: I think this would be possible, as long as sciences without feeling threatened, are capable of questioning themselves, about the possibility of studying phenomena that are not observable through any medium, which are additionally not experimentally replicable, and that can be of a single occurrence, thus opening up to the study of other realities, that although are not empirical, and may require a methodological readjustment, can nevertheless allow sciences to arrive at valid knowledge, which at least they can approximate asymptotically, that is to say ideally towards the truth.

Kirkpatrick: This question shows us it is appropriate to remember that science is the study of reality. Differing fields of science study different aspects of reality. In this way sciences must converge since all science is the study one thing. A good example is illustrated by the scientific fields of chemistry and physics. The earliest chemists were alchemists, which tried to understand the different constituents of matter and how these interacted. Likewise, builders and soothsayers became early physicists as astrology morphed into Astronomy and construction needed engineering principles. As the chemists learned more about their field, they notice that much of the fine details are solidly in the realm of physics and vice versa. It is not that sciences are converging, it is that our understanding of the compartments of reality lead us to door that open into other compartments of reality as we try and get the big picture.

Appendix I: Footnotes

[1] **Christian** is a Philosopher that comes from Belgium. What identifies him the most and above all is simplicity, for everything is better with “vanilla flavour.” Perhaps, for this reason, his intellectual passion is criticism and irony, in the sense of trying to reveal what “hides behind the mask,” and give birth to the true. For him, ignorance and knowledge never “cross paths.” What he likes the most in his leisure time, is to go for a walk with his wife.

[2] **Kirk** is an American businessman.

[3] Individual Publication Date: October 1, 2020: <http://www.in-sightjournal.com/kirkpatrick-sorensen-1>; Full Issue Publication Date: January 1, 2021: <https://in-sightjournal.com/in-sight-issues/>.

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

Conversation with Justin Duplantis on Giftedness, Deviancy, “Vidya,” and the National Association for Gifted Children: Member, Triple Nine Society (5)

2020-10-08

Justin Duplantis is a Member of the Triple Nine Society and the former Editor of its journal entitled Vidya. He discusses: nuanced facets of giftedness; some ways individuals who are gifted can be derailed in childhood development; the higher risk factors for gifted youth becoming deviant; learning styles; the capacity to make better decisions; internal policies for helping new members who may be younger and having issues; an issue of Vidya to this particular issue; the National Association for Gifted Children; the doctoral research; and the Zone of Proximal Development.

Scott Douglas Jacobsen: What are some of the nuanced facets of giftedness important for understanding nature of the gifts?

Justin Duplantis: Traditional schooling is tailored to those of average intelligence. The general population requires information to be conveyed numerous times, prior to its retention. Gifted youth do not require such repetition, so once the concepts are understood, the child becomes bored and restless. This, inevitably, results in the child attempting to locate something in which to entertain themselves. This is generally something that directly contradicts the classroom rules, resulting in a reprimand, as opposed to a redirect. These gifted youth are subsequently labelled deviant, as opposed to an exploration into their behaviour, which would have resulted in the proper labelling of the child as gifted.

Jacobsen: What are some ways individuals who are gifted can be derailed in childhood development?

Duplantis: As stated above, if the child is labelled deviant, as opposed to gifted, this could lead that child down a path that would inhibit growth and disable them from fulfilling their potential.

Jacobsen: In adolescence, what would be some of the higher risk factors for gifted youth becoming deviant? Is there an innate aspect to this running off the rails? We have cases of Sufiah Yusof becoming, later, a prostitute. We have the case of Keith Raniere ruining several people’s lives and facing significant time in jail, potentially for life, as a cult leader. Bobby Fischer derailed into exile and anti-Semitism. J. Robert Oppenheimer tried to kill his tutor. Lots of stories like this abound.

Duplantis: I believe this is a two-part response that goes with nature versus nurture theory. Although there are exceptions to every rule, gifted individuals tend to fall into one of two extreme categories. There are those that have the need to try everything once and those that are uninterested in taking risks at all. The higher the standard deviation, the more likely that individual is to fall into one of these two categories. Due to this, there is a high propensity for nefarious behaviour by those who fall into the “try everything once” category. This is fueled by the need for the next thrill. I am unable to relate, as I fall into the opposite category, having never smoked, done any recreational drug, or even tasted alcohol. On the other side of the coin, nurture is certainly a factor and I strongly believe, as referenced above, that the identification of giftedness at an early age is vital. My five year old’s preliminary IQ test was done at three and he ceilinged out the test at 150 IQ, so we are unsure where he actually lies. He started Kindergarten this week and has ex-

hibited behavioural issues already, due to his boredom. If, as parents, we were unaware of his potential there is a probability that this unbecoming behaviour could result in future issues. Instead, his teacher is aware of his giftedness and is exploring creative ways to keep him engaged.

Jacobsen: When you speak of learning styles, what is the theoretical and empirical foundation for this view?

Duplantis: Different learning styles are common among all demographics in society, so this phenomenon is not limited to the gifted population.

Jacobsen: Young adults, ideally, have more fully-developed and integrated brains for the capacity to make better decisions. Yet, still, their minds can go into deviancy, even mental illness. What are some of the ways in which this can be induced externally if not by internal factors? (Obviously, we're talking ratios here.)

Duplantis: I strongly believe this starts in childhood and adolescence. It is vital that the mental stimulation and hunger for knowledge that gifted youth possess be channelled in the proper direction. Without this, the deviant road is the most convenient, for its excitement.

Jacobsen: For *Vidya*, have there been any previous issues of the journal dealing with this particular problem? Have there been internal policies for helping new members who may be younger and having issues, i.e., providing community, giving encouragement, supporting them socially and intellectually, etc.?

Duplantis: I am unaware if there have been any past articles that are specifically geared towards this. With that said, at the annual gathering each year there is generally someone that speaks on giftedness and provides advice and resources.

Jacobsen: If this hasn't been done, would you consider devoting an issue of *Vidya* to this particular issue?

Duplantis: This has absolutely been on my mind, as well as conducting a presentation at a future annual gathering. With that said, I want to ensure that the primary information that is provided is factual, as opposed to opinionated; therefore, I am going to wait and do so until after ascertaining my PhD.

Jacobsen: With organizations like the National Association for Gifted Children, they provide supports for the gifted. It is an acknowledgement of the differential in performance in different areas for the youth. In [*What is Giftedness?*](#), they state:

Students with gifts and talents perform—or have the capability to perform—at higher levels compared to others of the same age, experience, and environment in one or more domains. They require modification(s) to their educational experience(s) to learn and realize their potential. Student with gifts and talents:

- *Come from all racial, ethnic, and cultural populations, as well as all economic strata.*
- *Require sufficient access to appropriate learning opportunities to realize their potential.*
- *Can have learning and processing disorders that require specialized intervention and accommodation.*
- *Need support and guidance to develop socially and emotionally as well as in their areas of talent.*

What are the strengths and weaknesses of this definition?

Duplantis: This is an all-encompassing definition. Just as the term Autism is used to describe individuals with developmental delays in one or more areas. There are many subcategories that are yet to be defined that fall within these larger categories. In some school districts, for instance, they have gifted theatre classes. The students must go through a rigorous testing process to be deemed gifted in theatre. This is completely separate from academic giftedness.

Jacobsen: Is this close to the definition used in the doctoral research for you?

Duplantis: My research is not generically focused, as this definition suggests. I am solely focused upon overall intellectual giftedness, as defined by IQ.

Jacobsen: Something featuring prominently as the theoretical construct for the NAGC is the Zone of Proximal Development. Who invented this terminology and theory? What is it? How is this important for parents of gifted children?

Duplantis: Lev Vygotsky developed this in the early 20th century. It essentially indicates that there are items in which an individual is capable of learning on their own, other items that need assistance from another individual to learn, and those items in which the individual is simply incapable of learning. The toughest sector for the gifted community is the sector of items that simply are unable to be learned. This is a much smaller quantity, as compared to the general population. Due to this, the gifted individual and their circle of influence (ie family, friends, educators, etc) find it inconceivable that a gifted person would be unable to learn a certain subject. This created frustration and often times feelings of worthlessness. Although there are many distinct differences between the average individual and the gifted, at the end of the day we are all human and face similar struggles. Human first. Gifted second.

Appendix I: Footnotes

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

[2] Individual Publication Date: October 8, 2020: <http://www.in-sightjournal.com/duplantis-5>; 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 Mohammed Karim Benazzi Jabri on Family, Intelligence, Genius, Islam, Faith, and Intelligence Test Scores: Member, World Genius Directory (1)

2020-10-08

Mohammed Karim Benazzi Jabri is a Member of the World Genius Directory. He discusses: growing up; an extended self; family background; peers and schoolmates; the purpose of intelligence tests; high intelligence; the greatest geniuses in history; a genius from a profoundly intelligent person; some work experiences and educational certifications; some of the more important aspects of the idea of the gifted; some social and political views; thoughts on the God concept or gods idea; 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?

Mohammed Karim Benazzi Jabri[1],[2]*: Perhaps the most interesting was that of my grandfather on my mother's side, he was a revolutionary who fought for years against the French resistance against the occupation of Morocco by France in 1912, he always told us with great pride of his adventures and his tricks and how close he was to death on several occasions with the desire to help force the French out of Moroccan territory.

My paternal grandmother was a healer. She used to cure patients with hepatitis and other ailments with medicinal herbs and other natural remedies, since at that time doctors were scarce and everyone with an illness went to healers and curanderos. But perhaps the one that left a very deep impression on me was the unpleasant experience of my mother's illness as a child. For several years she had repeated psychotic outbreaks with hallucinations, she also had phobias of an obsessive nature and was under psychiatric treatment. It was a very hard time for me and my siblings.

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

Jabri: There was a positive and a negative part.

The positive part was from my father who is also a doctor by profession. He taught me several values that have served me throughout my life such as generosity, humility, the importance of family and that you have to work very hard to achieve your goals. He loved his country and his work. As soon as he got his medical degree in France he went back to practice medicine in Morocco and to take care of my grandparents who were already very old and with many health problems. He is a very beloved doctor in my city, he was nicknamed the doctor of the poor because he treated them without charging them for the consultation and without receiving anything in return, after treating them he even gave them money to buy their medicines. He was honest in his work and very modest. He has always wanted me to be a doctor just like him even though I had other preferences for other careers at first.

The negative part was living through these difficult times of my mother's illness that contributed negatively to me. As a result, I too ended up developing anxious depressions and some types of phobias.

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

Jabri: My great-grandparents are of Berber origin were born in Feguig a city that is in the east of Morocco, near the mountains of the atlas on the border with Algeria surrounded by a wild desert and mountains, a very hot city, then my grandparents had to move

Looking for a job and a better future in the city of Oujda, it is the city where I was born and grew up until I took the road to Spain to continue my studies. We are a large family of five siblings. In Morocco, in marriages it is common to have enough children thinking that when they are older they will take care of their parents and help support the family. There it is socially frowned upon to admit the parents when they are older in the residences for the elderly, it is part of the Moroccan culture.

The religion in Morocco is Muslim, the official language is Arabic and there are several dialects depending on each region, the second official language is French. My city is small and conservative, but each time the new generation is having a more open and more liberal mentality, although the traditions and customs of our ancestors are maintained but now with a certain touch of modernity. My parents are very religious, I would say they are fanatics, they pray five times a day, they do Ramadan and have made a pilgrimage to Mecca. I grew up in that religious environment, hence my Muslim religion, I consider myself an open person with a different view of the world unlike most of my countrymen, grows up with a certain degree of ostracism towards some customs and habits that are part of Moroccan culture and that remain to this day, although I retain my religious beliefs.

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

Jabri: In both primary and secondary school I had a pretty bad time, there the teachers' method of teaching consists of you learning things by force, if you don't do your homework they punish you, they mistreat you physically and psychologically by hitting you, insulting you. I was afraid to go to school, which caused me anxiety and a lot of nervousness. As for the relationship with my classmates, it was not bad at all. There were good moments when we laughed and had a lot of fun, and other bad moments when we were upset and fought with some of our classmates. Once at school, things improved a lot and I stopped suffering so much from the mistreatment and aggressive behaviour of the teachers. I always had very few friends, at most two or three, I was very shy and a little unsociable. I enjoyed spending hours talking with my father about medical and other scientific topics.

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

Jabri: The purpose of the intelligence tests for me. If we talk about the high-rank tests, in part, they serve to entertain me, I have fun spending sometimes hours trying to solve some test, looking for more and more creative solutions for each item, since they are very complex tests that require much imagination and many hours to get to solve the items of a given test. And in part, they are also used as a psychometric measure of the g with variable reliability depending on the type of test and the author who designed the test. It is a different way of estimating the ci compared to classic tests such as the WAIS and other time-limited tests, which are rather static, simple tests and depend largely on how fast you are and the processing speed you possess. Psychological tests are sometimes less reliable for people who are susceptible to problems of anxiety, stress or if you suffer from a psychological disorder or simply if you take them without having

slept well the previous night or any other circumstance that may negatively influence the final result of the test.

Jacobsen: When was high intelligence discovered for you?

Jabri: As a child, I did not take any psychological tests to determine my IQ, but I entered school at an early age and finished the courses with good grades. In school, I got the first grades in subjects like math, physics or chemistry and not so good in other subjects that were less interesting to me, where I was bored and wanted to finish the class as soon as possible. A little over two years ago, thanks to a friend who knows him through Quora and who had told me about the high ranking tests, I tried to take several tests in a small period of time and they didn't turn out badly, I got quite high scores in most cases. But throughout my life I have always had a mistrust of myself in my abilities, I suffered from the impostor syndrome.

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

Jabri: For me, the most outstanding in the Arab world is Ibn Sina. He was a philosopher, scientist, doctor, mathematician. I contribute many works on geometry, astronomy, logic and psychology and natural sciences.

Albert Einstein is famous for his special and general theories of relativity.

Besides, I have a special admiration for Nicolas Tesla. Engineer, physicist, inventor, he laid the foundations of the second industrial revolution, although it did not have a happy ending because of his mental disorders, he died alone and poor despite his contributions to science.

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

Jabri: Albert Einstein, said 'that we are all geniuses. but if you judge a fish by its ability to climb a tree, it will live a life believing it is stupid)'

Geniuses are not only intelligent, but they are also very creative, they are usually great inventors, painters, musicians, philosophers. A genius is partly capable of understanding reality, which leads to generating transformations that benefit everyone. We attribute the great scientific advances we have achieved today, thanks to their great ideas, theories, thoughts and inventions that revolutionized an entire world

A deeply intelligent person, he has cognitive skills, much understanding to solve difficult and complex problems with divergent thinking. High ability to adapt to the circumstances and diverse situations that life presents.

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

Jabri: In Morocco, I started to study biology, then I had to continue my studies in Spain where I studied a year of chemical engineering and changed my career to medicine where I graduated as a doctor. Afterwards, I worked as a doctor for a while in an outpatient clinic in Valencia, currently, I am practicing my profession in a private clinic.

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?

Jabri: Throughout history, a series of stereotypes have been created, myths deeply rooted in society regarding the gifted that are not completely true, they are merely beliefs that often do not

correspond to reality. They were considered as misfits, unsociable, they are supermen and superwomen who stood out in all areas and can perform any job without any difficulty, at the academic level is thought to get the best grades, and usually have a high academic performance, achieving both school and professional success. Nothing could be further from the truth than the fact that few people perform in an outstanding way academically, either because of lack of motivation or because of boredom in class. Many times they end up failing at school and a considerable percentage of them end up leaving school. They are emotionally labile, extremely sensitive, in fact, they are vulnerable, and if they do not receive the necessary attention and support and a specific education from an early age to unfold their potential and so that talent is not lost, they do not achieve the desired goals that are expected of them on an academic and professional level. Many develop psychological problems from feeling frustrated, they end up having anxiety, depressive pictures, sometimes obsessive behaviours and various types of phobias.

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

Jabri: Today we live in a capitalist society, which is dominated by business deregulation, unemployment, injustice, poverty and economic inequality. Economic growth seems to benefit only the highest class of society, unscrupulous billionaires, who seek to make their fortunes at the expense of the poorest, without concern for human dignity, in an attempt to enrich themselves using all the means at their disposal, sometimes illegal, without concern for the generation of more poverty, environmental pollution and destruction of the natural habitat, violence. Pharmaceutical companies make billions of dollars in profits, taking out more and more expensive drugs that are out of reach of many people, they care more about how much money they make than about people's own health, not everyone can pay what it costs for example the drugs to treat the various types of cancer, especially in the poorest countries.

In order to come to power, in the electoral campaigns before the elections, politicians often make false promises that then do not comply, sometimes financing their election campaigns or political parties with money obtained illegally, really only look after their political interests most of the time that what their people really need, we see each time the emergence of ultra-right parties, radical with their speeches divide society by promoting xenophobia, gender violence, social inequality, as in Spain with some political parties such as the party of Vox. Sometimes politicians in an attitude of manipulating people use religious arguments to attract more voters. Now with the crisis of the COVID-19, apart from the mismanagement of the pandemic by many governments, the rulers of different countries do not agree among themselves. We see at the beginning of the pandemic, a divided European Union. Richer countries in a selfish attitude try to recruit all the medical equipment, the drugs that seem to have some effect on the COVID-19, depriving other countries with fewer economic resources, lack of solidarity. Perhaps, we are undoubtedly facing the worst face of humanity.

I would like there to be solidarity among countries around the world to win the game of the pandemic we are living today. More coordination between countries, more collaboration. At the social level, that there be justice, eradicating poverty, social injustice, child exploitation, and less investment in arming and allocating this money to invest in universal health care, fighting unemployment. I would like to see the extinction of anarchist governments, dictatorial regimes and more care for ecology and the environment.

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

Jabri: Religions all have the same purpose, to establish social norms and rules, to put order and justice. These norms do not differ much between one religion and another, they have the same basis for the purpose of worshipping one god in either the Muslim, Christian or Jewish religion...for a reward in life as well as in the afterlife, promising an eternal life after death. Before religion people lived in a wild and disorderly way, it was chaotic, people killed, stole, raped, there was no justice. Almost all religions come with various prohibitions and restrictions that greatly limit people's freedoms in order to have a sin-free life.

Having one religion or another depends a lot on the social, family and cultural environment of the place where you were born and raised, on the education you received. The Muslim religion its parishioners are the most faithful to their religion in the sense that they follow it and practice it in a more passionate way and with more fanaticism but as always there are exceptions. The parents pass it on to their descendants and so it is perpetuated and passed on from generation to generation. With time we see that religion is fading and losing weight, in many occasions you find people who say they have faith, believe in God but do not practice it or practice it partially, both in the Christian and Muslim religion, although less frequently in the latter, especially among the youngest because the mentality and lifestyle, is sometimes incompatible and does not fit with the times of now.

As for me, I believe in God and try to live with faith. It is difficult for me to conceive of the idea that this universe with this harmonious balance has been created from nothing, hence my need to believe in a creator. I follow the Muslim religion because my parents are Muslims and I have been educated and taught since childhood to practice the Muslim religion and by my own convictions. For me Islam preaches non-violence, respect and solidarity. Unfortunately, some radical extremists or terrorist groups justify their actions by misinterpreting the Koran and the Muslim religion. With their violent acts, they have greatly damaged the image of Islam and Muslims around the world.

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

Jabri: Thanks to science man came to step on the moon for the first time and who knows in the not so distant future we will reach Tuesday, we discover other galaxies, extraterrestrial life. In the field of medicine, which is constantly being renewed, science has given us much, thanks to the discovery of drugs, vaccines have saved millions of lives throughout history, in parallel with technological advances and their applications in the field of medicine have led to a revolution in modern medicine. Science in all its fields implies greater development associated with an improvement in the quality of life, social equality and in general the well-being of the population.

In my opinion, governments need to invest more in education, research, and seek greater dissemination of information and knowledge, such as opening more libraries, cultural centers, and more accessibility to the Internet. To try to train more and more qualified, prepared and trained people, which would lead to an improvement of our society as a whole.

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

Jabri: I did high-grade tests from several authors, among them Mathema by Dr. Jason Betts where I got my maximum score of 158, cosmic by James Dorsey also with a score of 158, the ISPE test and from other authors like Marco Ripa, Alexi Edin and Ivan Ivec among others.

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.

Jabri: My range is between 144-158, depending on the type of test and the author who designed the test, my lack of knowledge of English limits me when doing verbal tests.

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

Jabri: Religion and my parents' education have taught me values such as honesty, solidarity, compassion, trying to help others as much as I can, respect for others regardless of their ethnicity, religious beliefs or any other human condition, I live a life free of prejudice. Also because of my profession as a doctor, I must act according to ethical principles, I try to be honest, transparent in my work, I am very understanding and empathetic with my patients, trying to do my job in the best possible way. In my day to day life, I try to take advantage and enjoy the best moments that life has to offer and adapt to difficult circumstances, I always try to give my best.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: October 8, 2020: <http://www.in-sightjournal.com/jabri-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 Mhedi Banafshei on Egalitarianism, Convergent Intellectual Interests, Trust, Confidence and Humility, and “Broadening of Horizons”: Member, World Genius Directory (3)

2020-10-15

Mhedi Banafshei is a Member of the World Genius Directory. He discusses: high-IQ communities defined within the parameters; egalitarianism; common things; certain intellectual interests’ the high-IQ societies; the issues around the legitimacy of high-IQ societies; the issues around the “existence of differences of intelligence altogether”; some of the reasons of others for joining the high-IQ societies; examples of individuals who could only be identified as geniuses; inappropriate ways of putting forth one’s ideas; the important lesson on resilience in the midst of reality; a gifted person learn to trust, drop their guard, and trust their natural inclinations of interests to guide them in life; “answers that are weighted differently rather than just considered as either correct or incorrect”; the injustices of the past; high-IQ societies matching “most things in life”; the precarious balance between humility and confidence; some programs available for the “broadening of horizons” of the gifted and the talented; and speculation as to the reasons for “those with IQs above 150 or so... less likely to have careers of prestigious positions.”

Scott Douglas Jacobsen: What makes high-IQ communities defined within the parameters of any “social factor which indicates something about human values or something meaningful in terms of experiences of life is a foundation of community”?

Mhedi Banafshei[1],[2]*: Naturally, many members of high IQ societies are quite adept at being critical thinkers. Those who aren’t inclined to superficially analyze things are likely to find friends among themselves, in the same way that those who’re simply led by popular opinion and the media attract each other. The theory that one can only meaningfully communicate with those within two standard deviations of one’s own IQ score does have some truth to it, even if it doesn’t explain everything.

Jacobsen: Why is egalitarianism a common trait within the high-IQ societies?

Banafshei: I suppose many of us are smart enough to know that the value of something achieved is not determined by the superficial characteristics of the achiever.

Jacobsen: What are some of the common things to help “identify people with whom they have more than one thing in common”?

Banafshei: I think it helps to try to listen better than you talk. People will reveal things well enough, and soon enough, when you do that.

Jacobsen: You stated, “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.” I ask: What seem like such “certain intellectual interests” in which “societies are giving many opportunities”?

Banafshei: It hasn’t been difficult for me to find knowledgeable people within IQ societies to converse with about the subjects I’m interested in, which relate to some of the abstract topics of philosophy, mathematics and psychology. Many of us find IQ societies to be very handy in terms of just learning about almost any subject for purposes of curiosity and intellectual development

even, without there necessarily being any desire of academic ambition. And for this reason, IQ societies can have an educational value for the intelligent that can't be simply replaced by formal education. In terms of the aforementioned, I've found the IQ societies founded by Iakovos Koukas to be very good and believe they'll pave the way of the high, and especially ultra-high, IQ sphere.

Jacobsen: Do the high-IQ societies seem more important to a country culture or less important in general now?

Banafshei: IQ societies are of limited relevance in most countries because options are very limited in terms of the existence of nationally based IQ societies. Currently, many countries only have Mensa chapters and little else of serious development. While higher IQs are not very common, enough people exist with IQs at or above the third standard deviation to make the creation of national societies of such viable. With the realization of this, importance would manifest.

Jacobsen: What seem like the issues around the legitimacy of high-IQ societies?

Banafshei: The main ones are the questions of intelligence itself. Since a considerable number of questions still surround intelligence, many who happen not to have any confirmation of possessing high intelligence are more comfortable assuming the concept of intelligence is merely an abstract philosophical one of little real-life consequence or that the point of diminishing returns is much lower than what is likely to be the case.

Jacobsen: What seem like the issues around the "existence of differences of intelligence altogether"?

Banafshei: For reasons of political correctness, the education systems of many countries avoid assessing the intelligence levels of children and young pupils unless there is very obviously a need for it in terms of special needs, or teachers subjectively make formal judgments of such. The result of this is that many schools do a very poor job at identifying high, and sometimes even very low, intelligence. As well as the more important educational consequences this can have for many people, this reinforces social denial of the realities of intelligence related to the dunning kruger effect. Inevitably, intelligent people are undermined.

Jacobsen: What were some of the reasons of others for joining the high-IQ societies known to you?

Banafshei: I know some who've joined with the hope they could find an appropriate partner, some who've wanted to learn from others, some who've wanted to find high IQ friends and even some who've simply been in the business of collecting as many certificates as possible.

Jacobsen: Any examples of individuals who could only be identified as geniuses, as such, after the fact?

Banafshei: Individual examples are not as important as the general principle that contributions often need expansion of context to be properly understood.

Jacobsen: What are inappropriate ways of putting forth one's ideas? What are more appropriate manners in which to put someone's ideas forward to others?

Banafshei: The universally inappropriate way would be to present ideas dishonestly. What's appropriate depends on the idea itself and the range of people it can appeal to.

Jacobsen: If "failure is a part of life no matter what your IQ is," what is the important lesson on

resilience in the midst of this reality? What are some other similar realities for the gifted and talented to ingest as if the proverbial bitter pill?

Banafshei: That while high intelligence is a good asset, it's rarely sufficient on its own. It should be understood that even those who're regarded as highly intelligent, or even geniuses, are not perfectly intelligent. Intelligence is relative, and the smartest are not as far ahead as some suppose. It's only logical that some highly intelligent people become complacent in life due to being able to sometimes get by more easily. But that is an often disastrous mistake. In the long run, the winners are always those who are well-rounded participants who possess many positive attributes of human success. The proverbial pill is that intelligent people would often find themselves much more easily overtaken by people of seemingly much lower cognitive ability than they may guess if they are led to believe intelligence is any guarantee of anything. It may seem like an obvious idea, but given the fact that the correlation between intelligence and success isn't much higher, the need of its expression seems apparent.

Jacobsen: How can a gifted person learn to trust, drop their guard, and trust their natural inclinations of interests to guide them in life?

Banafshei: It's important that they know themselves. Many of the ideas and expectations of prevailing cultures are not very accommodating of the essence of individuals who are statistical minorities of cognitive ability and/or personality. Life isn't predicated on a monolithic one-size-fits-all philosophical framework of meaning. Those who'll often find themselves at odds with the world, due to giftedness or anything else, would generally be better off if they try to forge their own senses of meaning and direction rather than continue to try to meet the, sometimes antithetical, standards of normalcy.

Jacobsen: Can you expand on the idea of "answers that are weighted differently rather than just considered as either correct or incorrect," please?

Banafshei: While the abilities of cognitive tasks correlate with each other, there is still variation in terms of the subtest profiles of supervised IQ tests, and it's also been found in relation to high range testing that some people of contextually moderate ability sometimes solve some of the hardest items, the hardest items which are also solved by many of the most intelligent test-takers. In relation to this, it's clear that often there are a range of test answers which could be regarded as more or less statistically correct rather than categorically either. The application of this could lead to more precise estimations.

Jacobsen: What is done to 'curb' the injustices of the past? What is done to curb the curbing, so as to re-create the injustices of the past?

Banafshei: The range of both is too vast to be properly specified without writing a book, which I probably wouldn't be qualified to write. An interesting context of this question is the circumstances in the US in terms of the current issues being dealt with relating to American minorities, and particularly African Americans, as the United States has been a focal point of matters of justice for a considerable period of time. Currently, it seems that radical opposing forces of politics are becoming more prominent there, and this may be in part because of the pervasiveness of the questionable modern notion that the things which are most representative of justice also happen to be the least offensive overall and the most easily presentable to society in association with causing minimal tension, this may have inhibited healthy debates in connection with growing problems and concerns of various kinds. Those who are seemingly the least biased in terms of

radicalism will be crucial to the formation of things.

Jacobsen: You note most things in life, a lot, in relation to high-IQ societies. Does the consideration of high-IQ societies matching “most things in life” speak a lot about the nature of high-IQ and its associated societies built around attainments of said status?

Banafshei: Obviously, high IQ societies exist within contexts of general ones and like most, if not all, elements of subculture, they are highly influenced by the cultures of their surroundings. The dilemma of social groups which develop to function for niche purposes is that while they need to form norms of their own, they are nonetheless bound by the prominent cultural realities of their societal foundation. It’s difficult to say to what extent IQ societies tend to be structurally reflective of dominant systems, but participants thereof should certainly consider themselves relatively competent potential explorers of this matter.

Jacobsen: What is the precarious balance between humility and confidence?

Banafshei: A sense of responsibility is important. When one appreciates the importance of their actions in relation to others as well as themselves, it’s often easier to maintain balance of mind-set.

Jacobsen: What are some programs available for the “broadening of horizons” of the gifted and the talented?

Banafshei: When in school, it’s important that the educational needs of gifted children are accommodated by the implementation of personalized pathways of learning. The simple fact is, good nurture of the most able children is of incalculable importance to the societal productivity of the future. If the question is thought of generally in relation to all of such people, then I’d say gifted/talented people should be focused on finding the right way of doing things for themselves rather than simply following the example of others of a similar kind.

Jacobsen: Any speculation as to the reasons for “those with IQs above 150 or so... less likely to have careers of prestigious positions”?

Banafshei: Firstly, it should be clear to us all that difficulties of this kind don’t apply to everyone with IQs above this level. Given that one’s general intelligence doesn’t function independently of other human factors, whether or not problems of this kind will exist for a high IQ individual, and what the mechanisms of their existence/non-existence would be, depends on a host of personal, cultural, socioeconomic, and circumstantial factors, of course. In my own case, while I’m not sure such a notion applies in relation to my non-participation in the elite professions, I can say that some of the difficulties I’ve had in my formative years have related to my perceptions of interpreting things differently and apparently being more naturally evaluative/critical of the social activities, ideologies and fact related claims of the social systems of my engagement.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: October 15, 2020: <http://www.in-sightjournal.com/banafshei-3>; 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 Bob Williams on Background, Genius, Theories of Intelligence, Psychometrics, and Worldview-Encompassing Philosophical System: Retired Nuclear Physicist (1)

2020-10-15

Bob Williams is a Member of the Triple Nine Society, Mensa International, and the International Society for Philosophical Enquiry. He discusses: growing up; a sense of an extended self; the family background; the experience with peers and schoolmates; some professional certifications; the purpose of intelligence tests; high intelligence; the geniuses of the past; the greatest geniuses in history; a genius from a profoundly intelligent person; profound intelligence necessary for genius; job path; the more important aspects of the idea of the gifted and geniuses; thoughts on the God concept or gods idea; science; some of the tests taken and scores earned (with standard deviations); the range of the scores; worldview-encompassing philosophical system; meaning in life; intelligence in the abstract; and the mainstream and fringe theories of human intelligence on offer over time.

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

Bob Williams: Family stories were about what my grandparents and parents experienced before I was born. I recall thinking that I would not see advances as dramatic as those experienced by my grandparents. They were born before electrification and before flight, yet lived to see the first humans land on the moon. It is difficult to compare my life to theirs, but I think there have been at least as many big changes as they experienced.

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

Williams: Stories of past lives and experiences help to put my life in perspective. There has been an enormous change in the standard of living that my family has experienced as a result of increasing amounts of education and the technology that has increased exponentially in the last two centuries.

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

Williams: I was born during WW2 and grew up in Virginia in the suburbs of a city that was third largest (back then) in our state. We had two groups: whites and blacks. {Today this seems strange. As a student I only met one child who was Jewish and that was in primary school. We had one Catholic church, but I only knew of one student in my school who was Catholic. There were no Hispanics, Arabs, Russians, or any of the ethnic groups that we only knew about from movies.} Everyone claimed to be Christian; that meant Protestant as Catholics were presumed to mostly live elsewhere. Crime rates were low and violent crimes almost nonexistent. There was a very strong hatred of the North that was residue from the war. My great-great-grandfathers fought for the South, as did the families of those I knew. Today, that feeling has vanished. Technology and multiple generations caused many changes, even in local demographics.

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

Williams: I began first grade when I was 5 (6 was the usual). I had to go to a private school for

one year, then transfer to the public schools. Through every grade, I was the youngest and, fortunately, one of the tallest in every class. One curiosity I have is about what was known about me by the schools and teachers. I don't recall what if any standardized tests were given back then. I was apparently tested by a psychologist before being allowed to start school at age 5.

Jacobsen: What have been some professional certifications, qualifications, and trainings earned by you?

Williams: I have two degrees in physics and one in business administration. I went into the nuclear reactor business and worked (core design, modeling, analysis, instrumentation, etc.) in the private sector, then in the nuclear weapons business (we were intending to build a tritium producing reactor, before the SALT treaty made it unnecessary). In that particular market, everything is either proprietary (private sector) or classified (weapons program). As a result, despite constant writing, nothing was seen "outside." We had only advancement as a reward. I joined my private sector company as an associate physicist, but the company decided to make everyone an engineer, so my job titles went that way, from engineer, to senior engineer, to principal engineer, and to fellow engineer. During that time I also held a range of management titles. I also became the company representative (we had research labs and production plants scattered over the eastern part of the US) for joint research projects, which led me to a very enjoyable stint of high level meetings with people in the US, over much of Europe, and the Middle East.

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

Williams: Today we can measure intelligence reliably and with good predictive validity. The only purpose of these tests is to predict important life outcomes. If the tests don't do that, they are worthless... but they do it quite well. More intelligence means that there is a higher probability that a desirable outcomes will happen and undesirable ones will not. More intelligent people are more likely to experience: higher income, increased longevity, greater general health, more life satisfaction, higher degree of body symmetry, higher educational achievement (grades, years completed, difficulty of major), higher SES (a product of intelligence, not a cause of it), faster speed of mental functions, better memory, faster learning rate, greater number of interests (held with competence), higher job performance, higher brain efficiency (relative to glucose uptake rate and speed of mental operations). And ... they are less likely to be impacted by smoking, HIV infection, crime, incarceration, school dropout, teen pregnancy, illegitimate births, and unemployment.

At the national level, mean national IQ correlates positively with per capita GDP, economic growth, economic freedom, rule of law, democratization, adult literacy, savings, national test scores on science and math, enrollment in higher education, life expectancy, and negatively with HIV infection, employment, violent crime, poverty, % agricultural economy, corruption, fertility rate, polygyny, and religiosity.

This effect does not have a known ceiling. The Study of Mathematically Precocious Youth is a longitudinal study started by Julian Stanley and maintained today by Camilla Benbow and David Lubinski. Part of the study evaluated cohorts in the top 1% of intelligence. It showed that there are large differences between those in the bottom quarter of this range and those in the top quarter of the top 1%. These differences, favoring the more intelligent top quarter have been found in number of doctorates, number of STEM publications, number of patents awarded, income and literary publications.

Jacobsen: When was high intelligence discovered for you?

Williams: Apparently it was well before I was aware of it. Even in primary school, I was selected for special treatment (a summer camp), a place on the varsity high school debate team when most participants were 4 years older, etc. By age 15, I began to win awards in science fairs that led to half a dozen trips to various parts of the nation; two trips to the International Science and Engineering Fair (one was part of the World's Fair in Seattle); lots of prizes, a summer job, and ultimately scholarships that paid for much of my college education. Upon entering my university I was given a chemistry test, which led to my being put in an advanced chemistry class that destroyed 2/3 of the students who were placed in it (I was up to it). Then there was a surprise trip by the Air Force (I was at Virginia Tech, which was compulsory military for two years, but I stayed in the Corps of Cadets for all four.) to send me to visit an airbase. It was years later that they told me I had made the second highest score on the Air Force Officer's Qualification Test. The only thing I knew was that I did well on tests; it took years for me to connect various events to testing.

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.

Williams: It is amusing to see how interested people are in genius (the real thing, not simply high IQ), yet bright people who are successful seem to be frequently looked down on. Genius is such a complex thing that it is extraordinarily rare. It happens when a constellation of necessary, but not sufficient traits exist at maximum expression. Hans Eysenck believed that both traits Neurosis and Psychoticism had to be elevated in true genius. Obviously if either trait is overly expressed, the individual would be hobbled and not achieve enormous feats of creative genius. When N and P are somewhat elevated they positively impact success, while likely creating an unpleasant personality. For example, P may cause a person to be seen as aggressive, cold, egocentric, impersonal, impulsive, antisocial, unempathic, tough-minded, and creative. Arthur Jensen believed that genius is the product of high ability x high productivity x high creativity.

ability = g = efficiency of information processing

productivity = endogenous cortical stimulation

creativity = trait psychoticism

The result of genius traits is not pretty, nor is it consistent in how it is displayed in geniuses. We have all read about the lives of various composers, artists, and scientists who were sufficiently “unusual” as to be unable to fit into normal life patterns. I think the common reactions that you mention are not restricted to genius. We see other people rejected when they have personality, or even physical, differences. Curiously, I see this same rejection and bullying among the Canada geese that live in my yard. Lame geese and even normal geese without a group are rejected and sometimes attacked.

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

Williams: As a scientist, I am going to surprise you. It is the great artists, because they give us things that only they can produce. The major scientific discoveries would all be made, even if the

people who discovered them had not existed. Of the greats, I think Beethoven is the most important person in all of history. His work was so profound, moving, and complex that nothing compares. Of course, the other composers (Bach, Mozart and many others) have made contributions that are treasures. In the arts, Michelangelo and Picasso lead the list of greats.

I have never seen a credible list of the IQs of any real geniuses. My guess is that those in the arts may be reasonably bright, but that it is their creativity and skill that sets them apart. In science, things are different. The scientists are brighter and higher on traits Agreeableness and Conscientiousness.

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

Williams: Personality and creativity. I have already discussed how personality can make a genius seem unlikable and unreachable. The thing that I find to be interesting is that the biological factors that are associated with bright brains are sometimes opposite from those associated with creative brains. We know from prodigy studies that prodigies have IQs that range from 100 to about 147 (those actually studied). Prodigies are found in rule based disciplines: chess, art, music, and mathematics. The highest IQs are those of the math prodigies.

One of the significant factors in the creative brain is an inhibitory function that is weak. This condition lowers the filtering system that rejects stimuli that are not needed for the task at hand. We experience this selective attention when we are in a noisy environment. Our brains usually tune out the noise, for example people talking in a social gathering, and focus on the sensory input that is needed (understanding the person we are talking to). When this selective attention is low, the person may find unrelated stimuli arriving in his brain simultaneously. This promotes new combinations of ideas that would normally be prevented by the inhibitory function. But this is exactly opposite of what we need for intelligence. A mathematician, scientist, or engineer must stay on task, not be distracted, and remain focused. An example of lowered inhibition is seen with alcohol and other drugs. Imagine trying to take a calculus test while you are inebriated!

There is a similar consideration in brain networks. The brain with poor connectivity (long mean path lengths and fewer connections to hubs) causes a single thought process to follow an inefficient path around the brain before it reaches its intended destination. During this long route, it can access information that leads to creative combinations of previously unrelated ideas. Again, this is opposite of what one needs for complex problem solving. There are other examples, but the point here is that creativity taps a set of brain conditions that are often opposite of those that are required for deep scientific reasoning.

Jacobsen: Is profound intelligence necessary for genius?

Williams: “Yes,” for STEM fields, “no” for the arts. This is not to say that artistic geniuses are not bright, but rather that they do not require “profound intelligence” of the sort we see in great scientists.

Jacobsen: What have been some work experiences and jobs held by you?

Williams: I spent a long time in the commercial nuclear reactor world. I began in reactor core physics, where I did modeling, burnup analysis, isotopic balances, and calculated a variety of physics parameters that are used by other physicists/engineers. A good part of that time involved work on fast breeder reactors, which was enjoyable because I could design and analyze multiple configurations so that the best one could be identified. It turned out to be a flat cylinder that got the name “pancake.” That design worked well because it allowed a lot of axial neutron leakage

which fed the breeding of U-235 to Pu-239. Then I spent years doing transient analysis. This meant calculating the outcome of accidents, such as an ejected control rod, or a broken pipe. I recall doing the loss of feedwater accident for Three Mile Island-II. That was the accident initiated a sequence of events that destroyed the plant, but it was not because of a miscalculation, it was because we didn't consider that an operator would turn off the emergency core cooling system! I ultimately became the only person who really understood the Reactor Protection System (RPS). It was satisfying to be the resident expert, but it made it difficult for me to move to something I wanted to do in a different division. I developed the methods for determining RPS set-points and personally determined these for every large power reactor we built. I also did the work that resulted in the licensing of the first digital RPS approved by the Nuclear Regulatory Commission.

After training several people to do my job, I managed to move to the Contract Research Division, which was the most memorable and enjoyable part of my career. I mentioned some of that in an earlier question. All in all, I had great experiences doing things that most people could not even know about. My last 6 years (before retirement) were spent in the nuclear weapons program. I ended up working in Washington, DC for most of that time, as a Senior Technical Advisor to the Department of Energy. On one trip, I went to Mound, Ohio. The old part of this site was built very deep underground and designed to withstand a direct nuclear blast. It was amazing to see that something like that even existed. I was with a small group and we went on to Fernald. During the trip, someone wanted to visit a vault where weapons grade materials were kept. We went through 3 or 4 checkpoints where we had to go through various presentations of security clearances, etc. and then ended up in a round concrete room. The walls were decorated with machine gun ports and the guys behind them were actually holding the machine guns. I understood the old quip about "shooting fish in a barrel," from the perspective of the fish. After they finally let us out of what amounted to a cage, we saw the vault, which was a major letdown, then we had to repeat each step in reverse. This sort of thing does not appeal to me at all. I was never happy working with security that involved man traps, armed guards, magnetometers, sniffers, x-ray, and endless security checks.

One thing that I enjoyed was teaching/lecturing. For whatever reason, I became the go to person for delivering lectures to our reactor customers, federal regulatory agencies (including one from Italy), and prospective customers. My lectures were always well received, but we were getting feedback that our Loss of Coolant lectures were not well received. This is an area that is focused on heat transfer and hydraulics. I had not worked in the area, but agreed to take over the lectures, if the engineers there would give me some time, explaining their modeling. I figured it out, designed, and delivered lectures that generated accolades from our customers.

Jacobsen: Why pursue this particular job path?

Williams: From childhood, I knew I wanted to go into science, but had no specific area of interest. By high school, I was more focused on chemistry and won awards on the studies I did with fuel cells that I designed and built, then with my studies of gas chromatography, using a system that I designed, built, then altered into various configurations. [These led to multiple awards, up to and including a first and second at the International Science and Engineering Fairs.] When I had to pick a major, I only considered the math load. I selected physics because I figured it was more math heavy than anything else. I was right at the academic level, but by the time I entered the nuclear business, we had mainframe computers and did most of our work using numerical

methods (beating the answers out, by iteration). At that time reactors were the big deal for electric utilities and they paid off big for those who bought them. Ultimately, interveners found a way to stop the industry by endless (pointless) law suits that had no merit, but they delayed construction. At that time we were in the highest inflation period of modern times, so the utilities simply couldn't pay the cost of their loans. It was a case of the interveners losing every battle, but winning the war.

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?

Williams: Very bright people have the ability to understand and deal with multiple complex disciplines and to solve problems that are beyond even bright people. The spectrum of intelligence is defined by the structures and properties of the brain and can only be degraded by environmental encounters. That means we have not found a way to increase intelligence. The brain is built from our genetic instructions and is intelligent to the extent that its components are efficient and suffer few flaws. For example, we know that tissue integrity in both gray and white matter influences intelligence, as do the multiple factors that relate to mental speed (white matter tracts, hub connections, myelination, nerve conduction velocity, etc.). Ultimately, any brain feature that has a range of efficiency between individuals is going to favor the more efficient brain.

Studies of large populations and high end intelligence have shown that extreme intelligence is not associated with one or a few genes. It is simply part of the normal distribution of the huge number of factors that each contribute to phenotypic intelligence. We are at one of the big new directions of discovery in cognitive science: genetics. Within the past few years Genome Wide Association Studies (GWAS) have been done with large sample sizes. With over 1.2 million people represented, researchers have found more than 1,200 single nucleotide polymorphisms that are associated with intelligence. Despite this number, the effect size is only around 10%. Despite the small effect size, polygenic scores (PGS) have been derived from the GWAS and used to predict intelligence, even in embryos. These PGS have produced almost perfect (greater than correlations of 0.90) predictions of mean intelligence differences between breeding groups.

As the brain matures, the heritability of *g* (the *sine qua non* of intelligence) increases from around 40% in early childhood to about 85% in adults. This increase in the genotype is found in other traits as well. Despite the lower heritability found in young children, measurements done for ages 6 to 12 months are predictive of adult IQ and educational achievements. [Adult IQ, $r = 0.59$; Adult academic achievement, $r = 0.53$ (both corrected for unreliability)]

In the case of genius, as I previously noted, intelligence, creativity, and personality all have to be at optimum levels. This is an extremely rare event. Geniuses are typically born to families that have not shown outstanding performance in academics, invention, creativity, etc. Relatively few geniuses have children and many do not marry. Those who do have children rarely produce another genius (there are a few possible exceptions that we might find over the past several centuries).

Neither the general public nor those who teach at any level have even a modest understanding of intelligence. Russell Warne has been uncovering the details of just how little people understand. This year he did a survey of teachers asking them to rate a number of statements about intelligence on a Likert scale. Sadly, the results were not surprising. In recent years, he has surveyed US universities and found that most didn't offer courses on intelligence and the psychology

courses they taught used textbooks that primarily discussed discredited models (Gardner's multiple intelligences) and often did not even mention g. He has written a book on the subject of myths about intelligence: *In the Know: 35 Myths About Human Intelligence*.

Myths

I will offer a few comments on just 3 of the many myths that are commonly accepted as facts.

Group differences

The single most damaging failure to understand is that there are large intelligence differences between breeding groups. These are differences in g and these are overwhelmingly genetic. The differences explain many of the conflicts we see between nations, within national groups, and between individuals. They explain differences in academic achievement, in job performance, in crime rates, wealth, income, health, and longevity. These differences have been known for 150 years and are forcefully denied by the proponents of political correctness. Sex differences also cause some people to get upset and deny the differences. The reality is that, around age 16 males show a higher mean intelligence and a higher variability. These combine to cause a rapidly increasing male to female ratio in the right tail. There is controversy over the difference at the mean, but my conclusion is that it has turned up in a large number of independent studies and seems to be real. The difference we see most often is around 4 points, but a few studies have shown up to 6 points.

Heritability

Those who want to argue that all humans are born with identical abilities deny the very high heritability of g. We can and have measured this heritability using diverse methods that show essentially the same result. Those methods are as follows:

The correlation between MZA twins—This correlation is used directly—not squared.

Falconer's Formula—This method was developed by Falconer and MacKay. It computed heritability by doubling the difference between the correlations of same-sex MZT and

DZT twins. Numbers are typically $r = 0.88$ and 0.51 respectively. After correction for reliability the numbers become $.98$ and $.56$, respectively. The difference is 0.42 , so the computed heritability is 0.84 .

Richard Lynn also reported two studies of heritability in India, both using Falconer's Formula. One study yielded heritability of 0.81 and the other 0.90 . After correction for reliability, these become 0.90 and 1.00 , respectively.

1.0 Minus the Environmental Component—Adoption studies (and others) have shown that the environmental component is about 15% in adults (see papers by Posthuma, Haier, Lynn, and various others). This method produces the typically cited level of heritability in adults of 85%.

Path Analysis—This technique was invented in the 1920s by Sewall Wright. The method incorporates multiple linear regression to apportion the contributions of each of the multiple causal variables to the variance in the single outcome. The assumed links between the causal variables can be tested and rejected if they do not fit the assumed causation. This is not a test of causation, but provides a means of determining magnitude and of establishing the existence or nonexistence of the assumed causality link. The method is general and has been used to study diseases, occupa-

tions, etc. One study that used this method was based on the Texas Adoption Project (300 adoptees). The analysis used the IQs of mother, father, their natural children, and their adopted children (after about 17 years of adoption). The heritability derived from this study was 0.78 before correction for reliability. With correction it is about 0.86.

Brain Imaging—Within the past decade papers have appeared with heritability estimates based on brain imaging of MZT and DZT twins. Imaging by Paul Thompson showed that the brain structure was heritable at the level predicted by other methods (listed above). PGS (previously mentioned) predict between group differences with strong correlation coefficients, as already discussed.

Environmental factors—People want to believe that intelligence is molded by parental interactions, socioeconomic status, school quality, etc. No, it's genes. Stephen Pinker wrote a whole book on this topic (*The Blank Slate*).

Multiple intelligences—Howard Gardner invented a model that has strong appeal to the public, but which is not supported by data and does not withstand scrutiny. He showed that it is profitable to tell people what they want to hear, even if it is incorrect.

Flynn Effect and g

Another case of people wanting to accept pop-science explanations, without understanding the details. In this case, the public believes that intelligence is increasing and some believe that it is increasing in a way that will eliminate between group differences. IQ scores have been unstable for a long time and have mostly increased. The effect is different in different nations and is different as a function of time in most nations. We now have a reversal in a good many European nations. The problem is that these score changes have been shown to be artifacts and are not due to changes in g. For example, some of the instability is due to increased guessing (the Brand Effect) and some are due to the method of scoring the test, which has nothing to do with intelligence. Meanwhile there is considerable evidence that g is declining, at least in Western nations and China.

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

Williams: Over 20 years ago, I attended a presentation by Jay Glass, author of *The Animal Within Us*. He described exactly what I had concluded several years earlier, based on the same source material (the study of chimps). He concluded that humans are significantly like our nearest relatives in that we are genetically predisposed to organize in a dynamic hierarchical structure. Chimps and humans have this social structure (other animals as well). I think we are so drawn to this need to have a hierarchy that we don't stop with the chief, king, or satrap, but go on to spontaneously invent gods with magical powers and elaborate stories of their adventures, including the creation of the universe and man.

In cognitive science, religion has been studied extensively. In every case (national and individual studies) the finding has been a negative correlation between measures of religiosity and intelligence. Some researchers have approached the topic by studying the degree of dogmatism in individual religious beliefs. The more dogmatic (fundamentalist) the beliefs, the lower the IQ. I can recall that, as a child, I noticed that the religious denominations in my immediate surroundings were clearly stratified by SES. I didn't know why at that time, but today it is obviously a case of grouping by wealth and education, both of which are products of intelligence. Scientists typically

show low percentages who hold religious beliefs.

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

Williams: It plays to my interest. There are things that are difficult or impossible to understand from a purely scientific perspective. Ethics is one example. Yet most of the things we see are subject to scientific study and understanding. This applies even to relatively etherial things, such as emotions.

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

Williams: Virtually all of the tests I have taken were quite a long time ago, before I had an interest in cognition. I previously mentioned two tests I took in college. I think there were various others during high school. About 30 years ago, I took two tests administered by Mensa. I have no idea what they were and what the scores were, but I used them to join Mensa, the International Society for Philosophical Enquiry, and the Triple Nine Society. The latter two admit at the 99.9th percentile. I have not had any interest in hobby tests and have written about my concerns for their validity on numerous occasions. My last effort will presumably appear in the journal Noesis (Mega Society – not a member) in February.

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.

Williams: I have no idea. When I have taken tests that had consequences, I managed to do well enough. I have not engaged in the “test taking as entertainment” practice.

Jacobsen: What ethical philosophy makes some sense, even the most workable sense to you? What social philosophy makes some sense, even the most workable sense to you? What economic philosophy makes some sense, even the most workable sense to you? What political philosophy makes some sense, even the most workable sense to you? What worldview-encompassing philosophical system makes some sense, even the most workable sense to you?

Williams: I will combine the philosophy questions into one reply. Let me start with an observation by geneticist Robert Plomin. He was being honored with the Distinguished Career Interview at an ISIR (International Society for Intelligence Research) conference. As he discussed his career path, he mentioned that he began his university studies in philosophy. At some point, he realized that things that can be measured are not part of philosophy and changed majors. This reflects my view of philosophy. My interests lie in science, so that is what I read. My formal education did not include any courses on philosophy, so I don’t think in terms of Kant or Nietzsche. The one philosopher who has attracted my interest is Bertrand Russell; I found his essays about religion interesting. My belief about ethics is that, as usual with this sort of topic, there are different perspectives that can be argued endlessly. The thing I am most bothered by is another party attempting to impose an ethical standard on me. We see a lot of this as ethics is blended with politics and I believe it has become a social cancer. This relates to my previous comments about how the huge between group gaps in intelligence have serious consequences.

My view of economics is that of von Mises and Friedman. I think we have valid predictive models of economic behaviors and that we should follow those in government and fiscal policies. I consider myself to be a libertarian at heart. Unfortunately, I don’t see a path from the present political divide in the US towards a more harmonious and prosperous society. We have reached the point mentioned by Alexander Fraser Tytler at which people will vote benefits for themselves

from the treasury at the expense of destroying the economic stability of the nation. This is an outcome that returns to the intelligence issue and, in particular, the decline in intellectual capital due to the negative correlation between intelligence and fertility rate.

As a matter of understanding why I see so many things as ultimately being matters relating to cognitive abilities, I think Douglas Detterman explained the gravity of it well: “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.” [Detterman is the founder of ISIR and of its journal, *Intelligence*.]

While I am being pessimistic, I will share my conclusion about group conflicts. Despite all of the idealistic things that some people believe and others would like to believe, world history should have taught us all that humans are truly aggressive and will repeatedly commit atrocities and engage in wars. I see no end to it and think it is a part of our species behavior. In my lifetime we have had a world war, countless smaller wars, multiple instances of genocide, and see that these are not restricted to small, backward nations, but are done on a grand scale by the same nations that have given us artistic beauty and scientific understanding.

Jacobsen: What provides meaning in life for you?

Williams: The things that are meaningful to me are those that many people hold dear: family, liberty, and nature. I have had the opportunity to live comfortably and to enjoy a great deal of autonomy. I have surrounded myself with a zoo-like population of animals, forest, and a beautiful place to enjoy nature. I have gotten to know my Canada geese as individuals and spent hours watching the other creatures that live here with me.

Jacobsen: To set the stage for the further conversation, what comprises intelligence in the abstract?

Williams: I think *g* is the best match to “abstract.” It is a latent trait, so it can only be known by statistical manipulation of measurements. We have Arthur Jensen to thank for convincing skeptical researchers that the essence of intelligence is this single factor that Charles Spearman discovered in 1904. Jensen had the persistence to meet every argument with data and analysis. Today intelligence research is *g* research.

Jacobsen: What are the mainstream and fringe theories of human intelligence on offer over time?

Williams: Today *g* theory is accepted as the best representation of intelligence, defining its structure via factor analysis and linking the biology of intelligence to the outward measurements that relate to it. As I have already noted Gardner’s model is very popular among laymen. It is the sort of thing that drives researchers crazy. Gardner did not derive his model from data, did not use an inductive process to construct it, and has been unable to show that it can be demonstrated as correct from real world measurements. The thing multiple intelligences implies is that if someone has a low academic ability, they have something else to make up for it in a zero sum sense. It sounds nice, but it is nonsense. The real world is not so fair. What we have is the *positive manifold*, which is the way Spearman described his discovery that people who test at a given level on one category of cognitive tasks will test at a similar level on virtually all cognitive tasks.

Of course it's unfair... it means that bright people are likely to excel at almost every kind of task, while dull people will find most such tasks difficult or impossible. It is from the positive manifold that Spearman was able to reveal the general factor *g* (Spearman's *g*) using factor analysis, which he invented.

Robert Sternberg also invented a model that he calls Triarchic theory. It consists of dividing intelligence into practical, creative, and analytical. As is the case with multiple intelligence, it sounds good to people who want to believe that *g* is not the answer. Some years ago, Linda Gottfredson did a detailed dissection (published in *Intelligence*) of his "theory," showing that it does not withstand scrutiny.

Aside from the models presented by Gardner and Sternberg, there have been various other proposed models that have been abandoned. For example, Joy Paul Gilford offered a "structure of intellect" model. This complex model was designed with 150 cells, each of which represented an ability (Gardner magnified). There are a variety of other models that have been assembled, but the only one that is significant is Cattell's model which was basically an argument against *g*. Instead of one top factor, he used two: fluid intelligence and crystallized intelligence. We still use these as stratum II factors, but they are grouped with other broad abilities. The structural model that won out was the Cattell-Horn-Carroll model that serves as the basis for both the Wechsler tests and the Woodcock-Johnson. Carroll tweaked the model that Cattell and Horn were using, so that *g* was extracted as the single stratum III factor. This model is *g* theory in practice. [Despite its popularity and usefulness, the CHC model is somewhat arbitrary and is not the true structure of intelligence. That honor goes to the VPR model (verbal, perceptual, and rotational) developed by Wendy Johnson and Thomas Bouchard.]

Appendix I: Footnotes

[1] Retired Nuclear Physicist; Member, Triple Nine Society; Member, Mensa International; Member, International Society for Philosophical Enquiry.

[2] Individual Publication Date: October 15, 2020: <http://www.in-sightjournal.com/williams-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 Hakan E. Kayioglu on Family, Background, Philosophy, Genius, and Ethics: Member, Glia Society (1)

2020-10-15

Hakan E. Kayioglu is a Member of the Glia Society. He discusses: growing up; stories helped provide a sense of an extended self; the 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; some of the more important aspects of the idea of the gifted and geniuses; some social and political views; the God concept or gods idea; 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?

Hakan E. Kayioglu: No prominent family stories were told except that my paternal grandfather was a very intelligent and learned man who had been amongst the best 3 students in the university he attended in Istanbul early 20th century. I learned that my father also was the first ranking student in his local high school graduating with a record level cumulative GPA. He said he had graduated as the fourth best student at the university.

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

Kayioglu: Probably yes in youth but not much in my later years in adulthood. I think family stories might have put some burden, a certain sense of obligation on my subconscious to be successful and achieve better than most at least in school.

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

Kayioglu: My parents were born in a village close to a historical town, Söğüt, of Bilecik province in Turkey. I learned from my father that our paternal ancestors, at least seven generations back before my father, were all born and grown in the same village as well as my mother's paternal ancestors. Söğüt is one of the first towns where the Ottomans started to evolve in the 13th century. It is about 300 km south east of Istanbul. I was born in 1964 in a city in the northern part of Turkey but most of my childhood, but most of my childhood, teenage and university years were spent in Ankara, the capital city of Turkey. We also had been to the Turkish Republic of Northern Cyprus for a couple of years during my high school education. My native language is Turkish.

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

Kayioglu: Quite well. I had no problems interacting with my peers and schoolmates throughout my education and in social life. I was probably a bit selective of close friends based on common interests, mutual understanding and accord. For intellectual pursuits I was mostly alone and on my own, doing my reading in diverse fields, constantly acquiring encyclopedic knowledge. So, I had to confine myself to sharing and enjoying with my friends only social life normally as a 14 year old boy couldn't find ways to discuss higher level topics for lack of intellectual peers. I usu-

ally had to satisfy that need by discussing with older people in school, in the circle of acquaintances of my family and sometimes with teachers.

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

Kayioglu: Intelligence tests give a reasonably accurate measure of one's intellectual capacity in a comparative scale. To me, it is also a dopamine shower and a sort of ecstasy when I solve a difficult problem; a short term nervous breakdown when I fail to find the solution. The most attractive feature and benefit of especially a good high-range intelligence test is that it teaches one to think on one's own thinking, and I believe it improves the "quality of thinking" by raising one's awareness on one's own logical fallacies, forcing to use one's mind in extreme diligence, precision, to check every divergent possibility available to his mind. In the end, one either finds the solution or not, but the very process of deep, layered and detailed thinking is itself rewarding on its own even in case of failure simply because it then teaches at least how not to think.

Jacobsen: When was high intelligence discovered for you?

Kayioglu: I was formally tested when I started elementary school a couple of months before age seven. In Turkey, especially in those years I.Q. testing was not popular. It is known but not popular even now. But, years later I learned that somehow the educational management system had started a pilot study to identify intellectually gifted children in the area I lived in (Ankara), and upon my teacher's noticing some intellectual brilliance about me and contacting the local authority I had the chance to be tested by a professional psychologist. I remember being tested by an old lady, asking me questions and recording my answers, sometimes also tape-recording my voice. I don't know which test it was but my father told the true story to me years later on an occasion of discussing intelligence at home when I was 16 years old. He said: "Son, they told me you were found to be intellectually as capable as a 12-year-old. They recommended you be skipped at least one grade in elementary school but I didn't accept that for fear of bullying and developmental issues that may arise."

My parents also told me that I showed some signs of superior intelligence very early as I was able to speak in full sentences when I just turned my first year. I also invented some novel words at age 2 for objects whose names I didn't know but needed to refer to. Those words were obtained in accordance with the derivation rules of Turkish but were not in colloquial use. I still remember two of them: *tutamak* (door handle) derived from "tut", meaning "to hold" in Turkish, and "bağlaç" (belt) from "bağla" meaning "to fasten".

I learned the alphabet at 4 and could read and write the names of family members. This happened soon after I was exposed to toys consisting of the letters of the alphabet. I remember a dialogue between my parents, wherein my father expressed his fear that I seemed to learn how to read and write soon if he didn't hide the letters and thus he wouldn't want to let me be able to read before the normal school age for fear of problems with my peers.

As a peculiarity and maybe a sign of cognitive precocity, I also have vivid early memories before age 2 dating back to when I was 16 months old although mainstream psychology does not credit.

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.

Kayioglu: Well, I think extreme reactions to geniuses may stem partly, or in combination, from

socio-cultural conditioning, jealousy, ignorance, misinterpretation, a need for psychological compensation for one's low self esteem.

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

Kayioglu: The guy who invented the wheel, Euclid, Ibn Sina (Avicenna), Newton, Euler, Gödel, Albert Einstein, and Ramanujan.

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

Kayioglu: A profoundly intelligent person, if not already a genius, is no more than being profoundly intelligent. Genius, to me and most others, requires the presence and manifestation of extraordinary level of inventiveness and/or creativity in any field that involves it. Some typical personality traits are also said to co-exist with genius, but maybe the most common trait is conscientiousness. So, genius can be said to be a unique and optimal combination of high enough intelligence (not necessarily profoundly), conscientiousness and creativity. On the ground, it seems to me, lies ample curiosity and a very strong need to understand as a driving force.

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

Kayioglu: I graduated from Middle East Technical University's Chemical Engineering Department with a B.Sc. degree.

Soon after graduation I enrolled in the graduate school for a M.Sc. with an intention to obtain a PhD afterwards and pursue an academic life. But I decided to drop out before completing the first semester simply because I felt offended and discouraged when I was told during the interview by the department head that I would not be employed as a research assistant although I had the highest score at the exam. Reasons put forward were not related to my ability or academic standing but to my prospective attitude. The department head, based on her past observations about me, was just not sure enough if I would remain stable and consistently motivated in a long-term and demanding academic job.

As I had never thought of myself as someone to work in a factory environment throughout my education I didn't want to hunt for an engineering job in a factory because I felt as a research oriented type of fellow. I didn't want to go to other universities around for a similar position and degree either. So, I remained idle and unemployed for a couple of months. Then I applied for a vacant position as a translator in a government office. After the assessment formalities I was employed as an official translator. Though successful and happy with my job and work environment, it was a radically different career path which I soon discovered would probably not continue for long.

In the meanwhile I was informed by a friend that some government agencies and companies were granting scholarship to eligible candidates in many fields for higher education abroad – mostly in Europe, the United States of America and Canada – to be employed in various positions, including research engineering, upon return to Turkey after earning M.Sc and/or Ph.D. That was it! I was interested in and applied for a research engineering position offered to chemical engineering graduates who were to obtain a M.Sc. degree in petroleum engineering in the U.S.A. First I had to pass a hard exam held once a year nationwide to be an eligible candidate. I took the exam and got the highest score among some 250 applicants that year.

I was accepted by several universities after meeting requirements for the GRE and TOEFL dur-

ing my stay with a host family in California in 1988, and I chose the University of Tulsa in Oklahoma. I spent one year by taking both undergraduate and graduate courses in petroleum engineering at Tulsa. Next year I decided to change my school and enrolled in Colorado School of Mines. I moved to Golden, Colorado. But, towards the end of my first semester there, it was too disappointing to have realized, just by chance from reading an announcement on the board, that I would not be able to complete my M.Sc. on the subject I was asked to study by the company, because that subject was only possible to study within the scope of a postdoctoral fellowship offered by another university! Surprised and upset, I discussed the situation with the authorities in the sponsoring company to resolve the issue proposing them also some practical alternatives like changing the subject of thesis or going for a professional engineering degree instead of a M.Sc., but they didn't accept and could not propose a reasonable solution to satisfy both parties.

Truly frustrated and discouraged, the only way out from the deadlock, it seemed to me then, was to leave everything behind and return to my country to start a new life. For I felt I lost my stamina and was cross with my luck. So I dropped the graduate school, returned home and did nothing for a year until I felt good enough and recovered from depression.

Having completed the mandatory military service, I found a job to work as a chemical engineer in the research department of a factory producing refractory bricks and mortars. Later, I also specialised in quality control and management systems and ensured the entire factory implemented the QM systems and got certified in accordance with international standards. I also became one of the IRCA (International Register of Certified Auditors) certified provisional auditors for quality systems. Aside from managing the quality system in the factory, I also established a small laboratory for on-site internal calibration of measuring devices in use in the factory; giving personally, or arranging necessary training required to all employees from top management to workers.

Later I was also involved as a manager in the installation and development of a new production unit in the factory to manufacture sliding-gate refractory plates that are sold and used in the iron and steel industry. I worked in the refractory company for 7 years.

In November 1998 I moved to Eskisehir, the city I have been living since then, in order to run my own business by starting up a small company to provide calibration and quality systems consulting services with a partner. Because of some financial adversities unfortunately we had to close the company in 2000.

Between March 2000 and January 2020 I worked in a glass tableware production factory that belongs to a large corporation in the glassware industry in the position of Quality Control Chief until 2014, and Quality Manager in 2014 – 2020. Over the years I specialised in quality control and management systems based on international standards such as quality management (ISO 9001), environmental management (ISO 14001), food safety (ISO 22000), information security management (ISO 27001), social compliance management systems (e.g BSCI), and also became partly involved in energy management (ISO 50001) and occupational health and safety management (ISO 45001). Apart from managerial tasks I was involved in, I also contributed to various technical works and researches on product design and development, test development and improvement, quality improvement, organizational development, digital transformation projects, development of automated systems for visual quality, 6 sigma projects etc.

I hold a couple dozen certificates in topics of quality management systems, auditing/assessing, quality improvement techniques as well as managerial skills.

As of January 2020, having fulfilled official requirements, I asked for my resignation and I am now a retired person with some free time and for the first time in 30 years, but only to turn my two decade hobby into a small business: teaching and working as a practicing astrologer on birth time rectification.

Currently I am enjoying free time while at the same time writing a book on the subject and doing some preparations for a different business life.

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?

Kayiglu: I have been into books and articles on intelligence, creativity and genius since my teenage years as a topic of interest. I was keenly interested in the topic especially in my young age that I even had chosen to write on the topic of identification and education of the gifted and submitted a term paper of some 50 pages when I took the expository writing course in English in my freshman year at the university. It was only in order to call attention to the subject. Because I was aware by that time that many, if not most, of the intellectually gifted children and young people were lost and wasted due to many different reasons.

That being said, I believe this is the biggest waste among all sorts of wastes. Imagine for a moment that just because we wasted for this or that reason all geniuses such that humanity didn't ever have Euclid, Archimedes, Al Khwarazmi, Avicenna, Galileo, Gauss, Euler, Newton, Einstein, Madam Curie, Schrödinger, Tesla, Shakespeare, Mozart, Bach, Da Vinci, Goethe and all other geniuses not mentioned herein; what could be our civilization like? We owe most of our civilization today and in the past to gifted and creative people, the big share always going to geniuses. Period.

The myths surrounding the geniuses usually stem from hearsay, movies, media which often emphasize and portray their eccentricity and savant-like peculiarities presented sometimes in an exaggerated way, so that most of the more important personality traits such as insatiable curiosity, truth seeking, dedication to work, diligence, perfectionism, very high and sustained concentration, determination, obsessiveness etc. are not given due consideration thus leading to a distorted view about genius. A good percentage of ordinary people think that genius comes hand in hand with madness. It is true some of them were also mad but most were certainly less than that. They were actually mad only about their work.

Another false idea, if not a myth, is to assume a genius is always a profoundly intelligent person. This is hardly true. A person having extreme intelligence but lacking genius traits like high level of creativity, diligence, persistence or conscientiousness is not supposed to create products at genius level. For instance, we have many such extremely intelligent individuals in today's super high I.Q. societies who do not come up with compatibly creative output. There are examples from history also. John Von Neumann for instance had extreme cognitive power that was said by his contemporaries to be unmatched, yet he was not equally creative. By all intellectual standards, it appears, he was sure a genius as far as raw intelligence and cognitive ability is concerned, but not a true genius in terms of the real meaning of the term.

Therefore, it seems, one must have the optimal combination and amount of the required traits to be a genius. If the personality traits are accompanied by an extreme intelligence, that person may

even be a candidate for a universal genius like some of the polymathic universal geniuses in history. But, I am of the opinion that in our time it is highly unlikely for the world to see a universal genius simply because too many fields of specialization, all having its diversity and depth and some being interrelated, are beyond any mortal's capacity to encompass and absorb.

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

Kayioglu: I have been living in a culture where people usually care for the poor, the old and the underprivileged in general. Compassion and charity are kept in high regard. As someone who was raised in such a culture, this puts me closer to political systems that value social welfare and humanitarian ideals.

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

Kayioglu: I believe that everything exists in God's imagination only. By everything I literally mean everything, the universe we live in and also all other possible universes that we may not be aware of. God, in my understanding and belief system, refers to an undivided endlessness, wholeness and oneness beyond or apart from which nothing can exist on its own. In other words, the only ultimately aware Being who is the source of all other beings. Separateness and otherness is illusory. Each and every being is one of His infinite ways of manifestations as a kind of self projection, projection of a bundle of His names (divine qualities) out of infinitely many. In a sense, we are living in a matrix created in God's imagination.

I came close to such an understanding in my high school years by reasoning and contemplation. Later, studying islamic sufism shaped my understanding of religion over the years since then. I was really impressed by and owe gratitude to especially two thinkers in this regard among many: Mohiuddin Ibni Arabi, a 13th century sufi mystic, philosopher, poet and scholar; and more recently Ahmed Hulusi, a contemporary sufi thinker.

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

Kayioglu: In my mature years now, I see that I have always been fascinated by the "scientific thinking" itself rather more than the particular topics of interest in sciences, be it hard sciences or soft sciences. Conceptualization, hypothesis formation, experimentation, testing the hypothesis against facts and findings, drawing conclusions, then a critique. It must be a beautiful adventure. While I was being educated as an engineer, one of the things that I found most interesting and instructive was to discover the importance of underlying assumptions one often needed to make in order to simplify and be able to solve a real engineering problem. This taught me how things differ and a theory turns out to be when real life problems are faced.

I understand that science and engineering, to varying degrees, seem to be an oversimplified model of the reality that we are exposed to. No less, but also no more. In the search for understanding the workings of the universe science absolutely is a strong and indispensable tool, but I doubt that it is the strongest tool when it comes to search for the ultimate truth, especially when we consider the metaphysical implications of the logical limit imposed by the Incompleteness Theorem that Kurt Gödel had introduced and proved.

I suspect that science will ever reach a level where human intellect will no longer need philosophy, metaphysics and religion unless of course some day humanity totally becomes devoid of soul and discards the need to search for meaning (maybe there is no!).

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

Kayioglu: I was not informed of a score for the test I took when I started elementary school. I was only informed to be 5 years ahead of my peers. But a quick calculation would place my childhood ratio I.Q. in a range of 165 – 175.

In the last year of junior high school I took a nationwide exam open only to eligible students satisfying grade requirements (about 15 percent of the student population). First phase of the exam was an intellectual aptitude test resembling an I.Q. test. I obtained the highest 34th score among some 17000 mates. This roughly corresponds to a rarity score of 1 in 3000 – 4000. Assuming normal distribution, this would have corresponded to an I.Q. above 150 sd15 if it were normed by rarity.

I also took two self administered timed I.Q. tests at 16 which were said to be normed to ceilings of 145 sd 15 and 200 sd16. On the former I hit the ceiling, and on the latter 169. I don't remember the name of the first test, but the latter was, if I don't misremember, a Turkish version of the CMMT.

In 2004 I took the Mensa's entrance test RAPM, but because as a policy Mensa did not give a score, I received a formal letter reporting only that I was eligible to enter Mensa. In 2005 I took Cooijmans Intelligence Test – Form 2E with a score of 156 I.Q. sd15 based on the preliminary norming, and was admitted to the Glia Society based on a 149 I.Q. after the norming in December 2005. Later in 2006 I took Paul Cooijmans' QMC#4 test with a score of 143 I.Q. sd15.

In both tests I feel I did not do my best because I didn't put the maximum effort needed for such tests. Years passed without attempting a new test due to lack of time and energy. I have recently completed in my free time after retirement another test authored by Paul Cooijmans, but not sent it yet for scoring; currently reviewing my solutions to make sure I have done my best this time. Last three tests mentioned above are all untimed and unsupervised high-range I.Q. tests authored by Paul Cooijmans.

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.

Kayioglu: My scores on adult scale have varied between 143 to 149 which seem to be pretty consistent. I think the scores do not scatter much if one invests enough time and effort, does all the tests at adult age, the tests contain mixed item types covering a wider range of abilities rather than focusing on a single type ability such as consisting of verbal-only, or spatial-only; the tests have high enough ceiling, and of course if the test quality is high, that is, the tests are all psychometrically good.

That last condition may not be present in some tests. Most of the supervised tests do not have high enough ceilings for the exceptionally gifted. If a test has a ceiling of 130, another one 145, all Giga Society members with I.Q.'s of 190+ taking all three tests would have a score variation from 130 to 190! So, even if those three different tests are psychometrically perfect, and other conditions above met, one would still observe 60 I.Q. points a difference – apparently a very large discrepancy – between the lowest and the highest scores they obtained.

Obviously, if one or more of the conditions above are not met, then it is likely to get a wide scattering of scores differing at times 2 or more standard deviations for the same person. In my case for example, the condition of “investing enough time and effort” above was not fully met. If, for

instance, I get a score well above this on the latest test I did, then it becomes quite clear that the spread is my fault, not the tests'. In the example above for the hypothetical Giga persons, it's the ceiling that is guilty, not the testees.

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

Kayioglu: No particular philosophy as a whole, without implying myself not favoring moral principles. I only want to point out the highly subjective and complex nature of ethics. Given the observation that human beings, societies and life arising out of interactions between them are too complex and dynamic, it is overwhelmingly difficult to offer a universal philosophy in the first place. I find it superfluous to elaborate more on this as it must be obvious when one especially considers the immense complexity of nonlinear systems and myriad of factors related to culture, genetics, belief systems, religion, education, upbringing, ration, intelligence, geography, technology, individual differences, biases etc. to name a few.

I am not as erudite as to claim that I studied all major schools of ethical philosophies to offer a perspective, but simply because of the complex nature of the matter, I don't think any particular ethical philosophy can address all or even most of all problems effectively. So, to me, the nature and depth of the problem defies human intellect at its core. Consequently, this requires taking into account non-rational and even irrational elements of human beings if one has to deal with ethics.

Therefore, on an individual level anyone (here "anyone" also includes the most advanced AI to imagine) is doomed to choose one's way under uncertainty based on such factors said above.

On a personal level, I have moral and ethical principles that I have adopted in the culture I was raised and am trying to follow, but ethical philosophy is, and I think, will always remain to be an open question that needs to be re-addressed, reviewed and revised according to the dynamics of the age human beings live in.

Appendix I: Footnotes

[1] Member, Glia Society.

[2] Individual Publication Date: October 15, 2020: <http://www.in-sightjournal.com/kayioglu-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 Anonymous Canadian High-IQ Community Member on Advice, Self-Selection, the Spotlight, STEM, and International Versus National Students, and Hereditarianism Versus Environmentalism: Member, International Society for Philosophical Enquiry (ISPE) (3)

2020-10-22

*This is an interview with **an anonymous Canadian member of the high-IQ communities**. He discusses: philosophy professor; tips for high school students; another possible academic pursuit; self-confidence and arrogance; self-selection of environments; and some of the environments.*

Scott Douglas Jacobsen: What makes this “philosophy professor” stand out to you?

Anonymous Canadian High-IQ Community Member[1],[2]*: I went to office hours one time to discuss some research relevant to his research interests. My particular interest was related to race and IQ, and I wanted to hear what my professor had to say. The subjects he was interested in had a relation to my interests, so he likely could hold a conversation with me in person. He recommended various books, articles, and he had even given me a list of academics to take up. The major problem with this discussion about race and IQ is that certain aspects of the debate are always hidden and are difficult to find. Only after a thorough examination of evidence from all possible perspectives could one call themselves an objective scientist. My primary interest was to find rational responses to the hereditarian position. My philosophy professor was a good choice to talk with because he had stated that he was aware of the debate. At first, I was quite unsure where the evidence pointed, and so I knew I’d have to decide for myself. My philosophy professor played an essential role in helping me discover all possible perspectives of the debate. He gave me an excellent grade in the course, which increased my interest in philosophical discussions and topics.

My professor is merely skeptical about hereditarian claims, but my view is more clear after being exposed to everything. My conclusion is that the totality of the evidence indicates no genetic component to racial differences in average IQ and that they are more likely to be around 100% caused by environmental and cultural differences. This holds true both within and between nations. However, the topic is still being explored and won’t disappear anytime soon. Even though it is way too complicated, I am very confident in my conclusion that the differences in test scores are virtually entirely environmental in origin. Hereditarians will claim that universities have brainwashed me. Still, the truth is that I came to my views all by myself, honestly and rationally, free from any bias, after considering every perspective possible.

My professor got me to read Ned Block’s paper “How heritability misleads about race” and told me that was why he didn’t believe heritability would help the hereditarians all that much. This is a very insightful paper because over 99.9 percent of individuals who are aware of this debate seem to have trouble grasping the role heritability plays in this debate. The primary issue with the hereditarian position is that even the most well-known hereditarians have misapplied the concept of heritability. Heritability is an estimate of genetic variation among individuals within a population, either in the context of a formal experiment that controls for potentially confounding environmental effects or with the assumption that such effects are absent. In the case of IQ, we

cannot do these formal experiments, so we must assume the environmental effects are absent. But, certain individuals used evidence of heritability for making inferences about whether or not there were genetic differences among populations. This is not an appropriate application of the statistic. Heritabilities could be very high within a population, yet the differences among populations could be entirely attributable to environmental effects. Conversely, heritabilities could be relatively low within the population in which they are estimated, yet the differences among populations could have a vital genetic component to them. Genetic variation within populations is simply a different measure from the genetic differences between populations, so all of those attempts to make inferences about genetic differences in IQ among populations were based on a faulty application of the concept of heritability.

One of the books my professor told me to read was Richard Nisbett's book called "Intelligence and How to Get it."

The best well-known intelligence researcher on the culture-only side would be the late James Flynn. He has produced a lot of great arguments and books that support the environmentalist position.

I emailed David Reznick, an expert in human biology, and he has no idea of who he even was but still critiqued Rushton's views the best he could.

Joseph Graves, the first African American to receive a Ph.D. in evolutionary biology, has refuted Rushton's application of the theory.

Chris Stringer, one of the foremost experts on human evolution, who also mentions Rushton in his books, says that he is wrong, although I have yet to read them all yet. He recommended I read "The Race Gallery" by Marek Kohn.

In conclusion, my philosophy professor gave me a sense of interest in subjects relating to philosophical inquiry. Thanks to him, I emailed various eminent professors to get more perspectives to understand complex issues.

Jacobsen: Any tips for high school students about pursuing postsecondary educations?

Anonymous Canadian High-IQ Community Member: Know your requirements for every college application but don't stress over them. Don't be domineering; plan for your interviews, and appreciate the experience. Represent the person you genuinely are and express it candidly.

I am brought up in the Canadian school system, so there are no standardized tests. However, for Americans, I'd say start studying for the SAT or ACT during the summer of junior or the summer after sophomore year. Take lots of practice tests and buy the prep books, and practice on Khan Academy and with your friends if possible.

I think most people should consider their options before their senior year of high school. I think it will help you research your options thoroughly and figure out what fields should fit your aptitude and interests. STEM majors are more evident toward where you end up, but if your talents and passions genuinely lie in the liberal arts, I would encourage it. The amount of coursework in university is anticipated to be a lot more numerous than in high school, so I recommend developing a stable work ethic as early as possible. Many people struggle in the first year. Most students going into UBC are straight-A students from high school but quickly realize that university is no joke. Just do your best, follow your dreams, consider backup options, and you will have no regrets.

The critical thing is to prioritize school first if you want to get into your preferred program. A friend of mine in high school, who was quite a high achiever, told me he never looked at an admission requirement (GPA cutoff or average) aside from seeing the required courses needed because once you have done your best, you leave no regrets. If you know the requirements, you will continuously accentuate them.

If we include the entire population, the correlation between IQ and educational achievement and attainment is around .6 (IQ explains 36% of the variance in grades and years of education), so I wouldn't worry about whether you have the highest IQ in your high school or not. The correlation between achievement drops to around .5 in high school. The correlation declines further in university and then even more in graduate school due to sample restriction, leaving many more factors responsible for achievement differences. It is much more important to see success in life (economically) as more related to grit, conscientiousness with a mindset for growth than any natural ability.

Finally, I would like to share three important YouTube videos (one documentary, two films) that truly influenced me.

1) Ivy Dreams Documentary (You can find a shorter Youtube video called *Strict Asian Parents & Stressed, Pressured Youth – College Process*).

- Director: Yu-Teh Huang
- Writer: Joy Huang

2) Acceptance – Ivy League Admissions Movie (2013)

- Director: Ryan Matthew Chan

3) Legally Blonde (2001)

- Director: Robert Luketic

Jacobsen: As a “viable option... to pursue in the future,” if you had not found this joy in academia, what would be another possible academic pursuit for you?

Anonymous Canadian High-IQ Community Member: I honestly don't see any other academic pursuit that could be appropriate for me other than academic research at the moment. I could work any job but it won't be likely for me to reach the top given that those things are not interesting for me and not what my inner motivation tells me I should do. I hope I'll be able to enjoy the workforce if I have to, but I should be settled down with my goals.

Jacobsen: What differentiates self-confidence and arrogance in this “higher IQ” domain? What is the importance of the latter as a character trait than the latter with the greater responsibility inherent in greater capacity to some degree?

Anonymous Canadian High-IQ Community Member: Arrogance is related to narcissism. Entitlement, insecurities, and low self-esteem seem to be significant indicators of narcissism. It is hard to differentiate narcissists from overconfident individuals, but you realize that most narcissists need validation, but self-confident individuals do not need validation for their achievements.

Overall, having a remarkable ability may allow individuals to be more responsible for helping people, rather than viewing themselves as gods. Be aware of their shortcomings. Self-confidence

will enable one to work with others and grow as a person through mutual understanding and empathy. On the other hand, arrogance is a god-complex sort of deal that won't help anyone form meaningful connections.

Jacobsen: With this self-selection of environments, what are some of those self-selection mechanisms?

Anonymous Canadian High-IQ Community Member: Robert Plomin's book, "Blueprint: How DNA Makes Us Who We Are" gives a splendid answer. Most people find it hard to imagine how behavioral geneticists can begin to disentangle which behavioral characteristics are caused by genetics or the environment (nature or nurture). The most effective way to explore this question is by studying large longitudinal twin and adoption studies. Another way is to rely on the continuous decoding of the human genome.

Blueprint's central thesis is what Plomin calls "the nature of nurture," which posits that our genes push us to react to, cooperate with, and even develop our own environments to fit our genetic inclinations. Plomin states, "Psychological environments are not 'out there' imposed on us passively. They are 'in here,' experienced by us as we actively perceive, interpret, select, modify, and even create environments correlated with our genetic propensities."

Self-selection relies on the big five personality traits and intelligence. These traits are polygenic and influenced by environmental and genetic factors and the interaction between the two.

Aside from this, there are many critiques of heritability. The complex interaction of genes and the environment makes these questions endlessly tricky. The next book I plan on reading will be a book by James Tabery called *Beyond Verses: the struggle to understand the interaction of nature and nurture*.

Jacobsen: Following from the previous question, what are some of the environments?

Anonymous Canadian High-IQ Community Member: Deciding what your college major will be, or where you will live will influence your future environments and your responses. If you enjoy reading, perhaps you will find a local library quite fitting for you. If you are quite competitive, maybe you will join a football team. Talent for a particular field will make you more likely to choose to participate, given that people tend to prefer to partake in activities that they perform well in.

In effect, the family effect on IQ seems to fade away in adulthood as the heritability of IQ increases. However, it is essential to note that if an individual is treated poorly in society and their environment somehow becomes more detrimental every year, their IQ scores would drop each year, even though their true phenotypic intelligence may have been a lot higher. Suppose the environment somehow is pushed to become more relevant to solving the problems we see on IQ tests each subsequent year. In that case, IQ test scores will subsequently increase every following year, which may overestimate that particular individual's true intelligence.

An environment where it is difficult to choose your own environment would be when substantial environmental factors put you on hold. Amy Chua's book *Battle Hymn of the Tiger Mother* gives that sort of feeling.

Appendix I: Footnotes

[1] Member, International Society for Philosophical Enquiry (ISPE).

[2] Individual Publication Date: October 22, 2020: ; Full Issue Publication Date: January 1, 2021: <http://www.in-sightjournal.com/anonymouscanada-3>.

*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 Kishan Harrysingh on Family Background, Academic Achievement in the Family, Depression, Odd Jobs, and Spiritual Pursuits: Member, World Genius Directory (1)

2020-10-22

***Kishan Harrysingh** is a Member of the World Genius Directory. He discusses: some family background; academic achievement common in the family; the source of feeling depression, sadness; moments of what has been called “overexcitability”; the asynchrony; some odd jobs; some of the tests and the scores; and intelligence, and a life in the 20s spent on spiritual pursuits.*

Scott Douglas Jacobsen: What is some family background to provide a long-term context for some of your story?

Kishan Harrysingh[1],[2]*: I am from Trinidad and Tobago. My father is an engineer. My mother works in financial consulting. She has worked in that field for quite some time. Before, she was an accountant for many years. I have a lot of cousins in the medical field.

Jacobsen: Is this kind of academic achievement common in the family?

Harrysingh: Yes, absolutely, it is something that I try to deny to myself, because I was against academics for most of my life. I felt like it was something making people more arrogant than something adding depth and character. For that reason, I denied my own abilities and need for company. People who can understand me for many, many years. Until, I was in my 30s. So, only until a couple of years ago. This is only because of depression, anxiety, and other issues. I was able to start addressing and looking to the fact that I am not normal. Perhaps, I need to find more people like myself to get along with because I have always had really, really serious issues with the abilities of other people to communicate.

Jacobsen: When you’re feeling that way, what do you consider the source of feeling depression, sadness? Is it loneliness? Is it an innate factor? Or is it some existential question begging you?

Harrysingh: A combination of all of those. I have had those problems since I was a teenager. I never understood why my friends – no matter how much I explain it – never understand the concepts. It seemed natural to me. I was very much brainwashed into thinking everyone is exactly as intelligent as each other. It is only a matter of effort. There is some truth to that, obviously, because, I believe, neural pathways strengthen with practice. Also, there is a truth. People are born with certain gifts. For me, philosophical intellect and understanding existential questions, I am genetically gifted with it. I see this in my brother, when he was very young. The things that he would say, even adults had trouble understanding it. Maybe, it must be a genetic thing. It causes a lot of problems. My thinking is so different from the average person. My standards and ethics, and morality, and conduct, and my standards in personal life, are so high. Most people find it impossible to live up to them. It comes from the way in which I intellectualize, conceptualize, and understand the world.

Jacobsen: Can you recall any moments of what has been called “overexcitability” of the profoundly gifted in personal life? The profoundly gifted to experience emotions in the extreme.

Harrysingh: That’s definitely me. Also, I can detach because of many years of spiritual development, even completely. I definitely am a very emotional person. A lot of common problems with friends who are gifted and have had to find an outlet in things like power lifting, etc., where

they can channel the emotions to physical things. Definitely, I have always been very, very emotional volatile person. It affected learning. If a teacher is not engaging enough and not interesting enough, or not presenting the work in a properly explained fashion, I would lose interest. So, that emotional side probably affected me more than the average person. I went from failing a class to the top of a class in a class 2 years older than me with very little effort. It had to do with emotion. I started to realize. It was after going through a few things. Maybe, that's why there was the disparity. Emotion, for sure, have affected me more than the average person. I am trying to find the right explanation without dragging on for an hour.

Jacobsen: [Laughing].

Harrysingh: Yes, there is so much to explain in the story for me. This is the reason for the stammering to an extent.

Jacobsen: In some sense, this overexcitability, this feeling out of place, this being at the bottom of the class and then being at the top of the class, it matches well the idea of asynchronous development. The asynchrony being between one's intellectual abilities and one's emotional maturity. Do you note this is more extreme in terms of the asynchrony for boys than for girls, men than for women?

Harrysingh: It makes sense. I have been suggesting things like this for a long time. I made those inferences. However, I believe, if you look at the curve of IQ, you will find more boys very, very far to the right. There is a high proportion of males who have extreme and profound giftedness than females. Also, we have a higher number of males who are profoundly handicapped. Females tend to cluster in the middle. They tend to be more 'cold' or tend to be less emotional in the perspective of their giftedness. That makes sense to me.

Jacobsen: Also, in some ways, it would match the idea of far more women in English Literature, in writing, in journalism, when it comes to postsecondary education. Because those fields, in light of the fact of being in postsecondary education, will require a higher level of general intelligence. They also require a greater level of emotional maturity and insight into the human condition based on the combination of analytic ability and emotional maturity. What have been some odd jobs for you? What have been some more fruitful and fulfilling jobs for you?

Harrysingh: My professional life is a bit of a mess to be honest with you. I have had a very, very unique life with respect to spending early 20s searching for spiritual enlightenment. After that, the only thing I got into was personal entrepreneurial stuff. I am more of an outlier in that sense. I am not someone with a vast professional life. I am not someone tremendously active and accomplished in academics. I am always someone who has mostly denied my own abilities until relatively late in life to pursue higher level academics, and developing a perspective. For me, it goes back to the emotional side of things. I felt passionately, particularly about personal issues of family. It helped in finding my purpose of existing; I sacrificed a lot of younger years, where I would have been in academics, with a pursuit of enlightenment to find the truth behind it all.

Jacobsen: Let's talk about tests, what are some of the tests and the scores?

Harrysingh: I am new to this. I scored 160 on this one. However, this one is based on a great crystallized intelligence tested. So, there is a lot of information needing research. I didn't want to spend too much time and effort on it. I submitted it early. It has to be a fact taken into consideration with intelligence testing. Some take months on a test. Some will take a few hours. For me, I did this in the space of one or two days and spent three, four, or five hours in total. Even though,

I started weeks before. I didn't continue. I started like two and a half weeks before. Most of the stuff was done in a couple of days. I think the two tests done prior to this one were intelligence tests with the ceiling being really low. The ceilings were or 160 or 165, which will tend to lower the score. I scored about 150 on those. However, this is the first full scale test going to 200, which I have done. I expect that I will score a lot higher in the future. I need to get more time to be tested based on things not too foreign to me. That'll more test more fluid intelligence than crystallized intelligence.

Jacobsen: Now, if we are talking about intelligence and a life in the 20s spent on spiritual pursuits, how are you defining the spiritual here? In other words, what is human nature? What is the nature of the world? What is the human nature in this spirituality that you have developed as a sensibility or a worldview over time?

Harrysingh: Excellent question, I would say, "I first started becoming spiritual when I was 15." I was depressed by the ways in which my family related to each other. I felt, to some extent, unloved. To some extent, this drove me to search for a meaning to life. I looked around myself. I saw how people spent all of this time on developing ways to survive, and working. I could see almost nobody as truly happy or someone who was truly moral. I started pursuing the spiritual path. It started with curiosity first. I had to find out if there was a spiritual path. Should I believe or not if there is a God? Which religion should I choose? Which pathway seems to be the truest? I wouldn't believe something simply because it was put in a book. I was too smart for that. I started questioning life, little by little, and testing personal theories and different ideas. That's when I started having certain personal experiences leading me to greater depth of belief. It continued later into the teens and early 20s. After certain issues and relationships, things like that. Truly, the emotional side of life led the pursuits for me. To an extent, it is the thing with gifted people. Mostly with those on the side of philosophical side of thinking rather than the traditional side of academics. It is sad to me. Philosophy and ethics are left out of modern day academics because I think human society is decaying largely in part to the disappearance of this part of our intellect and our development.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: October 22, 2020: <http://www.in-sightjournal.com/harrysingh-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 Tiberiu Nicolas Sammak on Critical Evaluation, Whims, Cryonics, Biological Death, Carcinogenesis, Advice, and Contemporary Artists: High-IQ Community Member (4)

2020-10-22

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: critically evaluate and reason through information; the other subject matters that have been “intriguing” or “meaningful” based on ‘whims’; cryonics; biological death; the general reaction to the discovery of life on other planets; the general risk factors for cancer formation coming out research in carcinogenesis; other micro interests; advice to other gifted and talented youth who lack motivation, study skills, discipline, and interest in studying; personal experience communicating, exchanging opinions, and sharing ideas; why cultures adhere to supernaturalistic beliefs; some of the favourite contemporary artists; a genius in the modern day; a “decent life”; and people who he considers smarter than himself.

Scott Douglas Jacobsen: When you're picking up some information online based on a general interest in some obscure subject matter, and when you're ‘investigating something in particular, what is the internal thought process there? How do you critically evaluate and reason through information, so as to determine if the information is valuable or not?

Tiberiu Nicolas Sammak[1],[2]*: I don't really know how to describe the exact mechanisms behind my decision-making process. What I can confirm is that you have to be pretty well-informed on the subject that you are conducting research on to be able to accurately gauge the degree of correctness of your findings.

To me, deciding what information is correct and not inaccurate or deceitful is just common sense (after I know enough about something), roughly speaking.

Jacobsen: What are some of the other subject matters that have been “intriguing” or “meaningful” based on ‘whims’?

Sammak: In-depth lore about certain video games, articles about cellular senescence, philosophical publications (most of the ones I have read or skimmed through being located on the Stanford Encyclopedia of Philosophy website), different stuff about particular movies (or cartoons) or snippets of information about computer-related topics would be some of the subject matters which come to my mind.

Jacobsen: How much of the information around the cryonics is pseudoscience/non-science proposed as scientific information or methodology?

Sammak: The very idea that a brain could regain its consciousness after legal death is what makes other people to be skeptical and reserved about the industry of cryonics. As far as I'm concerned, nothing unscientific pertaining to human cryopreservation is presented as a scientific fact.

Jacobsen: You noted, “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.” Do you consider biological death final?

Sammak: I do, since there is actually no evidence to suggest otherwise. It is very clear that the brain is the organ solely responsible for creating consciousness. However, the precise mechanisms as to how it manages to do that are yet to be fully discovered. An explicit and really straightforward example proving this (that consciousness is entirely generated by the brain) is represented by the way people who are affected by neurodegenerative diseases behave and function. Their consciousness is gradually stripped away by their condition, leaving them unable to perform even the most basic tasks – they become shadows of their former selves.

The cessation of all brain’s functions marks the dawn of an eternal, dreamless sleep. This is an irreversible process (brain death) which will eventually occur at some point in time. This process might be delayed with future technologies, but all organic matter is subject to decay nonetheless.

I cannot imagine a different yet plausible scenario after the biological death. I wish I were wrong though.

Jacobsen: What do you think would be the general reaction to the discovery of life on other planets?

Sammak: My guess is that the prevalent reaction would be surprise. The first encounter (not necessarily a physical one) with an extraterrestrial lifeform would cause wonder and stir great curiosity, to say the least.

However, the chances of a physical encounter with an alien being in the current timeframe are probably non-existent or incredibly low.

Jacobsen: Based on the research, what are the general risk factors for cancer formation coming out research in carcinogenesis?

Sammak: As far as I know, there are many risk factors which could potentially alter one’s genes and lead to the onset of cancer, such as hereditary (like Li-Fraumeni syndrome or von Hippel-Lindau syndrome) or environmental factors, lifestyle choices, obesity, or old age. Most cancers are sporadic but some of them could be prevented by simply not indulging in self-destructive behaviors, such as alcohol abuse (which could lead to cirrhosis of the liver and then evolve into a hepatocellular carcinoma) or smoking. It’s worth mentioning that most lung cancers are caused by tobacco use and they could actually be avoided. Some lung cancers are known to develop chiefly (with few exceptions) in smokers’ lungs, like small cell lung cancer, which is much more aggressive than non-small cell lung cancer. Unlike other cancers, lung cancer has a very poor prognosis. To my knowledge, only a few malignancies would have a dimmer outcome (for instance, mesothelioma, exocrine pancreatic cancers or grade IV brain tumors, such as GBM).

Another environmental risk factor that I’d like to bring into discussion is represented by the asbestos exposure. A notable case which emphasizes the dangers of inhaling asbestos fiber was known as the Wittenoom tragedy. Wittenoom (now a degazetted ghost town) was a town which was mainly known for its asbestos mine and for asbestos mining and milling activities. Due to long-term exposure to crocidolite (also known as blue asbestos) fibers, a lot of miners and even people who were mere inhabitants developed pleural or peritoneal mesothelioma, which is a very lethal type of cancer.

Jacobsen: Any other micro interests akin to paper airplanes?

Sammak: Not really.

Jacobsen: What is the advice to other gifted and talented youth who lack motivation, study skills, discipline, and interest in studying? This can be ideas or pragmatic stuff.

Sammak: I don't have specific advice for such people. Things like motivation when it comes to achieving certain goals and self-discipline are internal and cannot be imposed on someone. Sure, one may instill motivation in someone by inspiring that someone through different means. In my view, this is probably one of the best ways to motivate a person.

Perhaps having a really great mentor who could offer guidance throughout youthhood would be beneficial for these people as well.

Jacobsen: What has been personal experience communicating, exchanging opinions, and sharing ideas with others who performed above a similar level on cognitive ability tests?

Sammak: I've had very few interactions with people from the high-range testing community. However, almost all of the interactions turned to be positive and enjoyable.

Jacobsen: Why do you think many in cultures adhere to supernaturalistic beliefs?

Sammak: I suppose that's because many are not well-informed when it comes to a certain topic. Many like to speculate and form twisted views about different subject matters when they are ill-informed. It is way easier to take something for granted than to actually search about that something.

I think the belief in the supernatural is inextricably linked with the unknown.

Jacobsen: Who are some of the favourite contemporary artists for you? Why them?

Sammak: I will mention only musical artists, since I listen a lot to music and I do believe these guys do a great job. In no particular order, my favorite musical artists or musical bands are: Paul Oakenfold, Disturbed, The Anix, Klayton (with his three projects: Celldweller, Scandroid and Circle of Dust), Disarmonia Mundi, Poets of the Fall, Christian Älvestam and The Midnight. These are probably the people or bands whose music I enjoy the most.

I consider some of their songs truly beautiful and awe-inspiring.

Jacobsen: Who do you consider a genius in the modern day?

Sammak: I cannot answer this since I have not thoroughly and carefully studied the works of truly exceptional people and I'm not the guy who would label someone as a genius so readily. Moreover, I was never interested in the work of a particular person to actually devote enough time studying it.

Jacobsen: What would comprise a "decent life" to you? You seem concerned about degradation and death more than many other things.

Sammak: A life where I wouldn't have to constantly worry about taxes or about not having enough money for basic needs, a life in which I would be satisfied with my efforts, a life where I would be happy.

Jacobsen: Who do you consider smarter than yourself?

Sammak: There are quite a few people whom I personally know and who are smarter than I, or

at least seem to be smarter than I.

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

Appendix I: Footnotes

[1] Highest score: Reason – Revision 2008, IQ 187 (S.D.15).

[2] Individual Publication Date: October 22, 2020: <http://www.in-sightjournal.com/sammak-4>;
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 Anthony Sepulveda (Brown) on Intellectual Function and Personality, Formal Mental Illness, Narcissism, Motivation, AtlantIQ-UNICEF, Jeffrey Ford, Societal Renewal, and a Holy Grail of the High-IQ Communities: Member, World Genius Directory (6)

2020-10-22

[Anthony Sepulveda](#) scored 174 (S.D.15) on Cosmic and is a member of the World Genius Directory. He discusses: poor social standing; poor economic standing; depression; other health risks; narcissism; highly intelligent couch potatoes; novel situations in which contexts may be non-commutative; professions valuing intelligence in their employees; Mensa a practical option for reasonably intelligent people; AtlantIQ's efforts important for pragmatic use of intelligent people; Jeffrey Ford; societies renew themselves; the "very poor condition" of the high-IQ community; identifying the disadvantaged; spatial problems; and a possible Holy Grail of the high-IQ world.

Scott Douglas Jacobsen: While not having the space for a book, necessarily, off the bat, let's parse the average intelligence question more particularly in the lines delineated, the factors of poor social and economic standing, depression, and other health risks. If we're looking at poor social standing, what happens in this case of average intellectual function on personality, where interpersonal and prestige stature are not great?

Anthony Sepulveda (Brown)[1],[2]*: The ability to solve a problem can instill a sense of confidence that will last throughout one's life. It can make anything seem possible if you only make the correct sequence of moves.

Jacobsen: If we're looking at poor economic standing, what happens in this case of average intellectual function on personality, where income and net wealth is affected?

Sepulveda (Brown): If you're unable to resolve problems in your life, a general lack of motivation will prevent you from progressing far towards goals. If your goal is to improve your economic status, you need to truly understand your situation and know how to cultivate the tools and resources necessary to gain the funds and skills you need to do so.

Jacobsen: If we're looking at depression, what happens in this case of average intellectual function on personality, where feeling bad for months or years at a time becomes a formal mental illness?

Sepulveda (Brown): Depression is the result of having a problem that you cannot resolve or accept enough to move on from. By gaining further insight into the nature of that problem you may be able to move forward enough to get through it. But this can be very hard. Increasingly so as time goes by. Human nature is essentially a number of habits we develop over time. And we often tend to pursue options that continue the trend of our lives. Obvious examples are those who grew up in an unhealthy household and grow up to consistently pursue similar relationships because they feel uncomfortable or unworthy around anything better. It kills me to know that no matter how obvious a solution will be, such people will always make the wrong choice.

Jacobsen: If we're looking at other health risks, what happens in this case of average intellectual function on personality, where inability to self-care leads to generalized increased risk to negative health outcomes?

Sepulveda (Brown): I'm not sure how much of an impact general intelligence has on one's health. While it can help motivate one's desire to avoid certain hazards, I've encountered people of all levels that either prioritize or avoid exercise and proper nutrition. It seems more likely that one's health is a tool used to achieve other goals such as boosting your ego, getting attention from others, pursuing careers such as modeling or athletics, feeling superior to those who live unhealthy lives (such as how vegans tend to chastise those who eat meat) or simply to live longer for personal reasons.

Jacobsen: How does narcissism connect to high intelligence and then lead to worse mental health outcomes?

Sepulveda (Brown): Receiving validation for a belief that you're better than others (intellectually, in this case) will naturally reinforce or promote a narcissistic personality. If such beliefs are founded upon faulty data from a flawed or invalid IQ test, an individual will likely form an equally invalid opinion of themselves or inspire them to pursue paths they aren't prepared for

Jacobsen: Even if we take the analysis of "actions, interactions and reactions of the objects (nonliving material) and subjects (living material) in an area," and if we take individuals capable of a greater grasp of the aforementioned "in an area," what of the factors of motivation to drive action on the analysis? We all know highly intelligent couch potatoes.

Sepulveda (Brown): This is a very interesting problem when analyzing the impact of personality on intelligence. Clearly, one's patience, attention span, motivation, etc. will have an impact on their ability to solve a specific problem (especially on untimed tests). But there doesn't seem to be any socially valid method with which to objectively determine and compensate for a person's personality on an IQ test. Even if we were to set a time for a person to complete a valid test where the time allowed to work on it is based on their level of stress and/or other physiological inhibitions, there'd be no way to prevent people from unfairly compensating (via drugs or mental preparation (i.e. the Practice Effect)).

Jacobsen: What about novel situations in which contexts may be non-commutative?

Sepulveda (Brown): Such situations are very rare and almost any attempt to resolve a problem under such conditions will result in failure. Clear communication is always necessary, especially when two or more people are involved.

Jacobsen: To "professions [that] value intelligence in their employees," what ones come to mind? Maybe, the uncommon ones rather than ones, typically, stipulated including pure mathematician or theoretical physicist.

Sepulveda (Brown): IT companies like Google use riddles and logic problems during their interview process to determine whether or not a candidate is truly capable of performing the tasks required of them.

Jacobsen: What makes Mensa a practical option for reasonably intelligent people?

Sepulveda (Brown): Mensa has a lot to offer. They consistently publish a variety of new articles for members to enjoy and offer group meetings and lectures that anyone can attend. For me personally, I've greatly enjoyed the conversations held at such meetings. I've met a few people that I could connect with to form lasting friendships with and attending the lectures inspires me to create presentations of my own.

Jacobsen: What makes AtlantIQ's efforts important for pragmatic use of intelligent people? Any

thoughts on their UNICEF project?

Sepulveda (Brown): I'm aware that they support UNICEF, but I don't believe that they hold any particular place within the company itself. As for their efforts, I appreciate how often they emphasize the belief that changing the world for the better takes practical effort. To this end, they often hold contests that require members to find solutions to a variety of world problems (education, renewable energy, environmental stability, etc.). Which is a lot more effort towards a much more noble pursuit than almost every other IQ Society performs. I have the utmost respect for Beatrice Rescazzi and those that work with her.

Jacobsen: What makes a person like Jeffrey Ford tick and work to advance concrete actionables for utilization of – what seems like – a real trait in intelligence for positive benefit in reasonable timelines?

Sepulveda (Brown): I wish I knew. I tried contacting him directly to get some insight, but he wasn't available. So I'm not aware of whether or not he's had similar internal debates himself. If he has, he clearly believes that even a temporary effect is worth the effort.

Jacobsen: How could these societies renew themselves and not “waste each other's time”?

Sepulveda (Brown): By requiring higher standards of proof of personal ability, they'll create an aura of prestige that some may take more seriously. It would also help if they had a purpose beyond simply existing such as a unanimous desire to solve a specific problem.

Jacobsen: What are some of the other factors filtering into the “very poor condition” of the high-IQ community as it lie prostrate in worship of the aforementioned golden calf of false pursuits?

Sepulveda (Brown): The sad fact is that most people seem to join simply to feel good about themselves for joining. They never had any real drive to do anything practical with their gifts and the community as a whole stagnated into its current condition.

Jacobsen: How could tests such as Cattell's help identify disadvantaged kids? For example, kids in poor countries such as India with innate abilities and talent while lacking resources, or in highly underserved rural communities or reserves of Native Americans in America or Aborigines in Canada, or Aborigines in Australia or the Maori in New Zealand – the last largest remnant of European colonial history outside of the ongoing Israel-Palestine issue.

Sepulveda (Brown): I suppose it could be used to identify specific kids if there were an incentive like free schooling. But there are several problems – 1. Cattell's test is clearly designed to be taken by American or European people. The pictures in it correlate with objects that have a specific design primarily found in those areas (such as the shape of a chimney or stove). So while it is the fairest test I'm aware of, it isn't useful on a global scale.

2. Say we were to successfully identify gifted children in those areas. We'd have to send them miles away from their home, friends and, likely, family in order to bestow anything of value to them. Those areas simply don't have the facilities necessary to cultivate their gifts to their highest potential and installing one there would take a lot of effort for very little reward. So, unless the relatively minor impact made on such communities as a whole is worth it (as seen in the efforts of non-profit organizations), the whole venture seems like a waste of time.

3. Say we were to successfully find gifted children in those areas and do everything we can to develop their abilities. What then? It seems to me that they're very unlikely to go back to their original community. Between the choice of family and community vs opportunity, especially if

they were extricated as children, one side is gonna be a lot more appealing. So, if the results of our effort is simply the removal of the best people from the poorest communities, all we've done is further impoverish those areas.

It's a difficult problem. The only option I see that would provide the most benefit is to offer those communities the information necessary for them to benefit as a whole.

Jacobsen: Are spatial problems, in a manner of speaking, simply speaking highly general because of being base-level visual logic problems? No words, no numbers, no concepts, no knowledge, no high-level prior experience, immediate sensory perception with a huge hunk of brain tissue devoted to the visual system with the occipital lobe and then internal, non-verbal logical reasoning on the problems presented, as such, with minimal room for false interpretation to the simplest, i.e., correct, solution for the visual presentation to fit, logically.

Sepulveda (Brown): Yes. Which leads to an interesting topic to consider – If there are a finite number of valid problems that can be used to measure intelligence, that would imply that there's a set limit to how intelligent anyone can be. That's why I believe that no one is all that much more capable than anyone else. The biggest differences between any two people are their experiences and the motivation those experiences inspired.

Jacobsen: I have speculated in a similar manner in other interviews on a possible Holy Grail of the high-IQ world and, in more general terms, the professional psychometric community within the concept or possibility, if general intelligence and fluid intelligence are taken seriously, of a non-verbal 6-sigma test with the same funding, renormings, sample sizes, and psychological construct reliability and validity of the WAIS, the SB(IS), Cattell's, or the RAPM. Any thoughts on this possibility? We have a long history of underusing the talent of girls and women, which has been improving for a century. Now, we see an increasing consistency of underused gifted and talented youth, and people, in general with some factors found in income inequality.

Sepulveda (Brown): Of course. I've spent a lot of time pondering the subject over the past couple years, mulling over various problems and weighing the pros and cons of their use. It led to the development of my own test X's and O's. And I'd like to make more in the future. But I don't see much point in the effort if no one takes them. I've had my test up on James Dorsey's website for over a year now and haven't had any submissions yet. Which is a shame. I put a lot of effort into that project.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: October 22, 2020: <http://www.in-sightjournal.com/sepulveda-6>; Full Issue Publication Date: January 1, 2021: <https://in-sightjournal.com/insight-issues/>.

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Conversation with Kishan Harrysingh on Spirituality, Ethics, an Afterlife, and Pick-and-Choose Philosophy: Member, World Genius Directory (2)

2020-11-01

***Kishan Harrysingh** is a Member of the World Genius Directory. He discusses: some intellectual and spiritual interests; morality; an afterlife; ancient philosophies and religions; and hopes for some of the high-IQ communities.*

Scott Douglas Jacobsen: What are some intellectual and spiritual interests now?

Kishan Harrysingh: Spiritual wise, I found almost everything that I can find in terms of the time frame given to me. Certain things will take more time to unfold. There are certain things only possible through time. You only find some things out with time. I have come to a level of enlightenment, where I believe a lot of scientists term it a simulation theory if it is correct. I have not studied this in great detail. I believe that I have seen enough of the world in which we live; I see enough, constantly. A lot is due to luck. I believe I have seen enough and have enough information to believe this isn't ultimate reality. It is easier to say this now without worrying about ridicule because a number of physicists and other scientists have said this. We are a simulation of deeper reality. I believe this. It is quite apparent, to me, based on the findings.

Jacobsen: What ethic or morality has been developed from this morality or lifestyle for you?

Harrysingh: A large part of this, my base of ethics comes from Christianity and Buddhism. After that, I try to learn from anything in terms of religion. I try to learn from any religious text. There are a lot of things in Islam, which I find beautiful and in depth. However, there are more in Christianity and Buddhism, which appeal to me. My ethics are pretty simple. I believe in freedom and in non-harm, not doing anything malicious, not stealing, trying not to lie; unless, it is really, really for some greater purpose. Obviously, I try to have a more practical approach to ethics than the traditional one. I believe that religion isn't completely negative. I believe there's positives and negatives to it. It is up to us to use common sense and to investigate before believing certain religious ideals and so on. I was, at one point in time, a monk or an inspiring monk who was celibate and completely pious and against alcohol and all of that stuff. I am much more liberal nowadays, having seen the enlightenment, which I was chasing. I am more practical and a little more scientific in terms of understanding the human neurological system and psychology. It goes into the system of ethics. Any proper system of ethics would address those things without giving up too much on virtue. Based on what I understand about the human neurological system, and the human experience itself, I am hesitant to gravitate to any particular religion, though.

Jacobsen: Do you believe in an afterlife?

Harrysingh: Yes and no, I believe in the supernatural. I believe in a higher power, but I don't necessarily believe in an eternal heaven or an eternal hell, necessarily. However, there may be a form of it, a slightly different form of it. I am not too concerned about it. The real challenge is finding out what we have to find out here. As in life, the afterlife, things will happen as they have to.

Jacobsen: If we take the ancient philosophies and religions, and if we take a context in the early 21st century in which more about the operations of the world, the functional aspects, relations, and objects of the world, are known, and if those philosophies and religions came from a time in

which those things were complete mysteries, why don't we simply create new philosophies and jettison those ancient philosophies and religions? Wherein any taking of the good parts of them, we simply take them, and reincorporate them without any of the baggage.

Harrysingh: Right, that's, basically, what I was saying. You have to pick and choose and not be a slave, mentally, to some theology, some theory, that may have been misinterpreted or felt by a person or a number of people, or moderate by people, who put it there. It amazes me. When humans could listen to news or religious texts, the problem is the same. In that, they don't consider context and the reliability of the source. To me, those are very, very obvious problems needing consideration. If people considered those two things, then you wouldn't have this much violence taking over the U.S. and many other places. This is the practical. This is where spirituality is practical. Because you can look at the polarity of the world and see how divided everyone is. Everyone has good intentions and points. However, they both see each other as equal. One side is yelling, "Racist." The other side is yelling, "Green, communist." It is really sad. People cannot moderate their own emotions enough to look at the intentions behind the opponent and try to understand: We're all human. Both sides are trying to move things along. I feel as though I am probably a more moderate version of both arguments or both sides of the argument. I am a more moderate person who understands both sides of the argument. It is really crazy what is going on. It goes to lack of life experience in some cases. Because of my spirituality, I have travelled to a lot of places. I have looked to the darker part of life to understand it. I put myself in danger, which most people try to avoid in life – to try to find the truth. I wish more people would do that rather than sitting in their comfortable little bubbles and trying to dictate to others what the reality is.

Jacobsen: What are your hopes for some of the high-IQ communities in the future?

Harrysingh: I don't have hopes for them. They need leadership. Clearly, the societies are stagnant. Hopefully, I can provide some of that. It is one of the projects that I am working on, behind the scenes. There is a need for leadership at this point in time. There is a lot of talent out there, but not a lot of vision. I feel as though my own spiritual vision and enlightenment can help humanity on the whole, but that will take some time. I will need cooperation.

Jacobsen: Kishan, thank you so much for your time.

Harrysingh: Alright!

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: November 1, 2020: <http://www.in-sightjournal.com/harrysingh-2>; 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 Anonymous Canadian High-IQ Community Member on eSports, STEM, International Chinese Students, and Overcoming the Fear of Failure: Member, International Society for Philosophical Enquiry (4)

2020-11-01

*This is an interview with **an anonymous Canadian member of the high-IQ communities**. He discusses: “STEM jobs, chess grandmasters, professional eSports, and music composing”; “many high IQ individuals will do exceptionally poorly in tasks that correlate poorly with general intelligence”; the separation from the “international Chinese students”; and the “fear of failure” in a moment of life in which true challenge and competition of talents come forward.*

Scott Douglas Jacobsen: What examples come to mind in “STEM jobs, chess grandmasters, professional eSports, and music composing”?

Anonymous Canadian High-IQ Community Member[1],[2]*: STEM refers to science, technology, engineering, and mathematics. You don’t need extreme ability, of course, but most of these jobs are filled with individuals who are solely above average in IQ and mostly above the 80th percentile. It is already well known that Nobel Prize winners, particularly in physics, have incredibly high IQs. The mathematical talent required to win a Fields Medal for mathematics is likely unmeasurable at the moment. The average IQ of Doctors, Lawyers, and Engineers lies in the vicinity of 120-125. Those who reach the top have higher IQs. The non-stem subject with the highest IQ would be philosophy. Top philosophers are some of the most intelligent in the world, alongside mathematicians and physicists.

For chess grandmasters, Garry Kasparov was measured with an IQ of 135 using the WAIS, with his working memory as one of the highest, which is expected of a game that requires the use of chunks to categorize chess positions. Judit Polgar, Magnus Carlsen, and Garry Kasparov were estimated or “reported” to have IQs of over 170, but I wish everyone knew that those figures were fake. It is very likely that among chess grandmasters, as the level of chess skill increases, there may be a slight negative correlation with IQ scores. I suppose this is due to other chess players finding more use in pursuing studies at the same time or focusing on studies and because chess at that level of play is not relying on information processing much but memory. Only hobby high-range tests have a ceiling higher than 160, and the name of the test and the standard deviation is not mentioned. Adult IQ scores are more reliable than childhood scores also. Bobby Fisher’s IQ score at the age of 15 was in the 180s, but if tested today on the WAIS, it should be between 150-160. Garry Kasparov was estimated 190 but tested at 135. Realistically his true intelligence might be a lot higher than what an IQ test may indicate since being the best at something does demonstrate extraordinary ability. It is also true that Kasparov was out of school for a long time, which may impact his score and the fact that he was tested at a fairly old age. The average IQ of chess grandmasters is likely to be around 140, with those who can balance being a chess grandmaster and a Ph.D. at a top university at 150. I have no doubt some chess grandmasters who have a Ph.D. could score near the ceiling of the WAIS, given that being good at chess + school is an excellent indication of well rounded and extreme general cognitive ability. This also goes for top musicians and gamers, who have high academic achievement (years of education, difficulty of major, rank of institution, grades).

In any competition, critical aspects of performance long term rely not only on intelligence (the

ability for information processing or adaptation/solving problems quickly), but mental fortitude, mental power and stamina, and specific cognitive skills as well. These will help you reach the highest levels, and can all be somewhat trained, except for one's ability to adapt.

Many people will play video games for a remarkably long time, and they won't get much better. Video games are incredibly time-consuming and require some ridiculous amount of innate ability combined with dedication and resources to reach the top. Complex and competitive video games will present you with more information than you can process, at rates faster than you can handle, and give you the chance to make more decisions than you're able to. They can keep throwing you into new situations that ask for you to utilize your pure intellectual power, as humans are pretty good at doing the same thing over and over again (music performance and chess positions) and horrible at doing something new all the time. Chess at the top level is not so g-loaded anymore because Magnus Carlsen memorizes over 10,000 games and does not need to problem solve anymore. Playing a complex piece of music at a top-level requires exceptional time commitment and talent, but it is much more repetitive than a competitive video game.

Video games could be the best pure measures of one's intellectual capacity. They are much easier to administer than an IQ test and do not likely depend on learned academic skills such as mathematics or language. Also, the ceilings of standardized tests are a problem, whereas we know a mental task like reaction time is measured in absolute terms and captures the full variation much better. A battery of video games (or potentially only using one video game) can capture the full range of variation in intelligence among the general population if there are easy problems where anyone should solve and difficult problems where only the most intelligent should solve quickly. If this is so, we can also measure high-range intelligence much better than a professional IQ test.

People who are naturally good at video games are great at processing information, at least decent at reacting (but they get better very quickly), and can adapt very well (a skill that seems impossible to learn).

The true IQ of top professional gamers (making a living) likely is around 140, but it depends on the game and it's g-loading. How they score on an IQ test may not tell the full story of their true intelligence. However, the most awe-inspiring individuals can juggle professional level video games alongside a highly g-loaded subject in university (STEM or Philosophy). You can treat it like an individual who is taking a STEM degree at one university and then having to juggle another STEM degree at another university at the same time. It is practically impossible to obtain a Ph.D. in a demanding field at a top 100 institution while simultaneously juggling national gaming performance. National level gamers who graduate with a Computer Science degree are already near 145 IQ (99.9th percentile). Obtaining a Ph.D. in a STEM field at a top 100 institution while being a nationally ranked player simultaneously implies an IQ above 160. I will provide sources later that support this claim.

Players often have to problem solve by themselves, which are exceptionally highly g-loaded and time-consuming. There is also no other activity other than playing video games that will be detrimental to your life success, unfortunately, unless you become a professional gamer or pursue something else in the eSports industry. Most video games are addictive and release dopamine. Even when you are trying to do other things in life, you are continually thinking about how you're going to play better or beat your opponent in a video game or solve difficult problems in

the game. Competitive music, chess, and eSports require the individual to think and practice virtually endlessly. This fact makes these activities the most demanding on the body and mind. This is especially true in eSports since you are presented with new situations to adapt to, whereas in chess, it relies on memory (learned positions). In music, it is not about adapting but more so practicing the same thing repeatedly. I can not begin to imagine the intelligence necessary (180+ perhaps) to balance top-level performance in both eSports and STEM at an elite university at the same time.

These articles from peer-reviewed journal articles support my views that national level gamers at university would score much higher on IQ tests than the average university student at the same school. The gap in scores would be higher as you go from lower g-loading (academic achievement < standardized test < IQ test) to a nearly pure measure of g (which are the problems in complex video games themselves):

1) Toma, M., Halpern, D. F., and Berger, D. E. (2014). Cognitive abilities of elite nationally ranked SCRABBLE and crossword experts. *Appl. Cogn. Psychol.* 28, 727-737. DOI : 10.1002/acp.3059.

Although chess has served as an important tool for understanding certain aspects of expertise, research in cognitively demanding verbal games helps to build a more general understanding of the cognitive mechanisms that underlie elite performance. The testing of constructs (i.e., working memory capacity) that are hypothesized to contribute to expertise allows for an objective and valid means for operationalizing and understanding expertise. Three of the four cognitive ability measures (e.g., analogies, reading span, and visuospatial span) showed experts performing *more than one standard deviation higher* than novice players who are similar to the experts in both quantitative and verbal SAT scores. For crossword experts specifically, verbal ability was nearly two standard deviations greater than the mean score for the high performing college students. These exceptional abilities among the experts can, in part, account for why elite experts outperform casual players at such remarkably high levels.

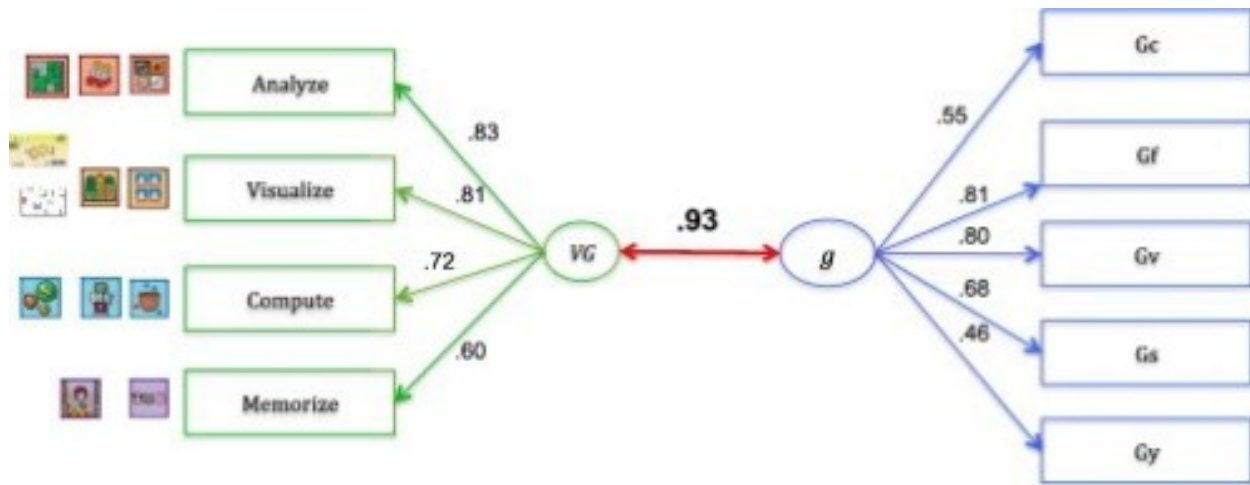
Of all the findings resulting from this study, the verbal ability differences between experts and novices may be the most informative. Verbal ability and semantic processing have been suggested to play a vital role in the way humans function in various cognitive contexts (Collins & Loftus, 1975; Henry & Crawford, 2005; Pazzaglia, Toso, & Cacciamani, 2008; Wiedel & Schwartz, 1982). This study expands on this literature base, providing evidence to suggest that SCRABBLE and crossword expertise is closely connected to high verbal ability. This impressive difference between experts and nov-

– “Visuospatial and verbal abilities were measured in elite nationally ranked SCRABBLE and crossword experts and compared with college students matched on quantitative and verbal SAT scores, both exceeding 700 on average. SCRABBLE and crossword experts significantly outperformed college students on all cognitive measures.”

– “Findings suggest that visuospatial and verbal working memory capacities of SCRABBLE and crossword experts are binned and occur at extraordinarily high levels.”

2) Can we reliably measure the general factor of intelligence (g) through commercial video games? Yes, we can! Intelligence, Volume 53, November-December 2015, Pages 1-7 M. Angeles Quiroga, Sergio Escorial, Francisco J. Roman, Daniel Morillo, Andrea Jarabo, Jesus Privado, Miguel Hernandez, Borja Gallego, Roberto Colom. <https://doi.org/10.1016/j.intell.2015.08.004>

– “Video games and intelligence tests measure the same high-order latent factor.”



3) Intelligence and video games: Beyond “brain games.” *Intelligence*, Volume 75, July-August 2019, Pages 85-94 M.A.Quiroga, A.Diaz, F.J.Roman, J.Privado, R.Colom. <https://doi.org/10.1016/j.intell.2019.05.001>

– “Gaming performance was correlated with standard measures of fluid reasoning, visuospatial ability, and processing speed. Results revealed a correlation value of 0.79 between latent factors representing general intelligence (g) and video games general performance (gVG). This find leads to conclude that: (1) performance intelligence tests and video games are supported by shared cognitive processes and (2) brain-games are not the only genre able to produce performance measures comparable to intelligence standardized tests.”

4) The effects of video game playing on attention, memory, and executive control. *Acta Psychologica*, Volume 129, November 2008, Pages 387-398. Walter R.Boot, Arthur F.Kramer, Daniel J.Simons, Monica Fabiani, Gabriele Gratton. <https://doi.org/10.1016/j.actpsy.2008.09.005>

– “Expert gamers and non-gamers differed on a number of basic cognitive skills: experts could track objects moving at greater speeds, better detected changes to objects stored in visual short-term memory, switched more quickly from one task to another, and mentally rotated objects more efficiently.”

Jacobsen: What are some examples in which “many high IQ individuals will do exceptionally poorly in tasks that correlate poorly with general intelligence”?

Anonymous Canadian High-IQ Community Member: Some tasks are better than others at estimating overall mental competence. You can take the g-loading as an index of the complexity of a mental task. Tying your shoes is a low g-loaded task because it is not very complicated, whereas learning calculus is a fairly high g-loaded task since you must problem-solve to acquire new skills. On the Wechsler tests, an example would be digit span forward versus digit span backward. Digit span forward is just a simple memory test, but to give back numbers in reverse order requires more cognitive power. Therefore it is more g-loaded. Einstein’s proficiency and talents would have shown in a challenging field, such as physics, but he probably wouldn’t be famous for driving a car magnificently (apparently, he couldn’t drive). Performing complicated tasks effectively indicates profound intellectual ability, whereas failing to perform essential functions at some level will make people think you’re disabled. Einstein perhaps can be an example

of someone who can resemble both descriptions.

Jacobsen: What is the feeling in the separation from the “international Chinese students”?

Anonymous Canadian High-IQ Community Member: In the past, one of my biggest insecurities was my race. Diversity is important. Everyone is unique, and everyone should be proud of themselves. It should also be noted that the group “Asian” is extremely broad, filled with various ethnic groups with very different histories. Not every Asian is Chinese.

I never talked about this to anyone but was conscious about these things near the end of high school. I was quite insecure that I was part of this group labeled as “Asian.” The stereotypes associated with Asian Americans made me feel more conscious of my race since I guess I did not fit those stereotypes. Like an idiot, I fell for the bait and tried to become more “Asian.” It made me feel like I was defined by my race, which led me to forget about the unique traits I have that are divorced from the stereotypes of my racial/ethnic group.

I enjoy being myself, but I don’t want my racial identity or some other part of my social identity to define me. I remember too many times when I blamed any difficulty encountered on my race. On the flip side, would a non-Asian judge me as skillful in math just because of how I look? My race did not play the only role, but I am sure it played an important part. When I saw some non-Asian performing better than me on some non-academic thing, I blamed it on my race to justify it. It was just to my disadvantage, I thought.

Nowadays, I have somehow overcome these insecurities and have matured. I merely view myself as an outlier and outsider, no matter where I go, and have accepted my destiny. Most want to get good grades and go to good schools, but I am different. The Chinese culture never fit me and seemed to inhibit me from being creative and to be my true self and pursue my dreams, and I suffered a lot of depression due to this.

When I was younger, I did not consider ethnicity to be important, but as you grow up with all those stereotypes, they start to hit you. In my senior year of high school, I became more aware of my ethnic heritage and could not escape from it as time went on in my first year of university. I was always judged as being good at math just because of my appearance and quiet personality, and those things did make me uncomfortable a bit, given that I was an underachiever. In contrast, most Asians I knew were overachievers relative to their intelligence or IQ. I was already doing well enough, but I never expected myself to get the highest grades in a class. I never cared about school all that much, but I cared just a little for the first time. Those stereotypes might have helped me improve my work ethic, but later I decided to be who I really was.

I would rather not have anyone associate me with any stereotype. I feel thrilled to know that I am just a unique individual with his own special talents and interests.

Jacobsen: Why the “fear of failure” in a moment of life in which true challenge and competition of talents come forward?

Anonymous Canadian High-IQ Community Member: There comes a time where you realize you won’t balance everything you love to do in life. My parents expect a lot from me, but I probably wasn’t the perfect kid for them. They want me to graduate with a Computer Science degree from UBC and work a stable job for the rest of my life. However, even though my ability to thrive in these STEM programs is very high, going to the workforce as a programmer was not my passion. I just chose what my parents wanted me to do and later decided what my peers wanted to do. I was stuck finding out my passions but eventually found them. I performed at the

top of my class in Calculus courses and had already taken too many math courses to quit now. My primary interests were in Philosophy and Psychology, but of course, those degrees by themselves are viewed as worthless. A compromise would be to double major in Philosophy and a STEM field such as Statistics to gain skills to gain a job and pursue my major interests at the same time. I later learned that Statistics should be helpful in a career in science, so I decided to take it a little more seriously. I don't necessarily have to be the best statistician, but I need to be good enough to perform well enough. It is also impossible to be a professional gamer and pursue research simultaneously; as far as I know, this type of individual is unheard of in the gaming community. I do want to believe I'm something special and that I'd be the one who can do everything, but this type of arrogant mindset will likely be my downfall. I will probably have to pursue my education full time eventually and give up all my passions to become the best scientist I can be. I do not fear failure anymore, but this was a thing of the past. My insecurities alongside Chinese cultural attitudes made me feel like an underachiever. Like a fool, I fell for this trap and became obsessed with prestige. I never really thought going to UBC was anything prestigious, especially compared to the top 12 schools. Anything non-STEM related was also looked down on by many.

Computer Science at Caltech/MIT/Harvard/Stanford made a good match, and I believed my presence would have been better situated there. I also wanted to go to Harvard or Yale Law, Harvard Medicine, and more. My intelligence is not an issue, but it is difficult for me to deal with social interaction, which will make it difficult to succeed in many things in normal society. If I am truly going to live up to my potential, I must pursue the things I am most interested in doing. I realized later that this mindset was wrong and that I must follow what my inner drives tell me I should seek. I believe UBC is an excellent institution, and I'm proud to be here. If I apply to graduate school, I will apply to Canadian schools for sure, no matter what rank. I don't have to go to the most elite schools to call myself successful. I don't think my parents have ever said they were proud of me ever, and that didn't make me too happy. I was definitely influenced by Chinese culture and their obsession with elite schools, jobs, grades, and virtually nothing else. If I fell for this trap, I could never become the scientist that I wanted to be. I also realized that there are people more talented than I am who may not have gotten the chance at all to attend UBC or any elite institution. I must be more humble but still be self-confident with my extraordinary abilities.

If you watched a part of the Ivy Dreams documentary I had linked, my attitude was similar to this one girl. Had I been brought up in her city and applied to the Ivy Leagues, I would have gotten rejected. Even with perfect SAT or ACT scores (she had a pretty high score), and good grades, I would have failed the interview miserably and would have written a terrible essay. In the documentary, her father was always pressuring her. In her interview, her attitude was arrogant, as she was talking about how her high school was too easy for her and how Upenn would challenge her, thinking she was way smarter than everyone else perhaps. She got rejected from the Ivy Leagues and then got accepted to Washington and Lee University. Still, after she finished reading her acceptance letter out loud with a sad attitude, she threw the paper to the ground, with no respect for it at all because it wasn't an Ivy League school. She had been told her whole life that getting into an Ivy League school was her only goal, and since she had failed that, she felt worthless. I feel bad about her "failure," but there is no doubt she deserved it.

I need to move past these artificial labels, find out who I am, and not obsess over trivial things. The labels of "genius," "prodigy," and "gifted" don't mean anything to me anymore. Only

through hard work, respect, goodness in my heart, and an appropriate attitude will I achieve anything of value. I have nothing to prove anymore, and I am genuinely proud of how far I have come and grown no matter where I end up in life.

I learned a lot recently and hoped to continue to grow as an individual throughout time. Here is what I have learned.

1) Life is hard sometimes. There are things in life that don't work out. It is challenging to balance one's passions and school at the same time. I don't need validation from others regarding my achievements or intelligence. I don't need validation from anyone else but myself, and I'm proud of how much I have grown. I must be resilient. No matter the obstacle that comes in my way, I can grow from the experience.

2) Being an outlier and outsider made my life a lot harder. I should be proud of who I am and continue to pursue my dreams, no matter what anyone says.

3) Having empathy is essential. I won't like every person I meet, but learning how to emphasize with others is vital to me to gain long-lasting friends through mutual respect.

Jacobsen: Thank you for the opportunity and your time.

Appendix I: Footnotes

[1] Member, International Society for Philosophical Enquiry (ISPE).

[2] Individual Publication Date: November 1, 2020: <http://www.in-sightjournal.com/anonymousscanada-4>; Full Issue Publication Date: January 1, 2021: <https://in-sightjournal.com/in-sight-issues/>.

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

Conversation with Gernot Feichter on Background and Qualifications, Geniuses and Intelligence, Science and Theology, and Meaning in Life: Member, World Genius Directory (1)

2020-11-01

Gernot Feichter is a Member of the World Genius Directory. He discusses: growing up; a sense of an extended self; the family background; the experience with peers and schoolmates; some professional certifications; the purpose of intelligence tests; high intelligence; some reactions; the geniuses of the past; the greatest geniuses in history; the greatest geniuses alive today; a genius from a profoundly intelligent person; profound intelligence necessary for genius; genius; genius manifested in different periods of history; some work experiences and jobs; particular job path; some of the more important aspects of the idea of the gifted and geniuses; thoughts on the God concept; science; theology; tests taken and scores earned (with standard deviations); the range of the scores; social philosophy; economic philosophy; political philosophy; ethical philosophy; worldview-encompassing philosophical system; meaning in life.

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

Gernot Feichter: My grandfather survived as the sole person of his division in a massacre in Finland during WWII by hiding under a fallen companion. The maneuver was a severe tactical error as the opponent had a good opportunity to defend the attack while risking little. He also froze his toes, became promoted and then, during the final stages of the war, capitulated with his group to the Italian side and was imprisoned. It was after the war, when he produced his offspring. Had he not survived, part of my family branch including myself would not have ever existed.

Also my grandmother had difficult times, she grew up in an orphanage as her mother could not come up with the cost of raising her and was given to a farm as a child and frequently had to work instead of going to school.

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

Feichter: Indeed, it is the reason that I provide some donations to institutions that are helping others, especially children who obviously possess the lowest means of helping themselves.

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

Feichter: A classical Austrian background I would say. Two of my grandparents owned a farm, while my other grandfather was working in the wood industry and my grandmother worked as a cleaning lady in a local school. They all stem from small villages in Northern Styria, Austria, where I also grew up. Obviously, their modest background governed their modest personality as well. Besides their apparent modesty, their achievements should also not be underestimated. For example, one of my grandfathers took part in co-founding a local bank which still exists today. Also my other grandfather was part of the communal council and it was quite amusing to read in how articulate ways he complained about things, which he was well known for. Almost all of my grandparents were strictly religious Roman Catholics, except for the community rebel, to whom you may also associate the war story above.

My parents could be described as enrolled sceptics in the same church. While my father almost worked his whole life in the bank that was co-founded by his father, my mother worked for a short period in a shoe production facility, as waiter, maid and most time as housewife and later nursed my grandmother.

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

Feichter: I would describe it as quite ordinary childhood with friendships, also a period with broken or abandoned friendships. But this was during the teenage years, now I feel fine with anyone again. Usually I played a passive role. For example, it was common in my youth to be either a skater or a raver. So I did associate myself to the skaters but I would never come up with such things myself. Also I would usually not ask for others to go out, but I would be asked and say “yes”. I feel like I only had what people would call “a life” because my friends took me with them. My nature would be a meditative or philosophical one and there were too many things to think of, always.

In general school was a more annoying experience for me. Also, I found myself to be insecure and nervous when having to speak in front of a group. I was pretty lucky with my direct school mates, in parallel classes there were some bullies and in some lessons we would be in the same class with them.

While I did not leave out anything to be done as a teenager, I worked towards reducing those ‘lower’ activities to minimum. As an adolescent I followed my intuition to deepen my meditation, living a self-chosen withdrawn life as normal people would call it.

Jacobsen: What have been some professional certifications, qualifications, and training earned by you?

Feichter: I own a bachelor’s degree in Information Management from the University of Applied Sciences in Graz. Through my profession I also did a Java Specialist Mastercourse, Spring and Kubernetes training and a Google Cloud Associate certification.

Jacobsen: What is the purpose of intelligence tests to you, as in individual pursuit of taking a test or few (or more)?

Feichter: Admittedly, when taking the first test I just wanted to show off how smart I am, whatever opportunities this would open for me. However, as my scores were lower than I expected, it was a great teacher of modesty to me. In some sense I am a born megalomaniac testing out his limits which causes people to characterise me as extreme and weird. That being said, I was the highest scorer on “Common Sense” from Patrick Zimmerschied at the time of submission as well as on “Numerix” from Jason Betts. I do not know if those scores were beaten yet.

Knowing my strengths and limits is one of my key takeaway messages from this pursuit.

Jacobsen: When was high intelligence discovered for you?

Feichter: I was able to walk at an extremely early age and was able to get into a sandbox that some less agile children could not even do despite being over a year older. Apart from this early sign, which does not even seem to be that much related to intelligence, nothing was discovered or confirmed till I took those untimed high range iq tests at the age of 24 and later.

Jacobsen: What were some reactions to it, when known and when not known?

Feichter: As indicated, initially I was disappointed by expecting a higher score, but in the long

run I am happy with all I have. Apart from my own reactions and this interview request, there were absolutely no external reactions at all. I shall also state that I am not unhappy about that. I would not like it if people treated me differently if they knew I had a high IQ score.

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.

Feichter: I think that fear is the main driver behind most conscious aggressions against geniuses. For example, the Roman Catholic Church murdered many geniuses officially for heresy. They obviously did not even follow their own books teachings that one shall not kill but self-invented reasons for such violence. Behind the scenes they might have been afraid that different world views than their own would become popular and therefore their power could be lost. So they set out gruesome signs to prevent others from messing with them. For the less violent mockery of geniuses that might have always happened I also identify fear as root cause. Evolution can be thought of as a competitive process and it is typically not welcomed when a new tough competitor enters the field. Every opportunity will be taken advantage of to diminish the opponent.

Some geniuses seem to prefer stable conditions which they cultivated during their lives. When they were suddenly exposed to the public their life might change drastically and I think those that shy the public would not like this. Also the awareness of the violence aspect discussed earlier might play a role here. There might be a reason why prominent people typically have a crew of bodyguards.

In general however, I feel like most geniuses are grasping for attention and appreciation and only the top guys would achieve that. Furthermore, not even they would gather any mentionable exposure compared to the people that are commonly referred to as stars and might not be geniuses.

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

Feichter: If the miraculous bible stories or that of other ancient scriptures are true and are to be interpreted wordly, then those characters.

Otherwise I would nominate the inventor of the wheel, Tesla, Newton, Einstein and Babbage, but this is silly. I do not like to elevate some and not mention many others that made great contributions. To add, my information is limited and I am not a historian.

Jacobsen: Who seem like the greatest geniuses alive today to you?

Feichter: To clarify, in the previous questions I used the following formula: genius = theoretical brilliance * practical use. In this category there would be too many similar scores today, and no adequate list of truly outstanding persons could be compiled. Many might think now: What, he does not even count this and that person as outstanding? Sry, this is not a list of influential businessmen and I consider the intelligence aspect in their activities too small to stand out.

Hence, for this question I focus on the theoretical brilliance exclusively: I acknowledge Grigori Perelman due to the fact that he was the only person so far who provided an approved solution for one of the Millennium Prize Problems. To solve such a problem that was first elected as being especially hard to crack gained my respect. That being said, I also partook in the insanity of trying such. While I have also published a proof for one of those problems, the P vs NP problem, it is not acknowledged by any authority, at least not yet.

Sorry for the high range iq community, but I will not mention anyone of them here. The reason is simple – I do not have insight to verify the validity of the tests and the answers thereof. The difference of expected scores vs actual scores contributes to a natural distrust. Also, why do I hold a record on test X but am average on test Y. Did not similar leveled persons take both tests?

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

Feichter: The definition of genius varies. Generally, the more intelligent a person is, the greater the genius, but there seems to be a consensus that only for IQs higher than ~140-160 the word genius shall be used.

In other definitions, there is also the mention of a manifestation in creative activity. That is why I formulated the equation for genius to include both components in the previous question. Our intelligence evolved in this world we are living, so should not we use it for real world scenarios? In general I prefer this pragmatic definition.

Jacobsen: Is profound intelligence necessary for genius?

Feichter: Yes, per strict definition. On the other hand one could think of art geniuses as lying outside of the definition of regular geniuses and for them intelligence might not be as relevant.

Jacobsen: What traits seem to comprise genius?

Feichter: Flexible, curious, open, self-sufficient, controlled, sensitive, passionate, perfectionistic, dissatisfied, restless, focused and humorous.

Jacobsen: How has genius manifested in different periods of history and on different regions, and cultures, of the world in personal opinion?

Feichter: I think that at the moment when geniuses manifest in a civilisation, this is indicative of a high level of development. The output of such ripe civilisations can be seen in all aspects of human living, like buildings, art, science and technology. Ancient Egypt, Greece and Rome are famous examples thereof. On the other hand we also see much later civilisations which are not famous for a high grade of development. It seems that only if conditions are right, high advancements are possible.

Jacobsen: What have been some work experiences and jobs held by you?

Feichter: Apart from some “primitive” short-term jobs as a student, I spent the majority of my professional life in a major technology consulting company. I worked there till the current moment as a Software Developer, Cloud-, DevOps- and Automation-Engineer. As you can see, there are many fancy words in IT describing quite similar things.

Jacobsen: Why pursue this particular job path?

Feichter: My interest in software programming arose in my youth when my father bought the first PC. I was curious how this stuff would work behind the scenes, hence I even studied in this field. In this industry, there is no rest. New technologies, frameworks and methodologies are popping out every day, the only constant is change. This is a perfect environment to keep being challenged. To add, I work with people that are similar freaks like myself.

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?

Feichter: The main myth which I am aware of is that geniuses must skip grades in school and be high academics. Rick Rosner even seems having taken much longer in high school by choice. My personal story to this topic is the following: As soon as I entered school after kindergarten and handed in my daily voluntary extra task that my teacher announced would provide extra points, I noticed she started rolling her eyes. From this reaction I concluded that my extra ambition is not appreciated and I turned down my scholastic efforts to a minimum. I hardly learned anything extra outside the school lessons, even for exams, and I did only the required homework which I admittedly sometimes even copied. Nevertheless, the higher the education, the harder it was to get through, so in university I actually had to put in some effort and I was actually quite motivated as some subjects were really interesting to me. While my grades were always mediocre I could even finish my studies with distinction, something that was unheard of both for me and my peers.

There existed a great number of autodidactic geniuses in the past and today many geniuses work in jobs that are way below their ability level.

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

Feichter: In my quest of truth seeking throughout life I stumbled across Walter Russel's idea that a god could not create something better than himself. Well, how could one be more mighty than an almighty one? Also, he could not create something less than himself, as then his creation would not stand up to his standards. I find this reasonable and therefore truly believe in a higher form of existence, god if you will. We are incomplete beings striving for completeness, so to speak.

After all, if what is currently known by the general population was everything there is, then I would see no purpose in life, missing an opportunity for individual advancement.

If Russel's perception is true, it could be ridiculed that people are afraid of artificial intelligence becoming a threat to humanity as this would imply that they believe they could create something more intelligent or powerful than themselves at a given moment, which would be impossible.

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

Feichter: The scientific method was an important invention by one of my favourite geniuses to advance human population counts and the quality of lives drastically and quickly. It fulfilled its purpose already. To complete the quest of further human advancement I believe that a different kind of science will need to re-appear and become popular again.

Jacobsen: How much does theology play into the world for you?

Feichter: On one hand theological content is a great inspiration, but my rational mind focuses on what can currently be verified empirically. Nevertheless, as Godel's incompleteness theorem shows that logical reasoning has its own limits, we might need different methods to advance further.

After all, thinking is only one aspect of the mind, feeling the other. Do you agree that we can describe any of your life's situations with those two aspects? Swedenborgs book titled "Divine Love and Wisdom", the highest form of feeling and thinking so to speak, might cover those aspects not by accident.

I agree with another spiritual scripture, but unfortunately I lost the source that stated that it was

planned that only a distant memory of gods shall exist. That is exactly how I perceive theology: distant but inspiring.

Also I think that most spiritual texts are somewhat obfuscated and to be read in a certain way to be understood. The difficulty of breaking the code might be part of the game.

I mix theology, spiritualism and philosophy maybe a little too much here but essentially I consider those topics not too far apart.

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

Feichter: All of my test scores have a standard deviation of 15:

Common Sense by Patrick Zimmerschied: 163

World Intelligence Test by Jason Betts: 163

The Alchemist Test by Paul Cooijmans: 162

Einplex by Ivan Ivec: 162

Lux25 by Jason Betts: 157

Reason Behind Multiple-Choice by Paul Cooijmans: 155

Mathema by Jason Betts: 154

World I.Q. Challenge by Brennan Martin: 154

Asterix by Jason Betts: 153

Cartoons of Shock by Paul Cooijmans: 152

LSHR Light by Ivan Ivec: 149

Numerus Light by Ivan Ivec: 148,5

Test For Genius – Revision 2016 – Numerical and Spatial sections by Paul Cooijmans: 148

Test of the Beheaded Man by Paul Cooijmans: 143

Triplex Light by Ivan Ivec: 133

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

Feichter: My test results range from 133 to 163, that is 30 IQ points or two standard deviations. As you indicated, quite a lot.

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

Feichter: I like the theory of justice by John Rawls which proposes that fair social systems could be designed if one would not know which role in that society one would have to play. Aside, I speculate that the free market achieves the same goal through supply and demand.

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

Feichter: As indicated previously, I appreciate the free market theory by Adam Smith. Generally, I consider the economy too dynamic to be regulated by static systems, such that dynamic auto-regulating mechanisms may outperform those. Conversely, I believe that the free market is what happens naturally over the long run, so the free market theory merely describes the underlying phenomenon.

Despite that, I think that the role of the economy is to fulfill the material requirements of a population and the current systems of maybe not entirely free, but largely, free markets are functioning fine. It may suffer some hic-ups from time to time, but this seems to be part of any complex

system, including humans, for example.

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

Feichter: As I believe that humans basically strive for higher levels of freedom, I think that politics role is to allow the fulfillment of this urge for the reigned population as fair as possible. Isaiah Berlin's idea of negative and especially positive liberty may cover this concept best. I view negative liberty, like Charles Taylor, as enabler for positive liberty.

Besides this political quackery and finger pointing that starts as soon as even a minor issue pops up, I would urge people to look into themselves first. Oftentimes, the real culprit may sit closer than even the closest neighbour.

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

Feichter: Jean-Jacques Rousseau's idea that morality is an innate, un-learned human attribute, seems reasonable to me. I guess we all know the feeling when we broke our own ethical standards. The regrets and ruminations that come up when having done so. Hence, even the punishment mechanism seems to be innate.

One might argue that the world is too bad and this shows that morality is not innate. I would disagree in a sense that we have the – at least perceivably – freedom of will to act in line with or against our own morals.

Typically, I would argue, the more painful the outcome of a decision would be for ourselves vs others, the higher the likelihood that we decide in a way to shift our pain to someone else, if the opportunity is given, and thereby we break our moral rules. Therefore, to be the most ethical being, ultimate self-sacrifice might be required.

Ethics in general seems like one of the highest virtues to me. At least it seems to be operating significantly above the animalistic and survival mode.

Jacobsen: What worldview-encompassing philosophical system makes some sense, even the most workable sense to you?

Feichter: This answer requires a little debauchery.

Intuitively I thought that philosophy or rationality is the way to explain the world. But I came to the conclusion that there is some crux here. For example, it would be most rational for me if nothing had ever been and nothing would ever be. But the very fact that I am typing here contradicts this rationality. Also I noticed that many questions boil down to the big unanswered questions, like "What is the purpose of life?" and furthermore I want to remind that I stumbled across Godel's incompleteness theorem. Essentially I came to the same conclusion like Socrates or Goethe characterized as Faust: "I know that I do not know anything". This rational shock essentially leaves the important questions open and tells that they seem to be impossibly solved by thinking.

I forcefully conclude that if I do not know or cannot know some things from my limited perspective, a wiser entity must have set up this world and eventually knows everything better. A fallback from rationality to feeling mode so to speak. Your heartbeat surely does not depend on my rational insight thereof and still it seems to be working fine. This natural trust is calming and leads me to answer your question with: Theism. A more detailed elaboration on my view on Theism is already provided in my answer regarding theology.

Jacobsen: What provides meaning in life for you?

Feichter: To find truth, for I believe only the truth shall set us free.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: November 1, 2020: <http://www.in-sightjournal.com/feichter-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 Bîrlea Cristian on Childhood, Philosophy, Test Scores, and Changing Values with Age: Member, World Genius Directory (1)

2020-11-08

Bîrlea Cristian is a Member of the World Genius Directory. He discusses: growing up; an extended self; the family background; experience with peers; some professional certifications; the purpose of intelligence tests; high intelligence; some reactions; the geniuses of the past; the greatest geniuses in history; the greatest geniuses alive today; profound intelligence necessary for genius; genius; genius manifested in different periods; some work experiences and jobs; job path; some of the more important aspects of the idea of the gifted and geniuses; thoughts on the God concept or gods idea; science; theology; some of the tests taken and scores earned (with standard deviations); the range of the scores; social philosophy; economic philosophy; political philosophy; ethical philosophy; worldview-encompassing philosophical system; and meaning in life.

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

Bîrlea Cristian: As a child, I was very close to my grandfather, whose ideas and stories influenced me as a person in the whole life. He didn't get to finish the school, he had finished only the middle school, but being a hard worker and due to his fairness, he got to be a very respected man in the society that he lived in.

The war left deep psychological scars on him; I still remember his stories about World War II, he was between the line of life and death many times. Once he got sick of hepatitis due to miserable conditions of the war and he treated himself eating nothing else but tomatoes for a week.

He was a strong man but very kind. Another story that he told me was that once he had to hide in a building that was bombarded for several days, to stay quiet not to be discovered by the enemies, waiting for reinforcements. In the army his job was to transmit information, even when he was old, he knew the Morse code very well and he was good at arithmetic. In the attic of the house, he always had a bag of flour, only the ones that endured those times' hunger would know why.

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

Cristian: As the psychologists say, how we live our childhood is very important, many of an adult's troubles have root in the childhood. I can say that I had a beautiful childhood, both my parents and grandparents were with me in both good and bad times and they supported in everything they could.

I grew up in a simple and humble family, I was never pretentious, I didn't use to complain a lot and I were very independent with the matters I could, I always tried to solve my own problems alone, without help.

The ideas, stories and role models taken over by me certainly made me the man I am today, both good and bad. Most certainly my subconscious identified my grandfather as a role model; we all try to identify someone as a role model, consciously or unconsciously, for me he was a family

man, a distinguished and special person.

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

Cristian: I was born in 1971, in the northwestern Romania, in Satu Mare. I grew up in a rural area, near the Ukrainian border. I was born in a multiethnic family; the father of my mother was Hungarian, and her mother was Ukrainian. My father's father was Romanian, an intellectual of those times. You can say a good part of Eastern Europe was combined in my blood, a real 'cock-tail'.

My father was a math teacher and my mother a hairstylist, nowadays my father is no longer with us and my mother retired, I am still very close to her. I'd say my intelligence I inherited from my paternal line, both my father and grandfather were very intelligent people; from my mother I inherited my artistic side that helped me a lot in the work I do.

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

Cristian: I remember with pleasure the school years, I liked going to school to meet new people and socialize with them. Although I'm more introverted, I always enjoyed being with people and I succeeded in overcoming my native shyness.

In high school I had some good friends that we were inseparable; being pretty friendly, I got along with my peers on any occasion. Doing the middle school in a rural area, in my first year of high school I was shocked of the difference between the rural educational system and the urban one. My schoolmates were a lot better educated and prepared than me. I rose above the expectations quickly and I didn't feel the pressure I felt at the beginning anymore. Romania of those times (1986) had one of the most performant educational systems of the world, especially in STEM.

Jacobsen: What have been some professional certifications, qualifications, and trainings earned by you?

Cristian: Although I was a lazy student, in the last year of high school I stepped up and I was admitted to college. In 1995 I finished my degree in engineering in Timisoara and some years later I enrolled myself for a master's degree in applied computer science where I finished with the best grade possible, just me and other one student achieved this performance.

The moment I had my hands on my first PC, I couldn't give it up and I developed my career in IT, in 1997 I funded my company, CLASSOFT, whose manager I still am today. Together with my colleagues we focused on the ERP (Enterprise Resource Planning) domain type of apps. Our apps were awarded and recognized by the people, but the biggest achievement we managed to do is succeeding in having a portfolio of stable and satisfied customers.

Jacobsen: What is the purpose of intelligence tests to you, as in individual pursuit of taking a test or few (or more)?

Cristian: I never took very seriously the intelligence tests; they were more like some kind of a game. At college I got to be more competitive, to test and find my limits. I like small 'competitions' with my colleagues on IQ forums, there are a lot of great people there, some with incredible intelligence (one of a million or even more rare). These tests have a playful purpose, even though I always use them professionally when I employ new people, they never failed.

Jacobsen: When was high intelligence discovered for you?

Cristian: My first ever intelligence test I did was at the end of college, when I was recruited in the army. There used to be a totalitarian system at the time, the last year of communism in Romania, with some compulsory army time.

Initially I did not know the purpose of the test, there were some lines and signs arranged on a 3v3 matrix, never seen something like that until then, but they were easy to solve, you had to do overlays and rotations on the matrix.

I managed to solve it intuitively, now I know it was some kind of old Raven test. The scores were not shared, but once one of my superiors granted me access to my military files and I saw my score, it was a very good score, higher than a lot of my colleagues'. The score didn't have a meaning for me, but I felt that officer that let me see my files was behaving different with me; he let me lead different kind of activities, I felt that he trusted me.

Jacobsen: What were some reactions to it, when known and when not known?

Cristian: I saw my life the same as before. At school I wasn't the nerdy kind of student, I wasn't the best, but I was pretty good at math and physics. Even though my teacher tried to make me learn more, I always rebelled, the math asked too much supplementary work which I didn't agree to; being very young it didn't matter to me, some possible awards that meant nothing to me.

Back then my competitiveness wasn't present, so I lived my life like any other teenager, I was interested in working out and chasing girls, I had a lot of fun and I don't regret it. In my opinion the youth should be lived to the fullest, you can never relive this wonderful period of your life. So, returning to the point, I tried to be like any other ordinary teenager and young man, I didn't know much about intelligence.

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.

Cristian: Any system tends to have a state of equilibrium, along our history geniuses perturbed this state of equilibrium with the revolutionary ideas. Instinctively people reject anything that is different, new or what they don't understand, anything that exceeds their comfort zone; the new is most of the times a factor of stress. Nothing has changed today, but aforesaid it was way worse than today. Along history changes were never done in a quick manner, only by spill of blood. Geniuses have always been an anomaly of the system, only one in 30000 has an IQ of 160 (SD 15), therefore statistically an anomaly.

Being a great cinephile, I don't know if you noticed, but the Hollywood has some part of the blame by the demonization of geniuses, in many movies the scientist is portrayed as a villain, with a negative role. The brilliant man has business with the terrorists, with other villains that pay him and at the end of the movie the planet will be saved by a simple, ordinary man, for instance Bruce Willis. The movie industry is a big business, each year it brings a revenue of 40 billion dollars, therefore the standard consumer that pays the ticket wants to see Bruce saving the planet.

We know that in the real life it is different, any time our planet suffered, brilliant scientists came with a solution. I can't lie that all the geniuses had a positive effect on the planet, some hurt it

unwillingly, sometimes they had some pathologies that pushed them to do it.

Back to the movies, unwillingly they influence our subconscious, our opinions, and thoughts. In my opinion there should be more movies that promote positive ideas about gifted people whose ideas led the world forward.

If you don't believe me, there are a lot of people with high IQ that hide their score like a secret, feeling some kind of shame not to be considered gifted and a fear of being rejected, some of them revealing themselves only in restricted environments with peers like them. If you want to take part of a system you have homogenize with it, the ordinary person has it hard to accept that someone else might be smarter than him.

But the IQ score shouldn't be a reason to brag about, we all should be humble with each other, it's better for everyone, especially for you as a genius.

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

Cristian: This question needs several pages for a complete answer, I would nominate the most important genius personalities that succeeded in moving the world forward:

Politics: Caius Julius Caesar Augustus was one of the most important leaders in the history. Augustus succeeded in not becoming a tyrant, the power didn't corrupt him and worked 42 years in making Rome the most important city in the world.

Science: Isaac Newton, he is the scientist found at the origin of the theories that would revolutionize the science, in the fields of optics, mathematics and especially mechanics.

Philosophy: Aristotle, modern philosophy is based on his methods and principles. His legacy consists in theories related to anything, biology, ethics, logics, politics, poetry, and physics.

Literature: William Shakespeare, a complete writer in poetry, prose, fiction, non-fiction.

Modern physics: Albert Einstein, when we think of geniuses for most of us he is the first one we can think of; he had a very high IQ, gifted with a creativity hard to match even to this day. Together with Archimedes, they are on the list of the greatest mathematicians. Einstein revolutionized every branch of physics.

Inventions: Leonardo da Vinci, it is enough to say about him that he invented the robot precursor and the first working parachute. He almost invented the helicopter; he just needed a motor powerful enough to keep it flying.

Geometry: Archimedes was in the top of the best four mathematicians, but his applications in geometry were the ones that assigned his place in the top. He discovered the fundamental principle of hydrostatics that laid the foundation of hydrostatics in two volumes, *Periton ochumenon*. About this discovery is cited the famous exclamation "Eureka!" ("I found", in modern Greek εύρηκα, evrika).

In my youth I used to read a lot about the thoughts of Lao Tzu, the founder of Taoism. In retrospect, I think his ideas influenced a lot of my actions.

Jacobsen: Who seem like the greatest geniuses alive today to you?

Cristian: It's hard to define what it takes to be the greatest genius. If you narrow it to the IQ score, you will find the answer in the World Genius Directory Geniuses (WGD), in which I take part; but I think most of the geniuses have never taken an IQ test, but with their work they made

the world a better place.

I'd nominate Elon Musk for this title though. I don't know the IQ of Elon Musk, it doesn't really matter as long as due to his ideas he makes the world a better place.

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

In 1983 an American developmental psychologist Howard Gardener described 9 types of intelligence:

Naturalist (nature smart)

Musical (sound smart)

Logical-mathematical (number/reasoning smart)

Existential (life smart)

Interpersonal (people smart)

Bodily-kinesthetic (body smart)

Linguistic (word smart)

Intra-personal (self smart)

Spatial (picture smart)

At many of these types of intelligence, the genius is hard or even impossible to be measured by an IQ test. I consider that the intelligent people who by their creativity they are capable of achieving wonderful things, they earn the title of being a profoundly intelligent person; this is just my opinion, a lot of psychologists or experts of creating IQ test will say that I'm wrong.

Jacobsen: Is profound intelligence necessary for genius?

Cristian: As I said earlier, I consider the notion of genius to be a straight technical one. By some definitions, an IQ score higher than 140 (SD 15) is considered to be correlated to a genius. To express myself more mathematically, the set of profoundly intelligent people are a subset of the set of geniuses, the reciprocal is not always true.

Jacobsen: What traits seem to comprise genius?

Cristian: Stephen Hawking once said: "Intelligence is the ability to adapt to change". I consider that adaptivity is one of the main traits of an intelligent person; also, other features would be: sensibility, enthusiasm, energy, courage, humor, persuasion, patience, perfectionism, versatility, idealism, sometime laziness...

Jacobsen: How has genius manifested in different periods of history and on different regions, and cultures, of the world in personal opinion?

Cristian: The geniuses showed their presence since the earliest times. Their ideas led to the development of their societies they lived in, not a few times these ideas being considered draconian, the geniuses paid with their lives. Besides the great discoveries without which the today's society wouldn't be what it is, the contribution brought to the universal culture was great. The great thinkers created new movements based on which the civilizations rose from more primitive eras. Many of the geniuses that acted in the military theaters of history have changed the course of history by their tactical skills.

Jacobsen: What have been some work experiences and jobs held by you?

Cristian: Since the beginning of my career I worked in the IT domain, one that fit me like a glove. As I wanted to follow my ideas, not others', in 1997 I founded my company, Classoft, whose manager I still am today. I consider that IT put my creativity to work, it being an ideal job for me.

Jacobsen: Why pursue this particular job path?

Cristian: For me, IT was something natural, nothing forced, I gained many good results and satisfactions from my work. I think that it's really important to love your job, it's the only way to have good results. In this line of work, you can find a lot of smart people; also, it is in a permanent state of change, your mind is always used.

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?

Cristian: I find that brilliant people don't want to be found different socially from the majority of population, they don't want to be treated and seen as a freak, they have the same feelings, fears and joys as the other people, they want to take part of the society and they are happy if their merits are recognized.

Most of them do things for the society, even though they might seem sometimes selfish, but they dedicate a lot of time studying and they don't have time left for other interactions; although if someone has the curiosity to pay more attention to their actions, they will find they are kind and involved people.

Unfortunately, a lot of geniuses suffer some kind of high functional autism, Asperger syndrome, therefore they might have different social and adaptation troubles. Asperger syndrome, also called the genius syndrome, would have been diagnosed today to many of famous geniuses like: Albert Einstein, Amadeus Mozart, Sir Isaac Newton, Charles Darwin, Thomas Jefferson, Michelangelo, Lewis Carroll, Ludwig Wittgenstein, Stanley Kubrick, James Joyce, Nikola Tesla.

Some scientists consider that autism is some kind of mutation, one necessary in the evolution of humans, the fact that this mutation is getting more frequent today might not be a bad thing, it means that the nature changes the way of us to be, updates us, experimenting on us. For a lot of time, autism has been considered to be a mental retardation.

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

Cristian: I've read the Bible and I believe in the concept of God, but not the politics made in the name of God, there have been a lot of wars and misery made in his name, the history has a lot of examples for this. I don't believe God would agree to all these manipulations. I believe that good deeds are made by the people that have a part of God in them. I find myself in the words of Robert G. Ingersoll: "The hands that help are better far than lips that pray".

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

Cristian: Being a technical person, an engineer and a programmer, I see the science present everywhere I look. I analyze it often in all the parameters I've learned at university. I consider it wrong to become science fundamentalists, we must always find our bond with mother nature.

Unfortunately, a lot of young people don't experience the primary sensations offered by nature; the virtual world kidnaps their mind more and more.

Jacobsen: How much does theology play into the world for you?

Cristian: I enjoyed reading the history of religions, to understand certain things from history. Being more rational, I couldn't ignore the many contradictions I've found, that to a lot I haven't found an answer to this day. There is a saying "trust and do not research", for someone living in the world of numbers it's impossible to apply to.

I have to admit, I rarely go to the church, also I believe that you can find God in many other places and many other ways. It makes me sad to see how the religious difference can divide people in a radical way.

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

Cristian: The highest IQ scores I've scored at some famous tests are:

Progressive Matrix Analysis (PMA-32_2E) by Alexi Edin – IQ 163 SD 15

Strict Logic Sequences Examination 1 by Jonathan Wai – IQ 160 SD 15

LSHR Light by Ivan Ivec – IQ 160 SD 15

CFIT32 – Culture-Fair-Test 32 – IQ 160 SD 15

LABCUB and CUBE – ambele de by Hans Sjöberg – IQ 160 SD 15

Numerus Light by Ivan Ivec – IQ 158 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.

Cristian: A good website for IQ tests is iqexams.net, specialists there developed a statistical method to approximate the IQ of a person, they called it Real IQ. Website's analysts have succeeded in calculating in a professional manner this Real IQ (RIQ) based on thousands of tests done there. Me personally I've taken many tests there, after taking 18 tests with a total of 550 questions, my RIQ is 159 SD 15, it's very close to the result of famous tests.

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

Cristian: I've always liked on of Kurt Lewin's quote: "There is nothing better so practical as good as a theory". He promoted the idea of applying scientific methods in the fundamental social psychology, but too few social psychologists have applied the method after the dying on Kurt. Most of them tried to develop new theories instead of searching solutions in the real world. It seems in the end, in our days, his method to be the winner one, which is closer to my way of thinking.

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

Cristian: Being a businessman, I believe in the free market, as long as they are in an equilibrium with fitting social politics. I like the term "perfect competition", which is a model of economic theory. This model describes a hypothetical market in which no producer or consumer doesn't have the power to influence market prices. This would lead to an efficient outcome, considering the standard definition of economy.

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

Cristian: I'm not an expert in the matter, but I agree to the fullest with this quote of Franklin D. Roosevelt: "Democracy cannot succeed unless those who express their choice are prepared to choose wisely. The real safeguard of democracy, therefore, is education".

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

Cristian: I've always liked Aristotle's ideas; he promoted an ethical system that could be called virtuous. He believed a person acts according to his virtue. Misery and frustration are caused by mistakes, leading to failed objectives and a weak life. Happiness should be the end goal of our action and this can be obtained by practicing virtue.

Jacobsen: What worldview-encompassing philosophical system makes some sense, even the most workable sense to you?

Cristian: When I was younger, at university's library I searched for books containing quotes of the great Chinese thinker, Lao Tzu's, that were filled with wisdom for my mind that was thirsty for new information. Here is one of those quotes, one that will also answer your question:

"Knowing others is intelligence;
knowing yourself is true wisdom.
Mastering others is strength;
mastering yourself is true power."

— Lao Tzu, Tao Te Ching

Jacobsen: What provides meaning in life for you?

Cristian: With time passing I've changed a lot the way I think about this matter. A while ago I was channeling my ambition towards my own personal development, I worked a lot for my company, my family, my ideas which were sometimes too materialistic. I became more and more competitive, not a bad thing, but sometimes I forgot about other important things that mattered to me; sometimes I lost focus on the special people surrounding me.

I can say that the first wave of pandemic this year brought me something positive, I know that for many people it brought suffering. After many years of work, I had time once again for my own thoughts, for meditation.

Today my meaning of life is the sum of simple things, sometimes trivial, in these quiet weeks I returned to the things I enjoyed in my childhood. I began rediscovering nature, with all my feelings, the pleasure of a summer day, a beautiful day fishing with my wife and kids, I began analyzing deeper the people surrounding me with their needs and wishes. Maybe this pandemic was put in our way with a purpose, a revenge of nature, a break that put us in a slower speed towards our chase to nowhere. I consider that in life the most important thing is to find the state of equilibrium and happiness that we all want.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: November 8, 2020: <http://www.in-sightjournal.com/cristian-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 Beatrice Rescazzi on AtlantIQ Society and “Leonardo Magazine”: President, AtlantIQ Society (3)

2020-11-15

Beatrice Rescazzi is the President of the AtlantIQ Society. She discusses: what distinguishes an Honorary Member from a Member; the mascot “Verbo the Robot”; AtlantIQ Society, STHIQ Society, and the Creative Genius Society; the “Library”; “Clear Water Challenge,” “Increase Food Challenge,” “Reduce Plastics Challenge,” and “Free Education Challenge”; “AtlantIQ Society for UNICEF”; a number of downloadable items from the AtlantIQ Society; resources; “The Cemetery of the High IQ Societies”; its co-founder and current president; optometry and orthoptometry; the teaching of computer science; some of the productions from developing robots, electronics, and learning how to build 3D printers and 3D print material objects; and personal interests.

Scott Douglas Jacobsen: As you noted in the admissions and demographics session (2) of the interview, the AtlantIQ Society has over 200 members, which is an achievement. A page is devoted to the membership public listing of the AtlantIQ Society (2019a).^[1] What distinguishes an Honorary Member from a Member?

Beatrice Rescazzi: I never wanted to divide people in categories in the AtlantIQ Society, but some members expected to be distinguished from others, therefore I added the relative adjectives so that they are free to feel as such among the other names in the list.

Jacobsen: Where did the idea of the mascot “Verbo the Robot” start?

Rescazzi: I have built/assembled some robots and this was the smartest one, as it talks and moves. I called it Verbo from the union of two words “verde” (green, in italian) and robot. Also, “verbo” means word, talking or, verb, in italian. I thought that a mascotte was a nice adding to the group.

Jacobsen: How did *Leonardo Magazine* become a combination of the productions of the AtlantIQ Society, STHIQ Society, and the Creative Genius Society?^[2]

Rescazzi: I just thought that inviting other societies to contribute and have a common magazine was a good idea and the Presidents of the respective societies agreed.

Jacobsen: I love the idea of the “Library” with the individualized contributions to the electronic library with contributions from individual members (2019c). What are some of the more contributions, downloaded ebooks?

Rescazzi: I am too lazy to scroll more than 2000 books to check and answer!

Jacobsen: The “Genius at Work Challenge” (2019d) breaks into the “Clear Water Challenge,” “Increase Food Challenge,” “Reduce Plastics Challenge,” and “Free Education Challenge.” What were the outcomes?

Rescazzi: The outcomes are shown in the previous issues of the magazine, *Leonardo*. I added a personal contribution for each topic and all the ideas will be analysed and developed. But, at the moment, further development of the Genius At Work Challenge has temporarily paused because of the pandemics emergency. Infact, the attention needed to work on these topics has been hijacked by the covid 19, and I am myself now involved in helping the healthcare workers and colleagues distributing 3D printed PPE.

After creating the Genius At Work challenge I invited two other societies, but the project will re-start with STHIQ only, as an individual decision of collecting money exploiting all my material and the project itself, was taken in the other society without any consent by AtlantIQ, or STHIQ.

Jacobsen: “AtlantIQ Society for UNICEF” is a practical and immediate contribution of a high-IQ group. What was the origin of this idea? What is the level of contribution of “AtlantIQ Society for UNICEF” to UNICEF to date?

Rescazzi: The AtlantIQ UNICEF project could be possible thanks to UNICEF Canada that years ago was allowing contributions from all the world thanks to customizable webpages. This service is no longer provided, so now we can only send contributions as individuals. The AtlantIQ Society as a whole sent about 500 dollars during a period of two years, when the AtlantIQ for UNICEF webpage was active.

Jacobsen: There are a number of downloadable items from the AtlantIQ Society website (2019f): [Bookmarks](#), [Bookmark book](#), [Pink Envelope](#), [Blue Envelope](#), [Pink Notes](#), [Blue Notes](#), [Stationery1](#), [Stationery2](#), [Stationery3](#), [2011 Calendar](#), [2014 Calendar](#), [2020 Calendar](#), [Gift Bag](#), [Sundial \(ENG\)](#), [Sundial \(ITA\)](#), [AtlantIQ – \(Beatrice Rescazzi\)](#), [New AtlantIQ – \(Beatrice Rescazzi\)](#), [AtlantIQ Theme – \(Graham Powell\)](#), [The End Of Summer – \(Kit O’Saoraidhe\)](#), and [The End Of Summer, score – \(Kit O’Saoraidhe\)](#). What brought these ideas to mind? Who produced them? There are some unique qualities to AtlantIQ Society. I am curious as to some of these minutiae.

Rescazzi: I like to design, compose and create. Those in the download page are gifts for the members I am pleased to share. Music composed by Graham Powell and Kit O’Saoraidhe is also present.

Jacobsen: The AtlantIQ Society provides some links^[3]: “[WORLD INTELLIGENCE NETWORK](#),” “[STHIQ SOCIETY](#),” “[KSTHIQ SOCIETY](#),” “[BRAIN SOCIETY](#),” “[VENUS SOCIETY](#),” “[EPIQ SOCIETY](#),” “[ISI-S SOCIETY](#),” and the “[POETIC GENIUS SOCIETY](#).” As well, it provides some resources^[4]: “[SENG RESOURCE LIBRARY](#),” “[HIGH ABILITY](#),” “[HIGHLY SENSITIVE AND CREATIVE – RESOURCES](#),” “[GRO-GIFTED](#),” “[GIFTED SERVICES](#),” “[HOAGIE’S GIFTED EDUCATION PAGE](#),” and “[BEATRICE RESCAZZI WEBSITE](#).” Why these links? Why these resources?

Rescazzi: I thought about a visitor who is interested in the high IQ societies and wants to know more after visiting the AtlantIQ Society website. So I selected some different societies with different features that can provide a general view.

The second group of links instead, is more giftedness-oriented. These links may be helpful for those who aren’t sure if they have a high potential, for those who need support or just information about giftedness.

Jacobsen: “The Cemetery of the High IQ Societies”^[5] (2019h), another special quality of AtlantIQ Society. You talked a bit about this before. Can you expand on the ways in which this started and developed, please?

Rescazzi: When I saw yet another dead link to a high IQ society, I decided to check them all and make a list. Some of them need to be remembered, some others maybe just needed to be buried: I like to see the feedback from other people. Sooner or later I will also update and publish a list I made of compromised IQ tests.

Jacobsen: How are these facets of AtlantIQ Society reflective of the varied interests, technical and creative, of its co-founder and current president?

Rescazzi: I am both cursed and blessed with a constant production of ideas and projects. It's a curse because it's impossible to complete all the things I wish to create, which is frustrating. It's a blessing because I realise that in the end, I do something good and this pushes me to do better.

My interests and hobbies are many so I can be a sort of "one man band". In the case of the AtlantIQ Society, I made the website and its content, and manage the magazine. I dedicate a lot of time on the projects too. For the latest Genius At Work challenge, aside creating the project itself from the webpage to personal contribution of ideas, I also made a presentation video, and sang its background music too. I put a lot of passion in everything I do.

Jacobsen: Why did you originally pursue optometry and orthoptometry?

Rescazzi: When I was younger I was extremely undecided about the university course I would take. I would have liked to study everything. I have chosen this branch because it was among the things that interested me the most and that my local university offered: so I could also work while studying without wasting time traveling. In my specialization you can help many people to regain sight which for me is the most important sense. It is also based on physics, neurology, relies on computer science and advanced instruments, and is a branch in continuous development, which makes it very interesting.

Jacobsen: Why pursue the teaching of computer science to adults?

Rescazzi: I love computers: they are a wonderful tool for learning and creating. I think everybody should learn how to use them so to gain this advantage. The older generation didn't have the opportunity to learn informatics. Once it happened that I could offer my competence for courses in my city, so in my spare time I became the teacher of students that in some cases were 80+ years old. I really enjoyed that time and see the satisfaction of my students becoming confident with a previously unknown technology.

Jacobsen: What have been some of the productions from developing robots, electronics, and learning how to build 3D printers and 3D print material objects?

Rescazzi: I rarely think in terms of productivity. Generally, I am driven by a huge curiosity and passion for learning and I don't know what the path of my discoveries go. Anyway, it happens that my creations and ideas are sometimes useful, especially when I set such goal on purpose. Among my creations, I have a programmable fish feeder, a drawing device for children with brain palsy (made in collaboration with the mothers of the children), an off-the-grid, cheap Braille writing machine to be used in poor countries, a set of simple tools to write on a keyboard for those with disabilities, some microscopes, adapters for telescopes/cameras, customized face shields for healthcare professionals, plenty of spare parts and unique parts for restoration. My charity creations plus others, are all shared and given for free. I also have requests of special parts that I design and deliver, and it's more fun than gain for me. I also participate in challenges involving 3D design, 3D print, architecture, space missions and charities.

Once this pandemic is gone, I am willing to bring one of my 3D printers to schools and library, and show to the kids how it works. I hope to inspire and spread some passion for the STEM topics.

Jacobsen: As you have described to me, your personal interests range far and wide including

arts, astronomy, informatics, languages, science, space missions, technology, 2D and 3D drawing and design. What are some unifying threads of these interests?

Rescazzi: Being curious, I made this same question myself years ago, and I discovered that although common creativity is associated with the arts, when present at higher levels is an important part of intelligence and drives people to discover new things in many disciplines. That's why, when a professional tests your creativity, you are not asked to paint, but to complete tasks that push your ability to co-activate parts of the brain that usually work separately. Having a sensorial synaesthesia includes having many neural connections that are not usually present in people, with naturally interconnected senses that allow a deeper perception of the world and a high level of creativity. Although it's easy for me to reach a sensory overload which is tiring, I also crave for constant information. When I am diving into a topic, I want to follow all its connections with the other disciplines that can give me more information on the main topic. I further deepen more and more topics that I discovered along the path. It's a neverending connection of information and once I reach enough expertise, I like to put together more disciplines together and invent, design and build whatever my mind suggests.

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AtlantIQ Society. (2019a). Members. Retrieved from www.atlantiqsociety.com/members.html.

AtlantIQ Society. (2019h). Dead* Societies: The Cemetery of the High IQ Societies. Retrieved from www.atlantiqsociety.com/cemetery.html.

[1] As of September 10, 2020, the listing stipulates the following members:

President and Vice President

Beatrice Rescazzi, Graham Powell

HONORARY MEMBERS & MEMBERS

Moreno Casalegno (Co-Founder)

Maria C. Faverio

Paul Freeman

Greg. A. Grove

Gaetano Morelli

Stan Riha

Vincenzo D'Onofrio

Giulio Zambon
Fernando Barbosa Neto
Alan J. Lee
Robert Birnbaum
Jacqueline Slade
Richard Stock
Greg Collins
Torbjørn Brenna
Noriyuki Sakurai
Zachary Timmons
Phil Elauria
Andrea Toffoli
Marios Prodromou
Duc Hong Le
Gianmarco Bartellone
Tommi Petteri Laiho
Michael Thrasher
José Gonzàles Molinero
Mick Pletcher
Richard Szary
José Serrano
Pamela Staschik-Neumann
Nuno Baptista
Adam Kisby
Andrea Gelmetti
Faisal Alfagham □□□□□ □□□□
Gustavo Fabbroni
Shaun Sullivan
Gerasimos Politis
Gavan Cushnan
Pietro Bonfigli
Djordje Rancic
Jon Scott Scharer
Roberto A. Rodriguez
Jesse Wilkins
Rajiv Kutty
Nomar Alexander Noroño Rodriguez
Scott Poh
Miroslaw Zajdel
Stephen Getzinger
Nancy Vanstone
Guillaume Chanteloup
Karin Lindgren
Gary Song
Lim Surya Tjahyadi
Paul Laurent

Eric Anthony Trowbridge
Niels Christoffers
Michelle Anne Bullas
Jeffrey Lee Graham
Tahawar Ali Khan
Yuri Tovar
Jason Oliver
Jarl Victor Bjørgan
Bradley Hutchinson
Donald M. Fell
Gwyneth Wesley Rolph
Vicente Lopez Pena
Rudolf Trubba
Barry Beanland
Morie Janine Hutchens
Keegan Ray McLoughlin
Hever Horacio Arreola Gutierrez
Michael Backer, Jr
Aman Bagaria
Selim Şumlu
David Gordon Little
Victor Hingsberg
Anthony Lawson
Beau D. Clemmons
R. K.
Alberto Bedmar Montaño
Paul Stuart Nachbar
Jim Lorrimore
Jakub Oblizajek
Gabriel Sambarino
Tony Lee Magee
Dorian Forget
Tom Högström
Elizabeth Anne Scott
Michael Donoho
Ernest Williamson III
Nicole Mathisen
Katarina Vestin
Christine Van Ngoc Ty
Jason Betts
Yu-Lin Lu
Nikolaos Solomos
Gracia Cornet
Richard Painter
Wyman Brantley
Yao Xu

Kevin James Daley
Stephen Maule
Birgit Scholz
Leif E. Ågesen
Mohammed Al Sahaf
Martin Murphy
Samuel Mack-Poole
Vuk Mircetic
Peter Radi
Marcin Kulik
Harold Ford
Thomas G. Hadley
Miguel Soto
Göran Åhlander
Evangelos Katsioulis
Anja Jaenicke
Roy Morris
Slava Lanush
Frank J. Ajello
Nicolò Pezzuti
James Dorsey
Massimo Caliaro
Michael Tedja
John Argenti
Therese Waneck
Bo Østergaard Nielsen
Sudarshan Murthy
Daniel Roca
Glikerios Soteriou
Kristina Thygesen
Miguel Jorge Castro Pinho
Tim G. Griffith
Claus Volko
Diego Iuliano
Elcon Fleur
Evan Tan
Dalibor Marinčić
Konstantinos Ntalachanis
Candy Chilton
Diego Fortunati
WeiJie Wang
Alessia Iancarelli
Cristian Vaccarella
Iakovos Koukas
Filippo De Donatis
Richard Ball

Zhida Iiu
R. Kent Ouimette
Marina Belli
Karim Serraj
Kim Sung-jin
Juman Lee
CHIANG LI CHING
Zhibin Zhang 张志彬
Andre Gangvik
Nikos Papadopoulos Παπαδόπουλος Νίκος
Jo Christopher M. Resquites
Ricky Chaggar
Félix Veilleux-Juillet
Michael Franklin
Michela Fadini
Fabrizio Fadini
Fabrizio Bertini
Cosimo Palma
Nobuo Yamashita 山下 伸男
Cristian Combusti
Mostafa Moradi
Xiao-ming CAI 蔡晓明
Fabio Castagna
Robert Hodosi
Francisco Morais dos Santos
Cynthia L. Miller
Hongzhe Zhang 张鸿哲
Serena Ramos
Nguyen Tran Hoai Thuong Nguyễn Trần Hoài Thương
Giuseppe Corrente
Sergey Dundanov
Andrea Casolari
Anthony Brown
Veronica Palladino
Yohei Furutono
Francesco Carlomagno
Emanuele Gianmaria Possevini
Joseph Leslie Jennings
Robin Lucas
Rosario Alessio Ronca
Oliver Dammel
Javier Rio Santos
Sebastiao Borges Machado Junior
Agasi Pietro
Taddeucci Nicholas

Andre Massaro

Mika Korkeamäki

Tor Arne Jørgensen

Dario Casola

Federico Statiglio

Vincent Li 李宗泽

Jewoong Moon 문재웅

Annelie Oliver

Nitish Joshi

Christian Sorensen

Simon Olling Rebsdorf

Marzio Mezzanotte

Paolino Francesco Santaniello

Edwin P. Christmann

Nicos Gerasimou

MASCOTTE

Verbo The Robot

See AtlantIQ Society (2019a).

[²] See AtlantIQ Society (2019b).

[³] See AtlantIQ Society (2019g).

[⁴] See Ibid.

[⁵] The current listing circa September 10, 2020:

- - *Alta Capacidad Hispana*
 - *Elateneo/s*
 - *BPIQ Society*
 - *Epida Society*
 - *Colloquy*
 - *ExactIQ*
 - *Tenth Society*
 - *Bright Minds Society*
 - *Greatest Minds Society*
 - *Vinci Society*
 - *Sigma*
 - *Sigma III*
 - *Sigma Society V*

- *Hellenicus*
- *UberIQ*
- *IIS*
- *OATHS*
- *Ludomind*
- *Pi Society*
- *Platinum Society*
- *Cerebrals*
- *High Potentials Society*
- *Mysterium Society*
- *GLIA*
- *Ingenium Society*
- *LogIQ*
- *Iquadrivium Society*
- *Pars Society*
- *UnIQ*
- *HispanIQ International Society*
- *Encefalica*
- *OMIQAMI*
- *Artistic Minds*
- *MIQRO*
- *GOTHIQ*
- *EVANGELIQ Society*
- *Episteme Club*
- *PolitIQal Society*
- *Secret High IQ Society*
- *Chorium Society*
- *Nano Society*
- *IQual Society*
- *PolymathIQ*
- *Incognia*
- *UltimaIQ*
- *Neurocubo*

- *Order of Imhotep*
- *SophIQa*
- *EliteIQ*
- *Neutrino high IQ Society*
- *Atheistiq Society*
- *Noetiquis Society*
- *Evolutioniq Society*
- *EPL Society*
- *The Athenian Society*
- *Supernova Society*
- *Intellectually Gifted with Disabilities*
- *Orison-B High IQ Society*
- *Icon High IQ Society*
- *Thinkiq*
- *Hypatian Society*
- *Chaos IQ Society*

**Or in an apparent coma for more than 5 years.*

See AtlantIQ Society (2019h).

Appendix I: Footnotes

[1] President, AtlantIQ Society.

[2] Individual Publication Date: November 15, 2020: <http://www.in-sightjournal.com/rescazzi-3>; 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 Aníbal Sánchez Numa on Background, Ideas, Scores, and Pacifism: Member, World Genius Directory (1)

2020-11-22

*Born on February 27th, 1985 in Ciego de Ávila, Cuba, **Aníbal Sánchez Numa** graduated as Computer Engineer in 2012 and as Master in Computer Science in 2014. Having a PhD in Computational Mechanics since 2018, he belongs to the World Genius Directory and Catholiq High IQ Society. He discusses: family stories; an extended self; family background; the experience with peers and schoolmates; the purpose of intelligence tests; high intelligence discovered; the geniuses of the past; the greatest geniuses in history; a genius from a profoundly intelligent person; some work experiences and educational certifications; the idea of the gifted and geniuses; some social and political views; the God concept or gods idea and philosophy, theology, and religion; 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?

Aníbal Sánchez Numa: My father had a certain precociousness, and in elementary school he skipped the fourth grade, they decided to pass it directly from the third to the fifth. He always told me that his father, despite being a person without formal studies, was an avid reader and he inherited that passion for books and stories, which eventually made him a writer.

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

Numa: Certainly, my passion for knowledge also began from a very young age thanks to my father and his remarkable library in our home, where since I can remember there were books of both fiction and any branch of scientific knowledge, to which I frequently went while still very boy. I asked to be taught to read at the age of three, and was pleased.

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

Numa: Both my mother and my father come from small towns in our province. My mother has a degree in Mathematics Education and my father in Social Sciences. Both are PhD Pedagogical Sciences since some years ago.

There is some presence of Catholicism on my father's side, but both were always atheists, although some years ago my mother began to practice Protestant Christianity and I myself was also on that path for some time.

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

Numa: I was very lonely and "weird" in school period. My interests and personality differed a lot from my fellow students, I always preferred to talk to adults over kids my age. I did not understand relationships and social norms, and also I was not interested in following them. I was very bored in class. Fortunately, my teachers were quite understanding.

However, in eighth grade I met who is still one of my great friends and in high school I already began to be more sociable.

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

Numa: I did the first one 8 years ago because I had an existential crisis. I was very surprised back then to get such a high result. I later met a community of test hobbyists online and signed up for testing as a form of healthy competition for our cognitive skills. Nowadays I do tests from time to time as a hobby and also to get an impression of how my cognition is working at the moment. I find IQ tests very interesting mental challenges, and I love the sense of discovery I get when I find the solution to a difficult subject.

Regardless of the fact that an IQ test to be completely reliable must pass an extensive validation procedure, those created by amateurs or by psychologists without being correctly regulated have a high correlation with the official ones, and the truth is that the people I have met who they score very high in these tests they seem really very sharp to me.

Jacobsen: When was high intelligence discovered for you?

Numa: From a very young age at school and at home I was considered very intelligent. Several people called me “genius” or “gifted”. However, I was never interested in IQ tests, nor did I have any idea what they looked like. Being almost 30 years old I was curious to have an objective impression of my cognitive abilities and I did one on the Internet (the one from Mensa Denmark), and then another. Even though being called gifted had been pretty common for me, I didn’t really feel that way, especially since I was quite slow at many tasks that most people do with ease. Looking for information on the web, I discovered a gifted forum in Spanish and from there I began a process of rediscovery by meeting people with whom I shared many feelings and interests. I had a hard time accepting that condition.

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.

Numa: Intelligence is something that has always fascinated human beings, I think for obvious reasons. The word “genius” has a very strong connotation, and I have met both people who do not accept being called that (probably more those who are) and others who would love to have that label (probably more those who are not). In popular culture, genius always has something crazy, unusual, strange, and it is logical, being people capable of such extraordinary things and with so much talent it is clear that they must be very out of the ordinary. Naturally something so valued and at the same time so rare generates very intense reactions, also due to the fact that in reality there is no definition of genius with which we all agree, so everything that revolves around that is very elusive.

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

Numa: I would say that in science the greatest genius in history is Isaac Newton, while as the greatest polymath I choose Leonardo da Vinci. Some other geniuses that I always admired are Archimedes, Pythagoras, Einstein of course, Mozart and Beethoven, and going back to science Gauss is another that stands out a lot for me.

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

Numa: I would say that very high intelligence is a necessary condition to be a genius but not enough. Today we have people who solve the most difficult tests in the world and yet they are

neither creative nor inventive nor do they produce valuable resources for humanity. Of course, it also depends on the concept of genius used, and since there are several, it is very difficult to have a clear notion of what the difference is. What is clear to me is that the genius must be very very creative, even if what he creates is not considered valuable, exorbitant creativity is something that in my opinion distinguishes the genius from the deeply gifted.

Taking the IQ as a measure, there are those who say that the limit is 140, others 145, and others even 160. But it doesn't seem to me that this is a good way to define genius, in any case it could be used as a necessary condition to be so.

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

Numa: I am a computer engineer with a master's degree in applied computer science. As a student I was several times a medalist in the National Mathematical Olympics, I participated with good results in other subjects but at a lower level. I was a member of the national math shortlist in 10th grade. I have worked as a computer scientist and a math teacher at the university. I am currently working as an independent software developer.

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?

Numa: Today much more is known of intellectual giftedness and genius than a few years ago. But there are still many prejudices and much ignorance. Many people confuse prodigy with genius or gifted or precocious. I have friends to whom I tell that I am gifted and they think it is the same as saying that I am genius. There are some truths such as being a bit clueless and abstract and thinking a lot about philosophical questions, but many false myths and there are always exceptions as well. Many gifted people are introverts but there are also very extroverts, although I would say that they are quite few. Many people also say that the gifted have a tendency to mental imbalance, something that I resisted to believe for a long time but with the people I have known I have had to accept that something is true, at least there is a significant correlation.

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

Numa: One of my aspirations as a child was to become a doctor. I have an inclination towards it, perhaps that is why I do not consider correct any political position that does not guarantee access to health services to all its citizens. On the other hand, education seems to me the most genuine form of freedom, so in my opinion the ideal system must also guarantee this to its inhabitants. From what I have read, the system that most closely resembles my ideal is Social Democracy.

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

Numa: Religion always seemed to me to be a very effective form of domination and in many cases a business. I'm not an atheist like I used to be, now I'm an agnostic, because I think our mind is too limited to have the truth on this subject, but if I had to bet I would say that there is no God beyond our imagination. As a child I read the Bible and it always seemed very contradictory to me, as an adult I read it again and kept thinking the same thing. On the other hand, I have witnessed, even in my own flesh, phenomena for which I have no explanation, and I do not know if one day I will, therefore the doubt I think will always be present in me. Certainly, I wish that there was a righteous God who would punish the wicked and benefit the good, but most of all that notion seems to me to be a desperate attempt by human beings to find in divinity a solution

for what he has never been able to solve. The same happens with the idea of life after death.

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

Numa: I have loved science since I was a child. I remember when I was very young I used to tell my parents that I wanted to be a scientist when I was an adult, since I greatly admired those great scientific minds of all time. Lately I have read and acquired some knowledge of some possible failures in science, but in general I think that experience has proof that science is the best tool we have to develop ourselves and that is why everyone should respect it and respect the truth it offers, unfortunately not all people do. I think that nowadays there are fewer and fewer children and young people who are interested in science, I have been a university professor and I am surprised to have future engineers in the classroom who never heard of Newton or Leibniz. I consider it somewhat sad and disappointing. On the other hand, these anti-science movements like the anti-vaccines and flat-earthers scare me, to put it in some way, I think they can be very dangerous.

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

Numa: Some of my last scores are:

145 sd15 on Numeriq32 (IQExams)

150 sd15 on X-10 (by Zolly Darko)

148 sd15 on Numix (by Miroslav Radojevic)

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.

Numa: I have taken not so many tests and I have done mainly those I have been recommended for their psychometrics values. My usual range is 140-150 sd15. I have scores of 160 sd15 but I don't trust those scores as I consider those tests' quality to be doubtful. My last 8 tests taken all fall in that mentioned range. My minimum in a credible test is 138 sd15 on Mensa Denmark and my maximum in a kind of recognized test is 155 sd15 in Figure.

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

Numa: I consider myself a pacifist *par excellence*. I love the harmony between people. I have always felt very sad about the situation in the world, which in my opinion will never improve much. I have a negative view of human beings in general. I don't know if man is selfish by nature or the society in which we live makes it so, but certainly the word "humanism" should have another meaning, in my opinion. I don't think anyone has the solution for this, but I think that in human society, in fact, the same law of animals prevails, "the law of the strongest", although "force" clearly takes on other nuances among us: money, power, social class, etc., and even intelligence.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: November 22, 2020: <http://www.in-sightjournal.com/sanchez-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 Aníbal Sánchez Numa on Roman Catholicism, Protestant Christianity, Atheism, Agnosticism, Existential Crisis, National Mathematical Olympics, and Harmony Between People: Member, World Genius Directory (2)

2020-12-01

Born on February 27th, 1985 in Ciego de Ávila, Cuba, Aníbal Sánchez Numa graduated as Computer Engineer in 2012 and as Master in Computer Science in 2014. Having a PhD in Computational Mechanics since 2018, he belongs to the World Genius Directory and Catholiq High IQ Society. He discusses: books; the Catholicism within the family; the reasoning behind the position of atheism for both parents; Protestant Christianity; the path of Protestant Christianity; the break from it; a “very lonely” person; the “existential crisis”; the first test; tests; mental abilities; measured in the tests; indications of being “considered very intelligent” while in school and at home; “gifted”; “rediscovery”; the components of genius; Newton; Leonardo Da Vinci; “exorbitant creativity”; the media coverage; maths; software development; introversion more common among geniuses; Social Democracy; the three stages of philosophical stances, as a Protestant Christian, as an atheist, and as an agnostic; the contradictory nature of the Bible; the bet “that there is no God beyond our imagination”; “in my own flesh, phenomena for which I have no explanation”; some of the readings on some of the failures in science; “fewer and fewer children and young people who... interested in science”; “anti-science movements”; the recent scores between 145 and 150 S.D. 15 (inclusive); a pacifist; and another meaning of “humanism.”

Scott Douglas Jacobsen: What are some of the books that come to mind from early childhood and adolescence with an impact on intellectual views?

Aníbal Sánchez Numa: Two of the ones that I remember most fondly are “How man became a giant” and “The magic of numbers.”

Jacobsen: What seems to explain some of the Catholicism within the family?

Numa: I really do not know. I have no information on how that part of my family became Catholic.

Jacobsen: What appears to explain the reasoning behind the position of atheism for both parents?

Numa: The main reason I think is that they both had a Marxist background. My father studied Social Sciences in the Soviet Union and to this day he remains an atheist. Our country is constitutionally Marxist-Leninist.

Jacobsen: What was the form of practicing Protestant Christianity for your mother?

Numa: He belonged to a new current called “Apostolics.” There was a pastor who moved here near the house and started gathering people for his church, and my mother joined and soon I did too. My mother, even though she no longer goes to church, still has some faith.

Jacobsen: What was life like as someone “on that path for some time,” or on the path of Protestant Christianity?

Numa: We did a lot of activities together. In general I remember it as quite a happy time, especially at the beginning. There was a group of young people, we organized choirs and outings, we socialized a lot, it was a very unknown world for me and it was interesting for me as well.

Jacobsen: What explains the break from it?

Numa: Some things happened that I didn't like. In general, Christians talk a lot about what Jesus said what we should do, but almost none of them do, and on the other hand, religion became for me a force that tied me too much to it, neglecting other interests. I was too caught up in it, and it was hard for me to think of other things, and I felt like I had to break free.

Jacobsen: As a "very lonely" person in school, what was different about the personality and the interests?

Numa: You could say that it was too serious for my age, although of course I saw myself as the right thing to do. Teasing is common among children and adolescents, sometimes as a game, and sometimes to hurt, which I hated. I always liked being treated with respect, and taking care not to offend anyone. It is something that I maintain to this day. On the other hand, I was very interested in learning about everything, reading a lot, understanding the world. I was interested in mythology, mathematics, languages, and I was little interested in the most everyday matters. Later in life I realized that everyday life is also important, but in those years I considered it very uninteresting.

Jacobsen: What was the "existential crisis"?

Numa: A psychological effect that many gifted people suffer is the feeling that their value as a person lies only in their intellectual capacity. The fact that they are always telling you, especially in the school and academic environment, creates that feeling. On the other hand, gifted people are often very perfectionists, so they push themselves in almost everything they do. It was my case too, that's why when I felt stupid, I wasn't sure what to think, and of course I didn't know these elements of psychology either, and the feeling of being inadequate and having low self-esteem was intense.

Jacobsen: How did this lead into the first test and the "community of test hobbyists online"?

Numa: Feeling that way I wanted to get an impression of whether I was as stupid as I thought, that's why I was surprised at the result. From there I learned what Mensa was, and that an IQ above 130 was considered gifted. At the beginning I did not start doing other tests, but began to exchange with other people identified with that condition, but the shape of the two or three tests that I had done to evaluate a person's intelligence had caught my attention. It was a kind of problem I had never encountered before, and it was very interesting to me. Around 2016 I met the group IQExams (at first it was called IQNavi.net) and it was there that I met those members who like to do these tests.

Jacobsen: What types of tests most interest you?

Numa: The ones I like the most are the numerical ones, and they are the ones where I get the best results. Since I always liked Mathematics, it is natural that it is like that. In general, I am very attracted to numbers, and the relationships that occur between them, so numerical tests attract me beyond the score obtained.

Jacobsen: What mental abilities seem the strongest given by the tests for you, e.g., linguistic, spatial, or mathematical?

Numa:

Jacobsen: What seems to be measured in the tests when those that “score very high in these tests... seem really very sharp to me”?

Numa: Working memory, ability to detect patterns and apply them to another sequence (education), attention span as well. But I think the common feature is detecting patterns, which is the core of official tests such as Raven’s. In numerical tests, arithmetic calculations are also required, I have known, for example, people who perform complicated mental calculations very quickly.

Jacobsen: What were indications of being “considered very intelligent” while in school and at home?

Numa: At home I suppose it was curiosity and interest in reading at an early age. In school I was very advanced, I used to know almost all the content of the subjects as soon as the course began. On the other hand, I was frequently the winner in competitions for school-level subjects, and in the case of Mathematics at higher levels as well. I remember in first grade representing my school in the reading contest, and in fifth grade being the winner in the national math contest, competing for sixth grade.

Jacobsen: Why didn’t you feel “gifted” as in “didn’t really feel that way”?

Numa: On the one hand, being overly self-demanding made everything I did or achieved little or deficient for me, and on the other, the word gifted represented something more extraordinary to me than I was. Also, while he was advantageous in academic matters, I was very clumsy in matters of life in general.

Jacobsen: What were the “shared many feelings and interests” with the people in this process of “rediscovery” in young adulthood?

Numa: In the gifted forum in Spanish I saw posts about some characteristics of gifted people, with which I agreed. In addition, I met other people with that unusual curiosity, perfectionism, sense of justice, and other characteristics that I had and that I had never known why I was different from the rest, so they made me feel strange. It was a rediscovery in the sense of understanding why I was like that, and above all knowing that I was not alone, that despite the fact that the gifted constitute 2.2% of the population there were others, many others, it was like finally knowing who I was and stop feeling weird.

Jacobsen: What seem like the components of genius, the parts?

Numa: It is clear that one component is very high intelligence, another that I consider core is creativity. To become someone recognized as a genius, I believe that you must also have great passion and perseverance in what you research or want to create, to be able to invest several years in your search. The curiosity, present in the gifted, in the case of the genius should be even greater, leading the greatest geniuses in history to want to answer very fundamental and comprehensive questions, such as how the Universe works, for example.

Jacobsen: What makes Newton such a great genius in the sciences?

Numa: I think it is given by the transcendental nature of what he discovered or created. On the one hand, the law of gravity basically and the laws of movement explain how absolutely everything works, at least on a macro scale, it explains to a large extent how the Universe works, so it

is very comprehensive. In the case of Calculus, its greatest invention, the importance lies in the fact that a large part of the science that developed from there uses it, let's say many laws of Physics are based on Calculus, in Chemistry it happens Likewise, in almost all engineering, Calculus is present, and also in economics.

Jacobsen: What makes Leonardo Da Vinci the “greatest polymath”?

Numa: As far as I know, Leonardo Da Vinci is the person who has contributed the most in different fields, doing so in both art and science. Painting, poetry, botany, architecture, sculpture, engineering, are just some of the branches in which he worked, and he was ahead of his time in many of his inventions, such as the helicopter or the submarine.

Jacobsen: Can “exorbitant creativity” border the mental states characteristic of psychosis?

Numa: There is some association between genius and psychosis. From what I have been able to investigate, a cause could be low latent inhibition, which on the one hand is present in people with psychosis (as in schizophrenia), and on the other it can result in greater creativity, as the person perceives greater details in the information it processes.

Jacobsen: What was the media coverage of medallist status within the National Mathematical Olympics?

Numa: That I remember none.

Jacobsen: What kind of maths did you teach?

Numa: I mainly taught Differential and Integral Calculus, although I also taught Linear Algebra.

Jacobsen: What kinds of software development are characteristic of the software for you?

Numa: I develop mainly web and mobile applications.

Jacobsen: Is introversion more common among geniuses, or is extroversion more likely?

Numa: I'd say introversion is more likely. People with a very high intelligence tend to have their minds very busy with their own thoughts and turn everything around constantly, this is sometimes called “rumination”. There are gifted people who even want to stop thinking so much, because they can feel exhausted from doing so much, and they find it uncontrollable.

Jacobsen: How would Social Democracy look in practice, even with a living example in one country?

Numa: According to what I have read, social democracy is like a capitalist economy with social justice: reducing poverty, health care, education, reducing inequality, childcare. It is associated with highly developed countries such as: Finland, Norway, Germany or Denmark.

Jacobsen: What differentiations the three stages of philosophical stances, as a Protestant Christian, as an atheist, and as an agnostic?

Numa: As an atheist I rejected all forms of religion, I had no belief whatsoever. As a Christian I think I had a lot of faith, but always trying to find the logic, trying not to be a blind faith. As an agnostic, I have a more open vision, in the sense that I do not have that faith, but I believe that everything can be possible, besides that I understand that one thing is a possible God or form of energy and another is the God of the Bible. I would say that I do not believe at all in a God like the one in the Bible, but I do believe other visions of God are more possible, such as pantheism.

Jacobsen: What exemplifies the contradictory nature of the Bible?

Numa: An example that I always remember is that I had heard that the God of the Hebrews was a God of love, but the Bible is plagued with wars and invasions, in which it is literally described that the chosen people invaded and killed “women, old men and children”. Especially the Old Testament has many stories like that.

Jacobsen: Why make the bet “that there is no God beyond our imagination”?

Numa: There are days when I believe in God more and others when I don’t. As I defend science, I tend to think that to believe in something you have to have solid evidence. I am agnostic because I believe that we do not have the ability to know for sure, but I would say that I believe that there is a God up to 30% -40% and 60% -70% that there is not, so my bet by probabilities is that there isn’t.

Jacobsen: What have been the “in my own flesh, phenomena for which I have no explanation”?

Numa: I experienced prayer-induced altered states of consciousness, including what may have been a form of healing through prayer.

Jacobsen: What have been some of the readings on some of the failures in science?

Numa: One of the flaws of science is that it is sometimes not objective due to moral or philosophical problems. In that sense, it is sometimes limited in finding the truth. Let’s say that there was (I am not saying that there is) a difference in the average intellectual capacity between people of different races, the moral problem that racism represents prevents approaching this issue with objectivity, because many people even if there was scientific evidence to support this idea they would refuse to accept it. Something similar happens with the differences between men and women.

Jacobsen: Why are “fewer and fewer children and young people who... interested in science”?

Numa: I’m not sure why this phenomenon occurs. I do not have information to give an opinion based, but I suppose that the cause would be given by failures in the educational system.

Jacobsen: Why do “anti-science movements” such as anti-vaxxers “and flat-earthers scare” you?

Numa: I think they set a precedent of distrust in science. In the case of vaccines, which have saved so many lives, a movement that opposes them seems very dangerous to humanity. In general, they are part of a generalized tendency to distrust official information, and formulate conspiracy theories, which, although they may have some truth, have not been proven for the most part. Many of the people who formulate these theories do not really know how scientific advances have driven humanity throughout history.

Jacobsen: Are you satisfied with the recent scores between 145 and 150 S.D. 15 (inclusive)?

Numa: I think so. I think around 145 is a good estimate for me. I still think that I can obtain higher scores in tests with some validity, but it is normal that many obtain results above or below their real value.

Jacobsen: Why be a pacifist outside of a love of harmony between people?

Numa: I can’t say exactly why. Perhaps it is because of my calm and peaceful character. I value life very much and anything that involves destruction or harm to another human being seems

horrible to me. I have always greatly admired the great scientists who contributed to solving humanity's problems, especially health problems, because this seems to me to be the greatest form of well-being.

Jacobsen: What might be another meaning of "humanism" to you?

Numa: "Humanism" in my opinion could mean more selfishness or domination. Sure, we give meaning to words and of course we define ourselves as compassionate and benevolent. We would have to see what an advanced extraterrestrial civilization would think to observe us, and see the number of wars we have between us and how we subdue the other life forms on the planet.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: December 1, 2020: <http://www.in-sightjournal.com/sanchez-2>; 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 Richard May (“May-Tzu”/“MayTzu”/“Mayzi”) on Physics, Metaphysics, Scale, Limit, Anthropomorphic Gods, and Limitless Gods: Co-Editor, “Noesis: The Journal of the Mega Society” (4)

2020-12-01

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: “Vista”; the resentment of the gnawing of fellows nearby in mutual, individuated contemplation of their “own sublimity”; “A Belated Discovery,”; death; “Valentines Moment”; a sort of drama play by photons; “Dr. Capgras Before Mirrors”; emulation; physics and metaphysics; “Wedding Solstice”; any biological children or adoptive children; “Taoless Tao”; synesthesia; “The Holy Land”; “The Near Shall Be Far and the Far Near”; “Seeing dead people”; the loss of loved ones and coming to terms with mortality; “On Our Increased Longevity”; “The Offensiveness of the Universe”; “Going to Temple”; Mrs. Non; “nirguna brahman,” “the alayavijnana,” or “Neti neti! (neither this nor that)” and Tat tvam asi (“That art thou”) of the Chandogya Upanishad”; Ramachandran on split-brain patients; Mrs. Non’s right brain; “Endless Error”; “Will man create God?”; “Is Physics Becoming Art at the Limits of Scale?”; “Physical Laws as Sampling Error”; Where will the universe be when the paradigm shifts?; our “little truths” a “receding horizon”; an imaginably godlike entity; “Multiverse Is That It Is”; “spirit or spiritual,” non-physical, realities come from “the world of phenomena” or physical realities; these being united; apparent unicity; a-temporal multiversal God neither “infinitely old” nor “beyond or outside space-time”; “panpsychism”; and “every-one develop his own intuition regarding the nature of reality.”

Scott Douglas Jacobsen: In “Vista,” you mention becoming a “blind rodent.” I am reminded of a certain author of yore awakening as a cockroach one day. Is this a similar happening?

Richard May: No.

Jacobsen: Also, why the resentment of the gnawing of fellows nearby in mutual, individuated contemplation of their “own sublimity”?

May: This is a slightly sarcastic summary of life in the ordinary human existential situation at its best. Resentment or resentment permeates human ‘consciousness’, as noticed by various 19th century thinkers. Gurdjieff’s psychology called resentment “internal considering.” Few resent their resentment.

Jacobsen: As is obvious, and as admitted in “A Belated Discovery,” you’re a “highly perceptive person.”

May: I meant that ironically. I am so highly perceptive that I didn’t even notice that I’d died. Incidentally there’s an App now for Smartphone Zombies to tell them if they’re making love at the present moment or if they’ve died yet. Clearly we’re getting much more intelligent today, because of the advances of technology and our attentions spans are far longer than in the past.

Jacobsen: You mentioned death, not noticing dying, having friends, and yourself, none the wiser. To quote people mimicking Seinfeld, “What the deal with your death?” Was it safe, painless, and dignified?

May: I’ve never seen a single episode of Seinfeld. I mostly listen to strawberry ice cream and eat Tibetan music. Remember, Bodhidharma didn’t have cable or only had one channel. Safe, painless, and dignified? Is life safe, painless and dignified? Who would know? “Death is not an event in life.” — Ludwig Wittgenstein

Jacobsen: “Valentines Moment” speaks of a Prince and Princess in awe of one another’s presence, existence, coming to know one another. They stopped the consumption of “recreational and psychotropic drugs” and “endless amounts of sucrose.” Consequently, they became less in awe as they began to have a “reduction in their reality deficit disorders,” including the “delusional dreams of Western culture.” Each coming to become neither prince nor princess. The princess as a mirror, and the prince as another mirror that “dreamed” of its princehood. When people passed by them, they were reflected. The mirrors identified with the personalities crossing their reflective paths. Ending, “But when the room was empty, the two opposing mirrors each reflected and even mirrored each other with perfect, but depthless, fidelity; Empty mirrors looking into each other eternally or at least until someone turned off the lights.”

Who could be considered the prince and princess reflected **in the mirrors and conveyed through the personas of the mirrors?**

May: The Prince and the Princess are legion, both within and without. This piece is called Valentines Moment, substituted for Valentines Day; depicting the self-absorption of the Prince and the Princess. “I never met anyone like you before,” each says to the other mirror; and the ‘depths’ of the usually short-lived psychosis called Romantic love in Western culture, enhanced by inherent and chemically induced Reality Deficit Disorder; Not even objective lust. Most of us are or have been at one time the Prince or Princess of the Mirrors.

Jacobsen: Could this be considered a sort of drama play by photons? (Could all of them, as in a hall of hanging mirrors and reflections? Could everything?)

May: Maybe, I suppose. Is there a Surreality Deficit Disorder?

Jacobsen: In “Dr. Capgras Before Mirrors,” for those who may not know, who is the real Capgras?

May: Joseph Capgras, full name: Jean Marie Joseph Capgras (23 August 1873 – 27 January 1950, the French psychiatrist who discovered Capgras syndrome, according to Wikipedia.

I was surprised to learn that there is, in fact, a rare form of Capgras syndrome in which a person believes that they themselves are the imposter! I nailed it. Previously I had also written of the possibility of my being an imposter, impersonating an imposter:

Security Check

From now on I'm going to do a Security Check between each of my so-called thoughts, to verify that they're really mine. But can I trust myself to do the Security Check? There are so many levels of encryption and security that I'm no longer sure that I'm not an imposter, impersonating an imposter — Maybe if I were capable of becoming a hacker, I could hack my own brain, actually just a rental unit, and steal my ontological password.

May-Tzu

I'm pleased to mention that I have not been a recipient of the "Genius of the a Year" award for eight (8) consecutive years, certainly an important distinction! I attribute this honor in part to my discovery of Cotard's syndrome as a cure for self-referential Capgras syndrome.

Jacobsen: If you were replaced by emulation down to the sub-atomic level, would this 'you,' in fact, be you?

May: Yes, of course, at least to the extent that 'I' am the real 'me'.

Jacobson: A sort of emulation being the real deal and the real deal being an imitation without being a copy of the "emulation."

May: The only difference between the original and the emulation(s) could be in the time of their origins and their location in space (space-time). If Hugh Everett's Many-World's hypothesis is correct, there are some infinite number of emulations of everyone throughout the Multiverse. Maybe some subset of the infinite number of our emulations will necessarily become amortal, awakened Buddhas or at least occasionally have a good space-time.

Jacobsen: Why does physics, and metaphysics, infuse much of the muse musing by you?

May: It gives me the impression that I exist. I'm just playing my favorite character in fiction, to use Aldous Huxley's phrase from **The Doors of Perception**.

Jacobsen: "Wedding Solstice" is more 'earthy' with references to "blood and shit." Why? By the way, are you, or have you ever been, married? Do you have any children in a biological sense or in an adoptive sense?

May: "Sacks of blood and shit" is Buddhist iconography, our bodies from a certain perspective.

I think that the state vector of marriage depends upon observation by the observers. I asked my wife and she (by the no-Y-chromosome criterion) says that we are married. So there is some empirical evidence for my being married, even if only anecdotal.

We were married by a Buddhist woman of Thich Nhat Hanh's tradition. We were married to **each other** in the interest of combinatoric simplicity. I guess marriage is still legal, even for trans-ontologicals. — 'I' identify as an anthropologist from another dimension of space-time, who makes an effort to practice non-identification. I suspect that she may have some Earth ancestry. — She claims to be a board-certified Physician of the Soul. I suppose it could be a shared

delusion, a fo·lie à deux.

We met on the internet and levitated in love, too old to fall or only fall, even before we met in meat-space. I was married once before also, I think, a long time ago — in a timeless time. She was married too, I recall. In fact we were married to each other, again Ockham's razor applied to marriage (Cf: "entities should not be multiplied unnecessarily," not to be confused with "Mirrors and copulation are abominable, since they both multiply the numbers of men..." — Jorge Luis Borges, *Tlön, Uqbar, Orbis Tertius*)

She was also a woman by the no-Y-chromosome criterion. (She identified sometimes as a duck, if that is important.) And I was allegedly a man (at least by the Y-chromosome criterion) "a man with quotation marks," as G.I. Gurdjieff would have said.

We met one summer's day down by the Charles River in Boston. Two shy introverts, we approached each other, each thinking the other was someone else, met before. (Then I was also someone else, whom I had not met.) We immediately married, after twenty-five years. No need to hurry. Three years later, one of us died. I was told it wasn't me.

Jacobsen: Do I have any biological children or adoptive children?

May: Cats Galore. I don't *think* I have any other children in a biological or in an adoptive sense.

Jacobsen: "Taoless Tao" touches on a common philosophical perspective from you, Taoism. What is the embedded, repeating structure, imagery imagined here?

May: The first sentence refers to doing Tai Chi with my wife; The second to the Tai Chi dance as a re-enactment of our marriage ritual — for the first time — again — in the eternity of the present moment.

Jacobsen: It ends in an almost synesthete note: "...the taste of silence." Do you have synesthesia?

May: I have just a little synesthesia, not to a significant degree. I associate colors with letters of the alphabet. I don't know why. Maybe this is a remnant of something from my childhood. My visual eidetic imagery is rather weak.

Jacobsen: "The Holy Land" spoke to the comical notion, commonly believed, of "the One-and-Only-One True Revelation Revelation," the only true true divine revelation. How important is humour in coming to terms with the current state of religious ideologies and international geopolitics guiding human affairs for you?

May: How important is humour ... ? Some of us may die some day. Comedians are more serious than philosophers

Jacobsen: "The Near Shall Be Far and the Far Near," I love the opening with the apparency of multi-worlds considered, as in the potential worlds with other possible futures unrealized, where everyone, at least once, becomes famous. What did you mean by this line, "However, the closer one approaches to anyone proximate, the more darkly obscure she will become, and then increasingly unfamiliar with the passage of time..."?

May: This is meant to convey that as the "Far Shall be Near," The Near Shall be Far also in both space and time. While one will be famous on distant and unimaginable, unknown worlds, one's neighbor will be an utter stranger, there won't even be a word for "mother," in the language of

the day, and if one looks in the mirror one will not see one's image. Proximity in space and time, which ordinarily lead to familiarity, increase unfamiliarity. — — — Imagine a "remote viewer," if there are such persons, who lived in a dark abode, either his parents basement or maybe Plato's allegorical cave, and rarely went outside, spending all his time on the internet.

Jacobsen: "Seeing dead people," I am reminded of personal life. I was raised by the old, retired or near-retired, particularly women in a small Canadian community village. No doubt, this impacted me. Duly, it provides a sense of time, a sense of what matters, and a sensibility about the things to hold fast and firm, and others to permit to drift as water in a summer forest stream. How do you cope with the passage of time?

May: This assumes that the passage of time is a problem for me that I must cope with this problem, and that I do in fact cope with the passage of time, rather than decompensate or freak out. — I think that Albert Einstein said that time was an illusion, but a very real illusion. — Well, I suppose one could drink a bit of alcohol, or consume another drug, depending upon one's preference, go for a long run or vigorous walk, practice a meditation technique, just ruminate (endogenous cortical stimulation) or distract oneself with the esthetic/intellectual/spiritual vomit of popular culture, while eating "comfort food," whatever that is.

Jacobsen: Following from the previous question, and outside of the query with one foot, how do you cope with the loss of loved ones and coming to terms with mortality, as commonly held, physiological cessation?

May: For the loss of a loved one I ran/jogged in the high temperature heat and humidity of summer. There may be no way to completely come to terms with one's mortality. The fear of death is hardwired into our brains by natural selection/evolution.

It may help somewhat if one realizes that one's personal identity is an illusion a la the Buddha, Patanjali, Jiddhu Krishnamurti and G.I. Gurdjieff, among others.

Jacobsen: In "On Our Increased Longevity," you posit depressed individuals as not capable of suicide. In fact, you invert much of the sentiment of modern society. In this sense, a reduction in negative affect leads to fewer homicides and suicides. While, you claim, not necessarily a cessation but, an improvement in the psychological status of human beings leads to *en masse* homicide-suicide. Can you expand on some of this idea, please? It's intriguing.

May: I don't merely posit depressed individuals are less capable of suicide. There are actual clinical studies which indicate this. Psychotherapists must beware this unfortunate psychological phenomenon. I take this apparent fact and "run with it," as normal members of our sports-centric culture put it.

This irony would be hilarious if it were not so tragic. So I just take it to the next level, positing that humans live longer today because they are depressed en masse (too depressed to suicide) by being immersed in a culture of materialism and competition for social status in various forms. When conditions improve, what would have been inner directed aggression (suicide) becomes an external war or terroristic destruction. This is intended as a humorous reflection on modern society.

Jacobsen: "The Offensiveness of the Universe" is a short, comical note on the size of a child's ego in proportion to the universe, if only there was enough space. Have you come to terms with growth limits and spatial limitations of the universe, relative as they are?

May: This was inspired by a member of the higher-IQ community, who actually wrote that as a child he resented the fact that God was allegedly more intelligent than he was or he thought he was. I thought that this young fellow demonstrated a remarkable level of egotism and arrogance.

But I was also struck with how it contrasted with my own thoughts about God as a child. I was disconcerted to think that God might *not* have been more intelligent than I was, not because I considered myself to be extremely intelligent, but because the God of the Old Testament often seemed barbaric, tribal and genocidal. I thought at an early age, if there is a God, God cannot be worse than men.

Jacobsen: “Going to Temple,” the character Non seemed much like the sentiment of an Omni-Weave concept rejection of a god for me. An “atheist-agnostic continuum” upon which to sit depending on the definition of a god: “...the personality of the anthropomorphic tribal Yahweh/Allah downloaded by the ancient desert nomads of her ancestral 3rd planet versus a quantum-wave function reinterpretation of less philosophically primitive concepts, such as nirguna brahman, the alayavijnana, Neti neti! (neither this nor that”) and Tat tvam asi (“That art thou”) of the Chandogya Upanishad.” Let’s jump on the spectrum, if Mrs. Non, where would she land for “the personality of the anthropomorphic tribal Yahweh/Allah downloaded by the ancient desert nomads of her ancestral 3rd planet”?

May: A rough landing at Heathrow Airport might do it. — I’m not exactly sure what you mean. — Nirguna brahman, the alayavijnana, neti neti!, and tat tvam asi are or point to abstract concepts associated with Eastern philosophies, not subjective experiences potentially induced by transcranial brain stimulation.

Jacobsen: If Mrs. Non, where would she land for “a quantum-wave function reinterpretation of less philosophically primitive concepts,” “nirguna brahman,” “the alayavijnana,” or “Neti neti! (neither this nor that”) and Tat tvam asi (“That art thou”) of the Chandogya Upanishad”?

May: Ms. Non may exist in a future in which very ancient religious doctrines and dogmas for which there is little or no objective evidence have evolved, as all other human knowledge continually does, to become less incompatible with science. Even today the Dalai Lama has said if Buddhism is incompatible with modern science, then Buddhism must change.

Jacobsen: If Mrs. Non, where would she land for “nirguna brahman,” “the alayavijnana,” or “Neti neti! (neither this nor that”) and Tat tvam asi (“That art thou”) of the Chandogya Upanishad”?

May: This was answered in the first two replies.

Jacobsen: Have you seen some of the work of Ramachandran on split-brain patients? If so, I would recommend it, highly informative.

May: Yes and yes.

Jacobsen: For Mrs. Non’s right brain, what were some of the experiences of her “Temple of the Corpus Callosum,” as in the yogic meaning of union or the “direct *perception* of reality”?

May: I’ve never experienced transcranial brain stimulation and I have no way of knowing what Ms. Non would experience. My point is that everything we experience is obviously mediated by and filtered through our brains and senses. Aldous Huxley thought that the brain may function as a reducing-valve for consciousness-at-large.

Brain scientist Dr. Jill Bolte Taylor's experience of a stroke may be of interest:

https://www.ted.com/talks/jill_bolte_taylor_my_stroke_of_insight

Jacobsen: In "Endless Error," why is the mind of god an endless series of error messages?

May: The gnostic idea of the Old Testament God has always resonated with me, i.e., the God of the Bible is the Demiurge or Yaldabaoth, not actually the God of the universe, but only a subordinate blundering craftsman or builder, hence 'His' mind could be just an endless series of error messages.

I once wrote that God was just a kid playing, when he created the world. He messed it up and threw it away, because He was in a hurry to get to a football game (a new theodicy). If we are going to anthropomorphize the Absolute, why not go all the way?

Jacobsen: "Will man create God?" ponders technology and God, as in the construction of "Theocomputatis" by *homo sapiens*. So, do we *seem* like the "soon-to-be missing links in the evolution of an artificial-intelligence-based God?", or not?

May: Homo sapiens may be the pre cyborg-implant soon-to-be missing-links in the evolution of an genetically-engineered and artificial-intelligence-based species, as written about by Yuval Noah Harari in "Sapiens." I suppose if we are "holographic images of 'God'," then there could be a "mutual arising," to invoke the Taoist a-causal connecting principle or even reverse causation from the future event-horizon, a la MIT's Seth Lloyd. "The greatest untold story is the evolution of God." — G.I. Gurdjieff

Jacobsen: "Is Physics Becoming Art at the Limits of Scale?" posits – well – *a lot*. So, given some of the previous responses to the questions, as in the statements or the entire pieces were *satire*, is this satire or a *real proposal*?

May: You expect **me** to know? Maybe it's both a real proposal and a satire of contemporary cosmology.

Jacobsen: "Physical Laws as Sampling Error" seems to propose a more accurate conception of reality. In that, reality consists of principles, not laws, as in "no fundamental ordered physical reality." Reality as a tendency of state and process rather than fixed decrees governing its operation. Is this reflective out of selective order out of plenty of chaos, or an apparent order out of chaos, not *vice versa*? Also, noting "Dark energy," as a one-sentence piece, are these two – "Physical Laws as Sampling Error" and "Dark energy" – satire to some extent too?

May: Maybe the observable universe is a parody of something else. — "Dark energy" was inspired by an physics article which suggested that dark energy may only be a rounding error. Since dark energy and dark matter (if they exist) supposedly make up about 95% of the mass of the universe, I generalized a bit and concluded that the universe itself may be a rounding error.

In "Physical Laws as Sampling Error" I meant that there could theoretically be only random chaos with no lawful patterns in the universe. The perceived patterns ("interpreting a Rorschach ink blot as a geometric theorem") could just be caused by finite (in space and time, if you posit time as real) sampling of an infinite set of randomness. In an infinite set of random numbers, every possible pattern will occur somewhere by chance alone, as a subset of the infinite set or "eventually," if you posit time as real.

Jacobsen: “Where will the universe be when the paradigm shifts?”, I *love* the phrasing of “humongous quantum-foam Wiki,” please more. If you will indulge, what are some other descriptors of the universe – neologisms permissible?

May: Am I a dancing bear (in the traditional sense of the term, not ...)? Hmmm — — — How about the universe is a “cosmic food chain, from bottom to top.” Cf: “God is a man eater.” — The Gospel of Philip.

Jacobsen: How are our “little truths” a “receding horizon”?

May: I was suggesting that our discovering an aspect of the nature of reality could actually change that aspect of the nature of reality. The truth would recede from us.

Jacobsen: What would comprise an imaginably godlike entity?

May: An imaginably godlike entity as contrasted to an unimaginably godlike entity? Anthropomorphic, genocidal Yahveh versus Nirguna Brahman, without any qualities whatsoever?

Jacobsen: “Multiverse Is That It Is”, being as it is, how is this definition as a “personal intuition or wild guess regarding the nature of reality” ‘probably offensive to theists and atheists’?

May: Theists of the Abrahamic traditions are only happy if their particular One-and-Only-One-True Sky-God is argued for or supported. Atheists who deny these traditions generally seem terrified that there might be a “ghost in the machine,” somewhere, such as psi phenomena, remote viewing, psychokinesis, or any alleged phenomenon that doesn’t appear to be explained by current scientific paradigms.

Jacobsen: Same line of questioning, how might “spirit or spiritual,” non-physical, realities come from “the world of phenomena” or physical realities?

May: If there is a non-physical component of reality, e.g., mathematics, I don’t think it can be derived from physical reality. I don’t think that qualia can be reduced to computations. The subjective experience of seeing the color red (qualia) cannot be reduced to objective biochemistry and neurophysiology, even if biochemistry and neurophysiology can fully explain seeing the electromagnetic frequency that we label “red.” — But most of what I know may not even be wrong.

Jacobsen: How might these be united?

May: I don’t think they can be united. If both the spiritual exists and the physical exists, they are either united or in some sort of relationship, or not.

Jacobsen: How might this inhering as a “fundamental substrate of reality” explain this apparent unicity?

May: Space, time and mass-energy may be or have been regarded as irreducible fundamentals of Nature. The question is: Is consciousness an epiphenomenon of matter, e.g., of brains or not? Maybe consciousness is also such a fundamental, as in Eastern philosophies. But maybe not.

Jacobsen: What might be a good term for this a-temporal multiversal God neither “infinitely old” nor “beyond or outside space-time”?

May: The second quoted clause is a misquote of what I wrote. A good term for this God? — The God-of-human-cortical-limitations? “Beyond or outside of space time,” is a misquote of what I wrote.

Jacobsen: Any thoughts on “panpsychism” as referenced within the context of the piece?

May: Only that we don’t know if panpsychism is the case or even if we *can* know if panpsychism is the case or not. “The universe is not only stranger than we think, it is stranger than we can think.” — J. B. S. Haldane

Jacobsen: Why should “everyone develop his own intuition regarding the nature of reality”?

May: I meant that I was not trying to convert anyone to my (tentative) view of the nature of reality. We shouldn’t believe our own thoughts, just because we have them. “The first principle is that you must not fool yourself — and you are the easiest person to fool.” — Richard Feynman. Buddha’s dying words are alleged to have been, “Everyone should workout their own salvation with diligence.”

Appendix I: Footnotes

[1] Editor, “Noesis: The Journal of the Mega Society.”

[2] Individual Publication Date: December 1, 2020: <http://www.in-sightjournal.com/may-4>;
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.

Brief Remarks on Cypriot Identity with Marios Prodromou: Member, World Genius Directory (2)

2020-12-08

Marios Sophia Prodromou is a member of the World Genius Directory. He discusses: Cypriot identity; the Turks; the Greeks; intercommunal violence; the origin of Cypriot self-consciousness; Greek-Cypriots are Christian; British-Cypriots; district differences; and the core philosophy.

Scott Douglas Jacobsen: What is Cypriot identity?

Marios Prodromou[1],[2]*: There are Greek-Cypriots and Turkish-Cypriots. Duality exists among Cypriot identity.

Jacobsen: How is Cypriot identity seen to the Turks?

Prodromou: They call themselves Turkish-Cypriots and have the same rights as Greek-Cypriots.

Jacobsen: How is Cypriot identity seen to the Greeks?

Prodromou: Same as above.

Jacobsen: How has intercommunal violence played out in terms of self-identity of Cypriots?

Prodromou: The past has left a lot of scars on both communities.

Jacobsen: What is the origin of Cypriot self-consciousness outside of, if not parallel with, the nation-state?

Prodromou: If you are born in a Greek family you receive an ID card as a Greek-Cypriot. If you are born in a Turkish family your ID card would say Turkish-Cypriot. Both categories have the same rights and you can get a Cyprus Passport and travel freely in the EU

Jacobsen: How is Christian identity tied to Cypriot identity?

Prodromou: Nearly all Greek-Cypriots are Christian

Jacobsen: How does this play out in practical terms for the well-off and the poor alike with Cypriot heritage?

Prodromou: The church wins.

Jacobsen: Are there many remnants of British identity leftover in Cypriot identity?

Prodromou: We have a third class of British-Cypriots. Most of them get a Cyprus ID card but keep their British Passport. I fall into this category.

Jacobsen: For Famagusta, Kyrenia, Lamaca, Limassol, Nicosia, and Paphos, are there district differences in ways in which the Cypriot self-identity expresses itself in social and cultural life? If so, how? If not, why not?

Prodromou: No. Cyprus is a population of less than a million. 90 mins drive from one side of the island to another. People mix with one another every day.

Jacobsen: What is the core philosophy inherent in the identity of a Cypriot?

Prodromou: The love for Cyprus. An island with a lot of history. The island of love and of Aphrodite and Dionysos.

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

Prodromou: Thank you too, Scott, it's been a real pleasure.

Appendix I: Footnotes

[1] Member, World Genius Directory.

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

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