



Some Smart People: Views and Lives 10

Scott Douglas Jacobsen

Forewords by
Bob Williams
Gernot Feichter
Harry Royalster
& Rick Rosner

In-Sight Publishing

Some Smart People: Views and Lives 10

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Scott Douglas Jacobsen

Foreword by Bob Williams

Those of you who are going to read this volume most likely share high intelligence and the associated interests and behaviors that are discussed in these interviews. You will likely share one common thought... you will have asked yourself "What is intelligence?" When researchers and scholars address this question, they typically give slightly different descriptions that are both enigmatic and consistent with our personal answers. Carl Bereiter gave us the definition that I consider to be the most elegant: "Intelligence is what you use when you don't know what to do."

While this is more precisely a definition of fluid intelligence, it is the most central aspect of the thing that differentiates the people featured in this issue from the large majority of people who exist happily and productively, but with different life experiences.

When I read the interviews in In-Sight, I am impressed with the large diversity of thought that is apparent in the contributors. Some take the path of philosophy, abstraction, spirituality, and imagination as their life focus. Others have taken on the tasks of measurement, data, analysis, and replication as is seen in their university majors, careers, and thought patterns. The result of this divide (humanities or STEM interests) is clearly evident in the interviews in this volume. Readers are likely to find one or two interviews that resonate with their personal views and interests. I was particularly interested in the interview with Tor Arne Jørgensen on Nuclear Armaments. My interest was that I spent six years in the US nuclear weapons program at the time SALT was rapidly changing the US warhead needs (to match the disarmament agreements). I was also drawn to the discussions of high range intelligence tests, as I have written some essays on that topic. One of the interviews (which one will remain private) shocked me. Perhaps various interviews will have this effect in relation to different topics for some readers.

Another unexpected experience in reading these and other interviews is that they have given me the opportunity to understand some of the people I have known through HiQ online discussions, by learning more about their personal lives, experiences, and interests. I even found a couple of mentions of things that have been important to me, but not items I would expect to find other people mentioning. [One of those was a mention of the Amiga computer. I owned and loved three of these machines when they were able to run circles around the crude DOS and Apple alternatives of the late 80s.

You have a great resource before you and one that holds unexpected links to the warm spots in your heart. Enjoy!

Foreword by Gernot Feichter

When I was asked to write the foreword and received the draft, my mouth slightly opened and I thought: “Ugh, two hundred pages”. Only then did I realize the volume number of this series was ten, and my chin fell further down into lockout. Apart from this, it also needs to be mentioned that a plethora of writings fitting the same topic were also published in independent publications. I think it is safe to say that the investigative work of Scott Jacobsen in this weird, previously veiled scene of high IQ testing is absolutely unparalleled. If Scott were to qualify for the World Genius Directory, and I am sure he could, Jason (the founder) would need to start polishing the Genius of the Year Award ball (trophy) immediately upon his entrance. I think I speak for the entire community when I say that we deeply appreciate and respect the outstanding efforts you have invested into all of this!

When listening to many high IQ people, it appears that they generally feel underappreciated. This is also reflected in the media. Apart from some movies, a few documentaries or TV shows, and various niche web presences, these people generally do not receive much attention. That is absolutely weird since the human race generally glorifies overachievers in many areas of human endeavor, be it in sports or business, for example. Adding the fact that most sports have no directly beneficial purpose like food production or providing shelter, this becomes even stranger. Maybe many high IQ people are like owning a race car that is parked in a closed garage. In any case, I believe this series portrays these curious folks very well. It shows that these gifted people are not as bloodthirsty as thought and struggle with life probably as much as any ordinary person.

Some are drawn to high IQ societies where they can exchange with like-minded individuals, and this issue covers major ones in detail. It was a big surprise to me to hear how large and organized Mensa has become, as I have never been a member myself. Also included are interviews of famed high IQ test author Paul Cooijmans, mostly focusing on the Glia Society. There was a humorous saying that an IQ of 160 on his tests would mean 180 in the real world. But in every joke, there is a grain of truth, which shows how respected he is in the field and the quality of his norms.

Nevertheless, I have also heard about higher IQ people having trouble feeling accepted in such societies. Also, the romantic cliché of the introverted genius busy searching for the Holy Grail holds some truth, as it turns out. Many of humanity’s advances certainly would not have been possible without collaboration and exchange. However, significant breakthroughs were often achieved by isolated thinkers. Could you invent calculus while babbling? So, I guess we need both, and on an individual level, we should just follow our personal preferences.

Finally, it should be pointed out that some philosophies regarding the big existential mysteries of consciousness are shared herein by the famous super high genius (and pervert! ;-)) Rick Rosner. I have to confess having been a fanboy when entering the field of high-range testing after watching some videos about him. I had always thought I was the biggest freak, but I was proven wrong. So, enjoy reading!

Foreword by Harry Kanigel

I first became aware of Scott Jacobsen's work several years ago when I came across his hilarious interview with Rick Rosner in one of the earlier editions of *Views and Lives*. Rosner appears again in this tenth edition, by turns stimulating and outrageous as ever. Here, Jacobsen participates in the interview as co-interviewee, effectively using the clever device of an anonymous interviewer. Perusing the interview, one's attention is pinioned by its unflagging depth of Q&A, the boggling range of subject matter and Rosner's disarming and matter-of-fact style.

Jacobsen's conversation with Uwe Michael Neumann is similarly compelling. In this long, searching discussion, Jacobsen is intent on revealing the creative powers of Neumann, who reveals the world through nature photography, reifying his talents in ways that Jacobsen clearly admires and expertly gives expression to.

In 2022, Jacobsen sat down with a group of Norwegian members of high IQ societies with the object, perhaps, of teasing out a unique national perspective. Interestingly, all of Jacobsen's interviewees punted in response Scott's feeler first question "How do Norwegians view themselves within the various high-IQ communities?"

Undaunted, Jacobsen switched gears with a different set of "feeler" questions. In the end, the panel settles into a self congratulatory tone, blithely skittering past the obvious gigantic factor of Norway's homogeneity, which greatly simplifies the social issues that divide a culture. Only passing reference is made to Norway's small population. The reader must decide but *this* reader is pretty sure that what Jacobsen is deploying here, with ironic flourish, is that venerable tactic, immortalized by Muhammad Ali, of rope-a-dope where the subject is lulled into smug complacency.

Views and Lives 10 also includes a thorough, workman-like, high-level treatment of Mensa by means of an interview with LaRae Bakerink, who was until recently the Elected Chair of American Mensa and a Member of the Executive Committee of the International Board of Directors of Mensa International. This interview is a useful digest of the ebb and flow of Mensa's membership rolls, social, internet centric and national factors that affect those dynamics and, generally, the health of the organization, world-wide. LaRae weighs in on some of the intricacies of Mensa community and activities and gives a vivid account of what one can expect at Mensa gatherings at various levels of organizational hierarchy notably but not exclusively the Annual Gathering. Here's a snippet:

"That's what really gets people excited about it because of the different things we do at our events. I've been to a lot of conferences in my life and Mensa conferences are the most unique I've ever been to. Because there are no parameters on what's going to be discussed or what presentations, they're going to be everything from aardvark to zoo, just the whole range. I think we had this young man who built his own robot. He's eight or nine years old. Built his own robot, programmed it and then came and gave a presentation on it. Just amazing, amazing, young man. And then we have people talk about how to travel, where to travel, the best ways to travel, just everything you can think of. But it's all going on at the same time at the same conference.

"So, you're never at a loss for something to go look at. Plus, there's a huge games room because our people are really into games and puzzles. And pretty vicious about it, sometimes, the tournaments get real..."

Views and Lives 10 continues the now 11 part epic interview with Anthony Sepulveda, a member of the World Genius Directory. The interview is, appropriately enough, something of a puzzle because it references the first 10 parts of Sepulveda's sessions without explicating those references. This works surprisingly well, well enough that one can take a crack at decoding the actual content. Consider this case: (Jacobsen) What is the “relatively unusual form” of the ‘might makes right’ ethic in place?

Sepulveda then draws the analogy between life in the wild with modern life in which the tools of combat are in the (relatively) civilized realms of commerce, politics and the law, emphasizing the advantages of “...those of the top 0.1%.” and settling on the notion that the resulting social system is as “tyrannical as any found in nature.” It's left to the reader to wonder silently whether Western Civilization is a refinement of nature red in tooth and claw. For his part, Sepulveda would do well to attend to the distinction between a democracy and a republic in his critique of Western institutions.

It's tempting to call this latest edition his magnum opus but this would seem to slight Scott's other opuses which have been similarly ambitious. Among the featured interviews are discussions of ADD and the relationship, if any, between various levels of IQ and mental illness, as well as this writer's tale of casting about and lurching through his early years while seeking his place in the world.

Jacobsen is not shy about mixing it up with high octane topics, challenging and stretching the minds of his interview subjects. This current edition of *Views and Lives* (number 10) finds Scott digging through the mind of Editor of WIN Magazine of World Genius Directory fame, Graham Powell, who, in turn, traverses—within a single response—topics such as the lifetime of cathedrals, human striving and cosmology.

Jacobsen's interest in the High IQ space preceded his formal study of it in psychology labs, reaching back even further to a fascination that was kindled in childhood.

In the end, Jacobsen has assembled a wide roster of interview subjects which have two things in common: they are members of highly selective I.Q. societies and, much more significantly, they have *self-selected* to be members of those societies. Beyond that, Jacobsen's interview portraits tell unique stories. They range from high-profile celebrity “geniuses” such as Rosner to understated nerds to luminaries from the high IQ sub-culture in this tenth edition of *Some Smart People*.

Foreword by Rick Rosner

So the first question one has to ask at this point in time, Christmas Eve 2024, is: Are smart people obsolete?

Is AI still limited but making huge strides? You sent me that chart—the hockey stick chart of AI's ability—where it starts off with a horizontal line, and by the time you get to the right side of the graph, it's a vertical line. AI is getting smarter at a very disturbing rate.

I would argue that differences in human intelligence, within reason, matter less as our devices get smarter. We no longer usually measure how long it takes to travel, say, between cities in terms of human walking speed; it's usually airplane speed. Soon, we will probably measure intelligence not in terms of human intelligence, but in terms of human intelligence augmented with technology. We could say that we are in the last days—the last years—of raw smart people navigating the world with their brains alone.

Smart people have had a pretty good run. Or rather, it's not a great run because we only remember a few of the biggest, smartest people. We remember Newton and Einstein, and I'll throw Darwin in there, though he's not the first person that comes to mind.

Stephen Hawking—women are lucky to get crammed in there just because almost nobody else is remembered. Marie Curie gets credit for being smart, maybe Rosalind Franklin. I don't know.

Margaret Atwood, for predicting, via *The Handmaid's Tale*, is another example. If you ask people, they can name more athletes and actors than smart people, I would say. Smart people are really interesting, but only up to a point. People would rather look at Cate Blanchett and Colin Farrell than listen to Hawking. It's okay if he has a cameo on *Star Trek* or in *The Simpsons*.

But, as my wife likes to tell me, "Talk to me about something less boring," when I try to talk to her about physics. Life is set up or has evolved such that civilization, until recently, has protected social structures against too much disruption from smart people. Things like chess burn millions of hours of smart people's brainpower with no significant effect on society. If every smart person in the world turned to real estate, they would drive everybody else out.

In fact, that's kind of what we're seeing now. Smart people plus technology are disrupting the world more than it has ever been disrupted before. All the protections that civilization had have been stripped away. So even though smart people's advantage in the world is evaporating, there's never been a better time for smart people plus technology to disrupt the world and for some lucky smart people to make billions of dollars. As of early 2024, Elon Musk's net worth is estimated to be around \$220,000,000,000.

He has had moments where he makes, not remembering the exact numbers, but it's estimated to be a lot per second. So it's an interesting time for smart people. Some of them are colossi bestriding the world, accumulating billions. And yet smart people and everybody else are about to be displaced by the people who are best at teaming up with AI.

Meanwhile, enjoy these many interviews with smart people.

Rick Rosner

December 24, 2024

Conversation with Uwe Michael Neumann on High-IQ Societies, Depression, ADS, and Alcohol: Member, CIVIQ High IQ Society (2)

2021-09-22

Uwe Michael Neumann developed a love of photography when he got his first camera, a Polaroid, at the age of eight years old. From 1982 to 1988, Neumann diverted from photography, studying law at Cologne State University. But his love of photography, driven by curiosity and the desire to see new things and discover and show their beauty, always called him back. He conducted his first photo tour in Provence, France in 1992. In 1998 he visited New York where he further developed his photographic style; experimenting with verticals and keystone/perspectives. Launching into the field of international cooperation he combined his daily work with his photography in Albania, Bosnia-Herzegovina, Bulgaria, Estonia, Georgia, Finland, Macedonia, Moldova, Montenegro, Norway, Poland, Romania, Russia, Serbia, Sweden and Ukraine. In November 2014, Neumann attended the wedding of a daughter of the Sultan of Fomaban, Princess Janina, in Fomaban, north-west of Cameroon. There he met and became friends with the famous French photographer and producer, Alain Denis who inspired him to become a professional photographer, instructing him in portrait and landscape photography. After his life-changing visit to Cameroon in 2014 Neumann returned there in February 2015 taking photographs of Central Africa's unique nature and everyday life, which differed greatly from Europe, and even tourist destinations in Africa like Kenya and the Republic of South Africa. During his stay in Central Africa, he lived in Yaoundé, Cameroon and travelled frequently to Equatorial Guinea, the Central African Republic, Gabon, Chad and Congo Brazzaville, among the poorest countries in the world. He also visited and photographed Algeria, Kinshasa (Democratic Republic of Congo), Benin, Kenya, Egypt, Mauretania and the Republic of South Africa. Neumann focused on often-overlooked treasures in nature, the environment, and beauty in places seemingly dominated by poverty. In October 2017, Neumann returned to Berlin and worked on over 90,000 photos from Africa, launching his first exhibition in May in 'Animus Kunstgalerie', Berlin. In October 2018 his exhibition 'Inner Africa' in GH 36 gallery in Berlin was focused on Central Africa displaying not only a huge variety of photographs, but also traditional masks from different regions. In 2019 and 2020, other exhibitions at Bülow90, Berlin and Nils Hanke, Berlin followed. In Ghent, Belgium, he was a speaker at the European Mensa Meeting 2019 on Africa and presented some of his works. He was also invited to present his works in the online exhibition e-mERGING a r t i S T S. and again at GH36 in the exhibition No Time. [One of his photos](#) was on the title page of the Norwegian magazine Dyade in 2019. His photos have also been featured several times in the online Magazine Foto Minimal & Art. In December 2021 his works were part of an exhibition at Basel Art Center in Basel, Switzerland. He discusses: the Big Five; openness to experiences amongst the high-IQ; rigid structure; finding out about the gifts; the formal diagnosis for depression; and a protective against various forms of mental illness.

Scott Douglas Jacobsen: What do you think of the, typically, psychologists who spend their life studying this stuff, speaking of the Big Five personality traits? Do you think openness to experiences, as you're noting, is a big correlate with higher intelligence?

Uwe Michael Neumann[1],[2]*: Yes, I think certainly. Openness to new experiences, yes, for sure.

Jacobsen: What do you think might be exceptions to that rule?

Neumann: Openness to experiences. Exceptions, I don't know. Maybe, some people are less interested. Let's say a place like Africa, also higher IQ people, not everybody is interested to hear about Africa, but many people. But maybe, there are some who are, of course, not so keen on that. But basically, it's compared to other groups of people. It's very open and very open minded and very interested. People are very interested in these things. But no exception. No idea at the moment. Maybe later after the interview.

Jacobsen: It might be something like some kind of comorbid cognitive deficit in a social and a socio-emotional area, or something like this, where someone who is, for instance, part of Mensa or some other group qualifies, appropriately, while having a limitation in their interpersonal functioning. So, they would prefer the kind of rigid structure and don't necessarily have a necessary tendency towards openness to experience. This sort of thing.

Neumann: Yes. Ok. I think many people are shy. So, even though, they are generally open, but, at some point – and also me, they are shy. When I was young, I was very, very lonely because I was growing up in a working class area. There are also very smart good working-class people. But in general, these people are very not smart, not so intelligent – let's say, the opposite of intelligent. And I don't have a grudge, but I was very lonely because you don't fit in and then it's difficult to interact with other people. I have many problems with that; and I think many people have the same problem when they are young. Many people are shy and that limits their possibilities.

Jacobsen: So, when were you finding out about the gifts? When did you develop those formal interests in academics to hopefully have your intelligence flourish a little bit more in school?

Neumann: In school, I knew that I was intelligent, let's say, in the first class. We had a contest, math contest, arithmetic; and we were given tasks like, "What is five plus five?" and then you have to add to answer. If you were the first one to answer, you could advance one step. And I was very fast. I was the guy who was winning the contest. I was always five six steps beyond the others. So, I realized that, "Yes, there's something in me." Also, I realize that I'm more sensitive than other people. I realized this about the world, let's say. So, that gave me a shock. Because when you're at a very young age, you realize how the world is. You get depressed, I would say. Because the first few, if you see the world is so big, there's fighting. There's aggression. There's this and that and crime.

For me, at first, it was like when the ideas of the travel thinking. I became aware of my real involvement. Also, in this working class environment, this poor, relatively poor low education working class environment, I was really depressed. Also, I started some kind of meditation when I was 12 or 13 because I was lonely. I had no friends so much in that area when we moved, when I was 12 to a new area. And I was very lonely. I started meditating. I was thinking about things just sitting around, and so on. So, yes, I didn't feel so good about university because I was also shocked when I came to university because in the first year; we were 800 students and I got really a shock. So, I've never felt really at ease at university and wasn't particularly good at that. Yes, I can only work when I feel good, when I feel comfortable.

And also, I'm basically shy. So, for me, it was difficult. I tend to have depression. So, that's also difficult when you only can work, let's say, one hour a day because of your depression. And to get on with your work, so, that was difficult for me.

Jacobsen: What's the formal diagnosis for depression?

Neumann: Diagnosis, yes. It was diagnosed later. But let's say, I was constantly in psychotherapy and with a psychoanalyst, which didn't help, actually. But now, I have a very good neurologist; and this is helping a lot; and Mensa is helping a lot. For me, this is the first time in my life. I became a member of Mensa and other High IQ organizations 10 years ago. And since then, it helped me a lot because now I really have friends and so got some new situation for me. So, I'm very thankful to have that.

Jacobsen: I'm not a psychiatrist. However, do you think that higher intelligence is a protective against various forms of mental illness, or do you think it can make it worse if present?

Neumann: Let's say, I think in my case, I was more prone to mental illness or depression and things like that. And I suffer also from ADS. I think many people get depression. So, I get to cry. Yes, I get depressed very often. And it helps also to find strategies to get out of it. I developed a strategy for myself to stop drinking alcohol. I never took any drugs. Only once, I tried, but it was very few. But I had the habit of drinking alcohol every evening. I wasn't an alcoholic. But I just had the habit to drink instead of one beer then it became two beers. In the end, it became three beers, basically, over years, many years. And at one point, I realized that I only drank beer because I was used to drinking beer. And then I developed a strategy to get out of this, and that worked, and that was 10 years ago.

So, I cannot sell it as a program for other people because it's tailor made for me. But basically, you are able to get out of certain things. The thing of when I was very young was that you are not basically allowed to think that you would be one percent of the population in this group, basically, especially when you grow up in a working class environment, working class lower level public servants, and so on. You're constantly told that you are not excellent. You cannot be that; or, maybe, they don't tell you openly. And also, when you're a man and you're relatively big one, I'm six foot one and a half or something. People tend to think that you're not intelligent. I remember when I was in school, I was sitting at a table. We were two students at one table. So, I was sitting next to a small guy with glasses. I didn't wear the glasses at the time when I was at school. He was very small; and he wore glasses.

And at the end of the school year, the teacher said, "Yes, you got a three or two." We have a number system. One is very good and two is good. „But only thanks to your neighbor." And I was really shocked because he was thinking that the small guy helped me to get through all this. And it wasn't like that. We were sometimes exchanging, but it's not like he was feeding me with the information. But people think when you are really big and when you're a man; that you're not intelligent, basically. And that is sometimes very... I find it depressing.

Appendix I: Footnotes

[1] Member, CIVIQ High IQ Society.

[2] Individual Publication Date: September 22, 2021: <http://www.in-sightjournal.com/neumann-2>; Full Issue Publication Date: January 1, 2022: <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 Uwe Michael Neumann on Co-Morbidities, Heightened Intelligence, and Community: Member, CIVIQ High IQ Society (3)

2021-10-01

Uwe Michael Neumann developed a love of photography when he got his first camera, a Polaroid, at the age of eight years old. From 1982 to 1988, Neumann diverted from photography, studying law at Cologne State University. But his love of photography, driven by curiosity and the desire to see new things and discover and show their beauty, always called him back. He conducted his first photo tour in Provence, France in 1992. In 1998 he visited New York where he further developed his photographic style; experimenting with verticals and keystone/perspectives. Launching into the field of international cooperation he combined his daily work with his photography in Albania, Bosnia-Herzegovina, Bulgaria, Estonia, Georgia, Finland, Macedonia, Moldova, Montenegro, Norway, Poland, Romania, Russia, Serbia, Sweden and Ukraine. In November 2014, Neumann attended the wedding of a daughter of the Sultan of Fomaban, Princess Janina, in Fomaban, north-west of Cameroon. There he met and became friends with the famous French photographer and producer, Alain Denis who inspired him to become a professional photographer, instructing him in portrait and landscape photography. After his life-changing visit to Cameroon in 2014 Neumann returned there in February 2015 taking photographs of Central Africa's unique nature and everyday life, which differed greatly from Europe, and even tourist destinations in Africa like Kenya and the Republic of South Africa. During his stay in Central Africa, he lived in Yaoundé, Cameroon and travelled frequently to Equatorial Guinea, the Central African Republic, Gabon, Chad and Congo Brazzaville, among the poorest countries in the world. He also visited and photographed Algeria, Kinshasa (Democratic Republic of Congo), Benin, Kenya, Egypt, Mauretania and the Republic of South Africa. Neumann focused on often-overlooked treasures in nature, the environment, and beauty in places seemingly dominated by poverty. In October 2017, Neumann returned to Berlin and worked on over 90,000 photos from Africa, launching his first exhibition in May in 'Animus Kunstgalerie', Berlin. In October 2018 his exhibition 'Inner Africa' in GH 36 gallery in Berlin was focused on Central Africa displaying not only a huge variety of photographs, but also traditional masks from different regions. In 2019 and 2020, other exhibitions at Bülow90, Berlin and Nils Hanke, Berlin followed. In Ghent, Belgium, he was a speaker at the European Mensa Meeting 2019 on Africa and presented some of his works. He was also invited to present his works in the online exhibition e-mERGING a r t i S T S. and again at GH36 in the exhibition No Time. [One of his photos](#) was on the title page of the Norwegian magazine Dyade in 2019. His photos have also been featured several times in the online Magazine Foto Minimal & Art. In December 2021 his works were part of an exhibition at Basel Art Center in Basel, Switzerland. He discusses: heightened intelligence; a double diagnosis alongside depression with ADS; a social interest group through Mensa; and high-IQ communities are providing support for individuals.

Scott Douglas Jacobsen: And it's counterfactual too. Because the correlations we have about heightened intelligence are that they're positively linked rather than negatively linked. So, the folk psychology that you're pointing out is counterfactual.

Uwe Michael Neumann[1],[2]*: Yes, it is. But I think this situation proved to me that people think so, because that was the only explanation. Why would you think that about this guy mostly,

basically? So, what was it? I mean, he was just smaller than me. A lot smaller and he wore glasses. I didn't wear glasses at that time. So, these two things. But that was really depressing to hear that because you cannot change it.

Jacobsen: You mentioned a double diagnosis alongside depression with ADS before. So, depression, I think in many countries; there's more of a sensitivity to the difficulties that come along with it, minor and major, in many other forms of depression. Do you feel as if there's more of a sensitivity to these morbidities? These things that may or may not help in certain areas of life.

Neumann: I think now there's no sensitivity. Let's say, I also have problems at work. I did a 10-page report on the U.S. tax reform. And I was focusing completely on the content. And my boss only commented that on page five, instead of font Arial, I was using Times New Roman and size 12. And they were always pointing out, "Yes, okay, that can happen to everybody," but I think, "Okay, I have the tendency to overlook these things and to forget things and to lose things. I always constantly searching for things." I now have developed some methods to reduce it a bit, but it's a problem. But when you explain to people, I have a certificate. It's officially accepted, officially proven. But when I tell that to my employers, they don't understand that. They see, but they don't understand about ADS and everything, so it's difficult to explain to them.

So, that's why I'm also trying to say I'm working at the tax administration and here the finance ministry. But I'm also working as a photographer. I'm trying to get independent and to become independent and to work solely. I want to make programs with Africa and international cooperation, and to also combine it with photography and video, and so on. So, I want to become independent because then, I think, I can design my own procedures and so on. So, that would help me out. The only thing lacking is funding, but, at the moment, it's difficult for everybody.

Jacobsen: Do you think a social interest group through Mensa could be serviced to individuals with ADS, with depression, etc., to provide almost like a mutual support group as in, "I'm not the only one"?

Neumann: Yes. That's very helpful. It's always helpful to have discussion on a level that you can discuss things like this that we are talking about. And it's really some conducted to the point of recharging the batteries. It's very helpful, especially when you are not used to speak to intelligent people or people who understand the problems. It's really like a relief. Anything that helps to exchange with all these things; it's helpful. My friends and me, we are doing a lot of video conferencing like Zooming and so on. And that's really helpful.

Jacobsen: Do you think that the high-IQ communities are providing support for individuals who might have co-morbidities? So, they have this thing generally seen as a positive, higher intelligence, while having certain things that can impair some functioning in life. It could be anxiety, depression, could be schizoaffective disorders, and so on. These things; I mean, they are distinct. They impact life in different ways. Yet, the commonality of someone having a high horsepower brain while having, three legs – so to speak, having that community of people to help them make sense of what's happened in their life, for instance, or to have common communication. Do you think it's at a point at which there is support or not?

Neumann: Yes. Let's say to see that there are groups like this, and that there are people who have the same problems, it's very supportive already. So, we are communicating. I think it's very intense, also, because when you talk to somebody from Mensa; there's some kind of respect.

And how this person has been going through some difficulties in the past, of course, everybody has. But yes, there are specific problems. I mean, for most people the younger years are the best time of their life, but I would doubt at all for us. It's more like it's very difficult to realize that you're different and you realize that you are different, but you don't realize that in the first place. The first moment, in the beginning, you don't realize that it's high intelligence. People just think you are somehow strange and awkward.

So, you start to think somehow. Also, I think it's also a self-fulfilling prophecy when people see you as something different. You feel uncomfortable. So, every kind of community and exchange helps you lots. It would have helped me a lot when I had this experience before. Actually, when I took the test, the IQ test was combined with the ADS test which was set by my neurologist. He explained the results for me. I was really shocked. I think, for three days, I was like walking like somebody with a shock, like had an accident or attack. It's because it changes your whole view. And I'm now also on my way to work at the ministry while having my normal job. Many people think that, maybe, I'm stupid. They don't understand. They wouldn't think that I have passed this test with that result. They think that it has to be some kind of professor of mathematics in Princeton or – I don't know – whatever university. That person has that test result, but not me.

Because I'm not perfect. I'm high-IQ, but but I have my shortcomings. So, it's difficult. It's also because the public perception of the majority of people; they would regard other people as potentially highly intelligent or whatever. Also, when it's about partnerships and so on, I often hear the argument that women say that it must be easy for some intelligent men to get women because women want intelligent men. The thing is that the majority of women do not recognize intelligent men like the majority of men do not recognize intelligent men and women, of course. Because they have a different level of perspective, they cannot see it. It's like basically, maybe; if you are in a bicycle race, and you see the person in front of you, but you don't see the guy who is 10 kilometers in front of you because it's so far away and can't see him. I don't know if that answered the question, but those were my thoughts about this.

Appendix I: Footnotes

[1] Member, CIVIQ High IQ Society.

[2] Individual Publication Date: October 1, 2021: <http://www.in-sightjournal.com/neumann-3>; Full Issue Publication Date: January 1, 2022: <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 Uwe Michael Neumann on Portraying Reality: Member, CIVIQ High IQ Society (4)

2021-10-08

Uwe Michael Neumann developed a love of photography when he got his first camera, a Polaroid, at the age of eight years old. From 1982 to 1988, Neumann diverted from photography, studying law at Cologne State University. But his love of photography, driven by curiosity and the desire to see new things and discover and show their beauty, always called him back. He conducted his first photo tour in Provence, France in 1992. In 1998 he visited New York where he further developed his photographic style; experimenting with verticals and keystone/perspectives. Launching into the field of international cooperation he combined his daily work with his photography in Albania, Bosnia-Herzegovina, Bulgaria, Estonia, Georgia, Finland, Macedonia, Moldova, Montenegro, Norway, Poland, Romania, Russia, Serbia, Sweden and Ukraine. In November 2014, Neumann attended the wedding of a daughter of the Sultan of Fomaban, Princess Janina, in Fomaban, north-west of Cameroon. There he met and became friends with the famous French photographer and producer, Alain Denis who inspired him to become a professional photographer, instructing him in portrait and landscape photography. After his life-changing visit to Cameroon in 2014 Neumann returned there in February 2015 taking photographs of Central Africa's unique nature and everyday life, which differed greatly from Europe, and even tourist destinations in Africa like Kenya and the Republic of South Africa. During his stay in Central Africa, he lived in Yaoundé, Cameroon and travelled frequently to Equatorial Guinea, the Central African Republic, Gabon, Chad and Congo Brazzaville, among the poorest countries in the world. He also visited and photographed Algeria, Kinshasa (Democratic Republic of Congo), Benin, Kenya, Egypt, Mauretania and the Republic of South Africa. Neumann focused on often-overlooked treasures in nature, the environment, and beauty in places seemingly dominated by poverty. In October 2017, Neumann returned to Berlin and worked on over 90,000 photos from Africa, launching his first exhibition in May in 'Animus Kunstgalerie', Berlin. In October 2018 his exhibition 'Inner Africa' in GH 36 gallery in Berlin was focused on Central Africa displaying not only a huge variety of photographs, but also traditional masks from different regions. In 2019 and 2020, other exhibitions at Bülow90, Berlin and Nils Hanke, Berlin followed. In Ghent, Belgium, he was a speaker at the European Mensa Meeting 2019 on Africa and presented some of his works. He was also invited to present his works in the online exhibition e-mERGING a r t i S T S. and again at GH36 in the exhibition No Time. [One of his photos](#) was on the title page of the Norwegian magazine Dyade in 2019. His photos have also been featured several times in the online Magazine Foto Minimal & Art. In December 2021 his works were part of an exhibition at Basel Art Center in Basel, Switzerland. He discusses: myths around intelligent people; Yaounde, Cameroon, and photographing reality.

Scott Douglas Jacobsen: This also another aspect of some of the conversations that I have with others. I mean, there are some myths around, not intelligence testing. All of those exist. It's more around the aspects of intelligence. So, the idea that since someone has higher intelligence level; they, therefore, must have some compensatory mechanism. They must have a deficit in some area, other areas. These kinds of assumptions. And it's harder to observe: A because it's not physical prowess, which is immediately observable in someone. You can see someone as fit. Things coming from the mind are outputs. So, you have to see the person's outputs in terms of intellectual productions, how they behave in life, et cetera, to get more of these more ephemeral

qualities of the individual, which would be intelligent output in a wide range of or various circumstances. So, I can see a reason for a larger set of myths around intelligence just based on its being observed. At the same time, it also leads to a question. What are those myths? What have you come across as some of the myths about higher intelligence? And what do you think are some truths to dispel?

Uwe Michael Neumann[1],[2]*: I think many people are afraid of intelligent people. And maybe, also, because they think they are evil or something, and they want to be powerful or they want to use power. There may be some evil people, of course, I have read the Nazi leaders were also very intelligent, some of them. Of course, there are some evil people, but I think it's not worse than any other layer of society. And maybe, that is one thing. Of course, that intelligent people are crazy; and that they are drug addicts. Some kind in some form. I remember once I spoke to a guy, some working class guy. He said that all the people from the university; they're not drinking alcohol. They are into other substances and so on.

So, I think, maybe, one thing is also very common, which is also true that people, as far as I know; people rather tend to stay up late. And wake up late, some night owls, at least, that's perfectly true with me and so many people who I know. But also, of course, there are others, the opposite. I would say that the main thing would be; I think that people think we are some kind of evil or also the myth that we have a high degree, academic degrees. And I know people who are working who are fitness trainers and who are carpenters who have very high IQ. So, basically, there is a high percentage of people who have an academic degree. I'm a lawyer. I have two law degrees. So, of course, many people have that. But it's not necessarily the case.

And maybe, some professors of mathematics, they don't have a high IQ, but, of course, they are capable of solving problems. I mean, it's also, maybe, one myth: some people get tested and they get the result; they think, "Now, yes, I can do anything. I have an high IQ. I can just learn that, and I can do that." No, IQ is one element. But to be successful in the field, you cannot replace or substitute, let's say, experience by IQ, by intelligence. Because when you don't know how to speak – let's say – the 'language,' when you don't practice, then you cannot speak it. And even if you have the highest IQ in the world, you have to practice.

Jacobsen: These are very important points. So, when you're in Yaounde, Cameroon and taking photographs. What kinds of nature photographs or photography do you prefer, e.g., animals or landscapes, etc.?

Neumann: Actually, for me, it was very interesting to see the animals, especially the birds, because that's really something that is really different. You don't know to see it at first, but when you are sitting on your terrace. You look around. I remember one day I called and talked to my brother on the phone or Skype. The birds were singing, and it was very different from Europe. And I realize that the birds are completely different. And you don't hear about that when you see a TV program about Africa. But when you're there, this is a very small detail. And that was very interesting. And they are fast, and it's also a challenge to take photos of them because they are so quick; and they move around. The spot photographers, they make a lot of fuss about the movement. I mean, it's also great work.

But if you want to take photos of small birds that move around, that is really also hard work and a challenge. But what I also like is to just take pictures of ordinary people in ordinary situations because, at least we here in German-speaking Europe, we are getting a wrong idea by the media. I think they are completely missing the point when they talk about Africa. They are portraying it

as if in Africa, everybody is starving. There's constant catastrophe everywhere. Nothing is getting better and people are fleeing. But I can tell you: let's say, if you look at the women, they are not as thin as European women because they don't have this model culture when you have models like very small.

But when you see models from a fashion show from Nigeria, the models are like Ruben ladies. They're completely different. And they are not starving. There is enough food for everybody and people are not fleeing, normally leaving the country, because they are so poor. But these are the people who have some more money and who want to go to, basically for most of them; it's a business. And they want to improve their lives, which I can understand. But if you are starving, of course, that's where there's conflict. Usually, people are starving when there is conflict. And when the supply lines are cut off. We were having that in Germany in the First World War because the British blocked our supply lines. So, thousands of people, 10,000 were starving in Berlin in one summer, I think 1917, simply because the supply lines were cut off and that happened.

So also in Africa, that's the same, when you have a conflict and the supply lines are cut off. Then, of course, people might starve. But the normal situation is not that people are starving. They have lots of food there. And actually, I'm thinking about showing photos of fat women from Africa to break this myth of the starving population. It's not that I don't want to help them, but I think the idea we get from the media, at least in Europe and Germany, is completely wrong. And it's not like a permanent suffering. Of course, people have a lower level of life and the qualities and standards are much lower, but still it's improving and it's not like a permanent catastrophe. So, that's why I've to come back to the original point. That is why I just want to show photos of this normal life, which for many people might not be so exciting because they are used to see like people from these tribes with the colorful things, with the spear and so on.

Ok, that is like if somebody from Bavaria is wearing leather trousers. It's a traditional clothing, but people don't use that in normal life. So, this is not reality. It's nice, great photos. But this is not reality. I'm interested in reality. And the problem is media shows very narrow points, which are catastrophe. That it's like when you have; let's say, you have a rash on your skin. You're bleeding, and so on. Like when you put a micro lens on the bleeding, it looks like everything is bleeding. No, it's not everything. There's a point that it's bleeding. But the rest of the body is functioning normal. So, I'm interested to see reality and to show reality might be boring to many people. But that's what I'm trying to do.

Appendix I: Footnotes

[1] Member, CIVIQ High IQ Society.

[2] Individual Publication Date: October 8, 2021: <http://www.in-sightjournal.com/neumann-4>; Full Issue Publication Date: January 1, 2022: <https://in-sightjournal.com/insight-issues/>.

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Conversation with Uwe Michael Neumann on General Philosophy and Unusual Experiences: Member, CIVIQ High IQ Society (5)

2021-10-15

Uwe Michael Neumann developed a love of photography when he got his first camera, a Polaroid, at the age of eight years old. From 1982 to 1988, Neumann diverted from photography, studying law at Cologne State University. But his love of photography, driven by curiosity and the desire to see new things and discover and show their beauty, always called him back. He conducted his first photo tour in Provence, France in 1992. In 1998 he visited New York where he further developed his photographic style; experimenting with verticals and keystone/perspectives. Launching into the field of international cooperation he combined his daily work with his photography in Albania, Bosnia-Herzegovina, Bulgaria, Estonia, Georgia, Finland, Macedonia, Moldova, Montenegro, Norway, Poland, Romania, Russia, Serbia, Sweden and Ukraine. In November 2014, Neumann attended the wedding of a daughter of the Sultan of Fommban, Princess Janina, in Fommban, north-west of Cameroon. There he met and became friends with the famous French photographer and producer, Alain Denis who inspired him to become a professional photographer, instructing him in portrait and landscape photography. After his life-changing visit to Cameroon in 2014 Neumann returned there in February 2015 taking photographs of Central Africa's unique nature and everyday life, which differed greatly from Europe, and even tourist destinations in Africa like Kenya and the Republic of South Africa. During his stay in Central Africa, he lived in Yaoundé, Cameroon and travelled frequently to Equatorial Guinea, the Central African Republic, Gabon, Chad and Congo Brazzaville, among the poorest countries in the world. He also visited and photographed Algeria, Kinshasa (Democratic Republic of Congo), Benin, Kenya, Egypt, Mauretania and the Republic of South Africa. Neumann focused on often-overlooked treasures in nature, the environment, and beauty in places seemingly dominated by poverty. In October 2017, Neumann returned to Berlin and worked on over 90,000 photos from Africa, launching his first exhibition in May in 'Animus Kunstgalerie', Berlin. In October 2018 his exhibition 'Inner Africa' in GH 36 gallery in Berlin was focused on Central Africa displaying not only a huge variety of photographs, but also traditional masks from different regions. In 2019 and 2020, other exhibitions at Bülow90, Berlin and Nils Hanke, Berlin followed. In Ghent, Belgium, he was a speaker at the European Mensa Meeting 2019 on Africa and presented some of his works. He was also invited to present his works in the online exhibition *e-mERGING a r t i S T S*. and again at GH36 in the exhibition *No Time*. [One of his photos](#) was on the title page of the Norwegian magazine *Dyade* in 2019. His photos have also been featured several times in the online Magazine *Foto Minimal & Art*. In December 2021 his works were part of an exhibition at Basel Art Center in Basel, Switzerland. He discusses: general philosophy and unusual experiences.

Scott Douglas Jacobsen: So, we've talked about early life morbidities, co-morbidities, intelligence, some professional life, and also some of the philosophy behind the photography. Another aspect that I like to typically dive into with some of the individuals in this particular small sub-theme on higher IQ people of this series in the journal is the ideas individuals have developed over time. Some people who I interview are of a younger age and others are of a more advanced age. So, there's a wide range of amount of experience and time and reading and intelligence to think about a wide range of things not only about their own life, but about human affairs generally insofar as philosophy is concerned. So, some other questions that I might have would be

around those more abstract notions: Do you have any thoughts on general philosophy? More reliable at this moment is to come to an ontological stance about the world or even some metaphysical or theological notions about how the world is. What are some of your thoughts there? And this is an open forum. So, it's not going to be restricted in any way.

Uwe Michael Neumann[1],[2]*: Yes. Actually, I'm thinking a lot about that. I think I have a very particular view because what I see is that many IQ people, high IQ people are very much into science. I'm not saying that science is bullshit and so on. But sometimes I think that's like religion. I mean, science is good for many things, but I think that science cannot explain everything. And I have had, how to say, experiences that are very strange and which make me think about metaphysical things like only in my life; I'm almost 60 now. But I never had any accident. But I once had almost an accident when a car was coming behind me and I was crossing a zebra crossing. And seconds after I crossed the zebra crossing, the car was coming at very high speed and stopping, braking. And the thing is that this was one time in my life so far.

And one other thing happened one time in my life is that I had an inner voice that told me, look to the left. I was walking on a busy street on the pavement. There was one street leading to the busy street, a one-way street. And I was crossing this one-way street. I was looking to the right because the cars could officially only come from the right, but to my surprise, I heard a voice saying to me, "Look to the left." And I said to myself, "What, am I crazy now?" since it was one way street. And the voice said again, "Look to the left." I thought now. Then it said it again, "Look to the left," and I looked to the left, and there was nothing. And I went on, I crossed the zebra crossing and seconds afterwards I heard brakes screech. I turned myself. I saw a car that just stopped there. It had entered the one way street from the wrong side.

And I was really like this. And those things, these two things only happened so far once in my life and they happened together. So, that made me think about it. That was one experience, and another was when my grandmother died. I was standing at her bed. She was lying in her bed. I was standing there for one hour and then said, "Goodbye." And then I went to bed at some point. And in the night I woke up, we were living on the second floor. I woke up because there was some knock on the door. And I woke up. It was also very strange. Maybe it wasn't anything extraordinary, but when you're in that situation, you think, "What is that?" And so, I started reading about some near-death experiences. Peter Fenwick and also Rupert Sheldrake, I find very interesting. So, I think science is good. It's developing. But it cannot explain everything at the moment.

And I think it will never be able to explain everything because we are not able to understand everything. Also, reasoning is not always good. When you are very intelligent, you tend to be very rational and to think about it. But actually, in human interactions, people don't act rational all the time. Otherwise, nobody would drive a car drunk also at high speeds, because that's not rational. But people do it constantly and also I do it, not drunk, but I drive too fast sometimes. So, I mean, you cannot always act rational. And I think that is also disadvantageous because you tend to act rationally and to try to convince people of rational things, to do it rationally. But this is not working. That's my experience because humans are not rational. I think it's useful, some for some things, but not for everything. And I would also say that rational thinking leads into depression.

What I mean is that when I look at myself, "OK, I'm 59 now. I can calculate. Maybe, I live 15 years on and I live here in this house and the environment situation, the climate change, and so on." When you take all this into account, the world looks very depressed, negative. So, because,

usually, you don't see the positive sides; when I was at school, Germany was still divided. Europe was still divided. And I had told my teacher that I wanted to talk about the reunification at that time with him, at some point, he was looking at me like I was talking about landing on Mars or something. Because in 1982, when I was doing my schooling, the world was still divided. There was a wall and most people couldn't imagine that this wall would fall. And especially, they could not imagine that it would fall seven years later.

And if I had told him in 10 years, I will work in Berlin and Potsdam, and I will go across the border every day because it doesn't exist anymore. They would have called me completely nuts. That would be like if I was talking about living on Mars next year or something. So, I mean, rational thinking. Yes, it has its limits.

Appendix I: Footnotes

[1] Member, CIVIQ High IQ Society.

[2] Individual Publication Date: October 15, 2021: <http://www.in-sightjournal.com/neumann-5>; Full Issue Publication Date: January 1, 2022: <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 Uwe Michael Neumann on Germany and Science, and Religion: Member, CIVIQ High IQ Society (6)

2021-10-22

Uwe Michael Neumann developed a love of photography when he got his first camera, a Polaroid, at the age of eight years old. From 1982 to 1988, Neumann diverted from photography, studying law at Cologne State University. But his love of photography, driven by curiosity and the desire to see new things and discover and show their beauty, always called him back. He conducted his first photo tour in Provence, France in 1992. In 1998 he visited New York where he further developed his photographic style; experimenting with verticals and keystone/perspectives. Launching into the field of international cooperation he combined his daily work with his photography in Albania, Bosnia-Herzegovina, Bulgaria, Estonia, Georgia, Finland, Macedonia, Moldova, Montenegro, Norway, Poland, Romania, Russia, Serbia, Sweden and Ukraine. In November 2014, Neumann attended the wedding of a daughter of the Sultan of Fomban, Princess Janina, in Fomban, north-west of Cameroon. There he met and became friends with the famous French photographer and producer, Alain Denis who inspired him to become a professional photographer, instructing him in portrait and landscape photography. After his life-changing visit to Cameroon in 2014 Neumann returned there in February 2015 taking photographs of Central Africa's unique nature and everyday life, which differed greatly from Europe, and even tourist destinations in Africa like Kenya and the Republic of South Africa. During his stay in Central Africa, he lived in Yaoundé, Cameroon and travelled frequently to Equatorial Guinea, the Central African Republic, Gabon, Chad and Congo Brazzaville, among the poorest countries in the world. He also visited and photographed Algeria, Kinshasa (Democratic Republic of Congo), Benin, Kenya, Egypt, Mauretania and the Republic of South Africa. Neumann focused on often-overlooked treasures in nature, the environment, and beauty in places seemingly dominated by poverty. In October 2017, Neumann returned to Berlin and worked on over 90,000 photos from Africa, launching his first exhibition in May in 'Animus Kunstgalerie', Berlin. In October 2018 his exhibition 'Inner Africa' in GH 36 gallery in Berlin was focused on Central Africa displaying not only a huge variety of photographs, but also traditional masks from different regions. In 2019 and 2020, other exhibitions at Bülow90, Berlin and Nils Hanke, Berlin followed. In Ghent, Belgium, he was a speaker at the European Mensa Meeting 2019 on Africa and presented some of his works. He was also invited to present his works in the online exhibition *e-mERGING a r t i S T S*. and again at GH36 in the exhibition *No Time*. [One of his photos](#) was on the title page of the Norwegian magazine *Dyade* in 2019. His photos have also been featured several times in the online Magazine *Foto Minimal & Art*. In December 2021 his works were part of an exhibition at Basel Art Center in Basel, Switzerland. He discusses: Germany and the state of science, and religion there; and unexplored areas.

Scott Douglas Jacobsen: What do you think is the current stance within Germany about science, about faith? In other words, the general public perception of either. How does this impact individual lives? I mean, for instance, if we look at the United Kingdom, Canada, the United States, you can see differences in terms of how the countries adhere to standard scientific stances. Also, you can see the contrasts in the degrees to which in the United Kingdom, individuals, adhere to more of a secular perspective. United States individuals adhere to more to a religious perspective. Canada's sort of a grey middle ground between them. Although, I have it on good authority; Canadians are good zoo specimens for this kind of stuff, too. So, how does Germany, generally,

use some of these things in general?

Uwe Michael Neumann[1],[2]*: I think Germany is not very religious, let's say. The percentage of people who believe and practice religion is less, let's say the religions are basically dying out, especially the Protestants; they are going down. And the problem is also that even religious people, they don't believe in it anymore. They are trying to sell it like religion, especially the Protestants, to me they are more like a self-help group. But it's not really about metaphysics and so on, because they don't believe it themselves anymore. But it's one thing, I would say. So, regarding science, let's say a vaccination, there is a group, at least. They are very loud and they criticize or they don't believe that vaccinations would work. So, they criticize science. They say, "It's all financed. It's all Bill Gates making profit off it. And that's all big pharma making lots of money."

And so, it's very stereotyped. But this would go out for modern techniques. And that's an interesting thing because Germany was a very poor country until the Industrial Revolution. We were always poorer than France, and we always had less, our population was always smaller than France because they have better climate for agriculture etc. And the Industrial Revolution brought Germany so much forward. And we owe science and technique and industrial development so much. But still people in Germany are very romantic about nature. They think nature's paradise and industry is bad and can make us bad and everything is bad. I think that's a very broad movement and we have this Green Party. I don't know how familiar you are with the German or the European landscape. But it's a green movement, a green party that started in end of the seventies.

Many of them were left wing before then they moved to green. And they are against industry, Big Pharma very often. They try to preserve nature, which, of course, is also a good thing. But they are sometimes dogmatic. We also have some kind of natural healers that are officially allowed to practice and they have also an official title. We call them Heilpraktiker. It means practitioner of healing. And these people promise you to avoid any pain and to treat you with natural healing methods. And the idea behind this is that natural healing is always good and it doesn't hurt. And of course, people are afraid of that.

And so, they like the idea of natural healing. So, that is very popular in Germany. I think, maybe, that's particular in this scale, on this level. Maybe, in other countries, I think people are less influenced by that. And also, if you look at nuclear science and nuclear power plants in France, they have a lot of them. I think they are building new ones and many countries are building new ones. But in Germany, we have abolished them because people are afraid of nuclear power. Which is understandable, but they tend to forget the other dangers of other systems I mean, it's very romantic thinking. And remember there was a period of time till the 60s when Germany was very positive about innovation, about developing and growth, economic growth and so on. And now, it's the opposite. I mean, we don't have any big player in the computer industry. It's just SAP.

But there are no computers just being built in Germany. There are no smartphones being built. I think Apple, they have some parts from Germany, but there is no German iPhone, German Nokia, and so on. Because people are not open to this kind of thing anymore. And it's more like the good of the times before the Industrial Revolution are being regarded as the good old times, and then the air was clean and water was pure, and so on. And then the industrial revolution came and coal and all that. So, that is seen very negative now. So, I think that is very intense in

Germany. That's the view. Yes, so, I would say romantic. It's backward. We don't have a plan. Our government does not make plans for Germany 2050 or something. At least, at the moment, because I think Germans don't think that we will survive the next ten years or so because of climate change and all that will kill us and overpopulation, and so on.

And that's also a myth because there is no overpopulation, especially not in Africa. I'm giving speech talks about Africa, and what I can say is that Africa's apart from some points. It's not as densely populated as Europe. And we cannot talk about overpopulation in general, but OK, that has nothing to do with Germany. But there's this very romantic backward thinking at the moment. I don't like that because I grew up in the sixties when we were looking forward and everything was going up. And now we are lacking momentum, I would say. But people like to keep it, and they don't want change at the moment. So, maybe, that gave somehow an impression.

Jacobsen: Are there any areas that we haven't explored yet that you want to discuss?

Neumann: Maybe, yes. And what my personal interest is, I'd like to see also the real strategic connections between politics and raw materials and production methods and so on. And that's also what I'm talking about in my speeches, I think that is also something that people don't understand, especially not in Germany. And let's say, when I look at the map and I always wonder, why they went into World War One? You only just have to look at the map. You see that Germany is a country with a small coastline, and we are not a maritime power. And we can be cut off easily from our supply lines. So, it was a complete loss to get into this war.

And then there are many people that I like to talk about I'm trying to see reality and to draw conclusions, which can, maybe, help people understand the world better. And I've learned at least by fighting my depressions to see things more balanced. And if I could help to give people more information about reality, that's what I like to do. It will be great. Also, I think it would help people to understand many things and to calm down a little bit also because I think we have a certain hysteria here in many parts. Let's say, it's about Africa and migration and so on. And I think you have to have a more rational approach in this. In this field, it would be good to be more rational.

Appendix I: Footnotes

[1] Member, CIVIQ High IQ Society.

[2] Individual Publication Date: October 22, 2021: <http://www.in-sightjournal.com/neumann-6>; Full Issue Publication Date: January 1, 2022: <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 Uwe Michael Neumann on Germany Looking Forward: Member, CIVIQ High IQ Society (7)

2021-11-01

Uwe Michael Neumann developed a love of photography when he got his first camera, a Polaroid, at the age of eight years old. From 1982 to 1988, Neumann diverted from photography, studying law at Cologne State University. But his love of photography, driven by curiosity and the desire to see new things and discover and show their beauty, always called him back. He conducted his first photo tour in Provence, France in 1992. In 1998 he visited New York where he further developed his photographic style; experimenting with verticals and keystone/perspectives. Launching into the field of international cooperation he combined his daily work with his photography in Albania, Bosnia-Herzegovina, Bulgaria, Estonia, Georgia, Finland, Macedonia, Moldova, Montenegro, Norway, Poland, Romania, Russia, Serbia, Sweden and Ukraine. In November 2014, Neumann attended the wedding of a daughter of the Sultan of Fomaban, Princess Janina, in Fomaban, north-west of Cameroon. There he met and became friends with the famous French photographer and producer, Alain Denis who inspired him to become a professional photographer, instructing him in portrait and landscape photography. After his life-changing visit to Cameroon in 2014 Neumann returned there in February 2015 taking photographs of Central Africa's unique nature and everyday life, which differed greatly from Europe, and even tourist destinations in Africa like Kenya and the Republic of South Africa. During his stay in Central Africa, he lived in Yaoundé, Cameroon and travelled frequently to Equatorial Guinea, the Central African Republic, Gabon, Chad and Congo Brazzaville, among the poorest countries in the world. He also visited and photographed Algeria, Kinshasa (Democratic Republic of Congo), Benin, Kenya, Egypt, Mauretania and the Republic of South Africa. Neumann focused on often-overlooked treasures in nature, the environment, and beauty in places seemingly dominated by poverty. In October 2017, Neumann returned to Berlin and worked on over 90,000 photos from Africa, launching his first exhibition in May in 'Animus Kunstgalerie', Berlin. In October 2018 his exhibition 'Inner Africa' in GH 36 gallery in Berlin was focused on Central Africa displaying not only a huge variety of photographs, but also traditional masks from different regions. In 2019 and 2020, other exhibitions at Bülow90, Berlin and Nils Hanke, Berlin followed. In Ghent, Belgium, he was a speaker at the European Mensa Meeting 2019 on Africa and presented some of his works. He was also invited to present his works in the online exhibition e-mERGING a r t i S T S. and again at GH36 in the exhibition No Time. [One of his photos](#) was on the title page of the Norwegian magazine Dyade in 2019. His photos have also been featured several times in the online Magazine Foto Minimal & Art. In December 2021 his works were part of an exhibition at Basel Art Center in Basel, Switzerland. He discusses: Germans, the French, the English, the First World War, Europe, Bismarck, the Central African Republic, and Russia.

Scott Douglas Jacobsen: So, if Germans are not looking forward as much as they were in the 60s when you were coming up or were in the wave of that as a generation, it's a cohort. How are Germans looking at geostrategic and raw material issues now? Because in turn, these are regional geopolitical issues as well.

Uwe Michael Neumann[1],[2]*: I think maybe this arrogant, but I think most people don't understand and don't see the point at all, geostrategic. I mean, Germans, let's say, we lack experience with the outside world in a way. Of course, we are travelling a lot, but I suppose or what I

think is that the French and the English know more about the world and they understand it better because they have conquered the world. So, there is a different perspective and we were always confined to our middle European spot. And you can see that sometimes historians talk about, what would have happened if this or that battle in the the World Wars would have gone out another way and would have ended in another way. I say that it's bullshit because, of course, it ended that way, but even if there was never a point because the geostrategic situation was to Germany's disadvantage.

But people don't understand that. They've seen all the detail. The problem is that I think, yes, even today, people don't understand the connection. They have just a simple way of explaining things. That is, everything is getting worse, especially in Africa. There are the big corporations that are exploiting the world and making themselves richer and richer. And we cannot do anything about that and we are a small country. So, that's basically, I think many people think like that. It's a little bit simplified. And there is not this, let's say this connected view of things that belong together.

We're not a global power. We are not capable of ruling the world for sure. But we are also not the smallest country on Earth, so we have an impact. So, we can do something. But, the problem and I would say the geostrategic thinking is weak. There were only some figures like Bismarck in Germany. He was a genius and understood it. And I think it would be important for people to understand how things work together and let's say, on migration. We don't have a real discussion about migration. Just some people say that you have to do it like this. But it's not discussed. The government decides what to do. And when you criticize that, yes, sometimes you regard it as rightwing, but it's not always good.

What I want to say is that it would be helpful if more people will understand the situation outside Europe or even outside Germany. Many Germans never have been to Eastern Europe, to countries like Albania or Romania or Montenegro or so. And there are people who work for 400 euros a month or much less. So, Germans don't understand what's going on there. They know that people are poorer, but they don't understand how things work together. And I think it would be helpful if people would understand more about the reality in Europe and also in our neighboring continent, basically Africa, because we are interconnected, of course. So, people are afraid of migration. But on the other side, they think it's because poor people are coming to us, but it's not the poor people, if you are close to starvation, you don't travel 5000 kilometers.

The poor people cannot afford to go to Europe. They stay in Africa. I've seen that, I've seen camps of people from Central African Republic who are moving to the airport at Bangui in Central African Republic, the capital, and they were fleeing from other parts of the country because there's a civil war. These people cannot go to Europe. And these are things I think the media does not portray correctly. And it's always about catastrophe. But what is actually going on there? Also in Africa people in general are living better than ever. And this leads also to the thing about their geostrategic thinking and so on. Knowledge, it doesn't exist and people don't think about raw materials like important things about interest. Of course, the leaders, they will know about that. But I think in the general population, the majority they don't understand that.

Also like if we look at Russia, people don't understand that Russia is basically a country with problems because Russia is immensely big, but their population lives mainly on the south western brink of Russia. So, that makes it also difficult to rule the country and so to govern the coun-

try. But people just see this big landmass, they don't see the details and they don't see the strategic implications behind that. So, my idea and what I like to do is to talk about reality basically, and to understand, to help people understand more of the interconnections between raw materials, population and so on. Developments, yes, it's maybe a little bit vague, but maybe you get the point, and that is my idea to bring reality forward to explain to people.

Jacobsen: It's all very interesting. It's such a wide range of things from nature photography to law to mathematics to geostrategic thinking about raw materials. It's a very wide range of interests for you.

Neumann: Yes, it is.

Jacobsen: I just want to thank you for your time today. It's been lovely.

Neumann: Okay, yes, thank you. Actually, I love to talk about these things. Thank you for listening to me. And yes, I really enjoy that and to exchange about that.

Appendix I: Footnotes

[1] Member, CIVIQ High IQ Society.

[2] Individual Publication Date: November 1, 2021: <http://www.in-sightjournal.com/neumann-7>; Full Issue Publication Date: January 1, 2022: <https://in-sightjournal.com/insight-issues/>.

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Conversation with Larae Bakerink on Mensa and Events: (Former) Elected Chair, American Mensa; (Former) Member, International Board of Directors, Mensa International (2)

2021-11-08

LaRae Bakerink was the Elected Chair of American Mensa and a Member of the Executive Committee of the International Board of Directors of Mensa International. She has been a Member of San Diego Mensa since 2001. Bakerink earned a bachelor's degree in Finance and an M.B.A. in Management. She lives in San Diego with her husband, Steve. She discusses: Mensa International membership and a 2016 presentation; and Mensa presentations.

Scott Douglas Jacobsen: And just to give people who are reading this an idea of the age difference compared to every other organization under the label of a high IQ group or society organization, it's old.

LaRae Bakerink[1],[2]: Mensa International is 100. I think we're over 150,000 now. I have to go back and look at the numbers.

Jacobsen: I mean Triple Nine society has close to 2,000, the Mega Society, maybe, has 26 to 40, or something. It's not a lot of people, comparatively, and so Mensa International is really tapping into a good rarity and longevity as an organization.

Bakerink: Yes, this year, we'll be 75 years. It started with Lancelot Ware and Roland Berrill.

Jacobsen: Yes, so, this kind of organization is, as far as I can tell by doing all of the interviews that I've done so far and some of the writing, unique in terms of size and longevity and growth rate, just a continual what would appear to be a year-on-year growth. So, how big is American Mensa?

Bakerink: I think we are at 49,000 right now because we only have a renewal once a year. It's like our numbers go up, up, up, up, up, up until November 31st and then April 1st it goes back down for those who have not renewed. We've lost some members over the years because there's so many different things out there now. There's Facebook and different social media groups and MeetUp and all that kind of thing that gives people another avenue to find smart people or like-minded people. I know that British Mensa has been losing some members for the same reason. But the newer national Mensas are like the new ones coming in, like Mexico and Peru and India. They're really starting to grow because Mensa is new there. So, it just depends on the outlook. And I think that we will be able to bring things back around after Covid.

Because one of the things that American Mensa, I think Mensa International in general, is good at is our events. That's what really gets people excited about it because of the different things we do at our events. I've been to a lot of conferences in my life and Mensa conferences are the most unique I've ever been to. Because there are no parameters on what's going to be discussed or what presentations, they're going to be everything from aardvark to zoo, just the whole range. I think we had this young man who built his own robot. He's eight or nine years old. Built his own robot, programmed it and then came and gave a presentation on it. Just amazing, amazing, young man. And then we have people talk about how to travel, where to travel, the best ways to travel, just everything you can think of. But it's all going on at the same time at the same conference.

So, you're never at a loss for something to go look at. Plus, there's a huge games room because

our people are really into games and puzzles. And pretty vicious about it, sometimes, the tournaments get real, and then some of them just want to sit around and talk. We have a debate room that goes from like Wednesday all the way through Sunday. And every hour there's a different thing that they're going to debate on, and the room is always packed. Because it's like, "I have an opinion on that, I must let you know what it is." It's the in-person version of like online stuff. And they talk about everything, controversial stuff to just really benign. And if you want to learn anything, there's a way to find it out because there are some experts in it or someone who has so much knowledge that you can learn from them.

And then we have the entertainment, we always have great speakers. My favorite, of course, was Wil Wheaton because that was my speaker. In 2016, I was the chair of the annual gathering here in San Diego. We had 2,400 people and we took over an entire hotel complex. It was all Mensas for four and a half days and Wil Wheaton was our keynote speaker. And he was amazing, I sold 900 tickets because the dinner and the keynote is like separate from the whole rest of the conference. But we sold 900 dinners to be able to see him.

Jacobsen: So, in the 2016 presentation, what's the keynote speech? What was the particular presentation?

Bakerink: What he talked about is what it was like growing up Star Trek. He talked about how the nerds have won because by that time all the new Marvel movies had been coming out and it's like all this stuff that as I was a kid and the comic books and stuff that I read, it's like all coming to life and people aren't making fun of it now. They're standing in line at the theaters to go see it. So, that's kind of what he was talking about is like hey guys we won, the nerds one. But then he talked about his depression and how he deals with it, very, very emotional and there were people in the audience half of them were in tears. He was supposed to talk for about 30 minutes, about 50 minutes later he's finally walking off of stage just to outrageous standing ovation because he spoke at our level and spoke to a lot of the people that felt odd or different or misunderstood because that's how he felt about himself. So, he was very, very relatable. But we've had like Penn Jillette, we've had I can't remember the guy from *Mythbusters*.

Jacobsen: Is it the guy with the...

Bakerink: No, not Jamie, not the guy with the moustache, the other guy. But I know I just completely lost his name. He was our keynote one year. In Florida it was Penn Jillette. We've had astronauts, we've had Dr. Demento. We've had over the years some really wild keynote speakers. And it gets people excited and it's something that we can do for our members as an organization. And it's something we provide at pretty low cost compared to anybody else. I know all my business type conferences were super, super expensive. But the annual gathering cost's about a quarter of it and it includes a lot of the meals. So, people are just hanging out and having a great time. And that's one of the things that really, really gets our members excited is some of the events we put on. But it's not just our annual one.

Each of the local groups, we have 128 local groups in 10 regions in the United States. And there's probably 30 of what we call regional gatherings a year and it may be one local group or maybe a couple of the local groups get together and they put on a mini conference. And these are all throughout the year. So, you could travel from what we call RGs because we have all these acronyms, RGs, AGs, everything. But you can travel from RG to RG all year long and visit with Mensas all across the United States. Now there's always something going on; there are lunches. With Covid, we've been doing Zoom meetings like crazy. Zoom presentation speakers just to

keep everybody involved. Our groups have been doing Zoom movie nights and puzzle evenings and cocktail hours and wine tastings to where they'll all order the same wine, and then they'll get together and taste on Zoom and compare if they're there together.

So, they've gotten really creative with it. And it's nice because one of the benefits, I think, that's come out of this whole covid thing is because of Zoom and that availability. A lot of our members that would not go to something in person. Now, they're hitting New York and Florida and Indianapolis and attending events there all online. But they're keeping themselves interested and involved.

Appendix I: Footnotes

[1] Former Chair, American Mensa; Former Member, International Board of Directors (Executive Committee), Mensa International; Former Ex-Officio Member, Mensa Foundation; Member, San Diego Mensa.

[2] Individual Publication Date: November 8, 2021: <http://www.in-sightjournal.com/bakerink-2>; Full Issue Publication Date: January 1, 2022: <https://in-sightjournal.com/insight-issues/>.

Conversation with Larae Bakerink on America and Mensa, Mr. and Mrs. Mensa, and Attractions of Mensa: (Former) Elected Chair, American Mensa; (Former) Member, International Board of Directors, Mensa International (3)

2021-11-15

***LaRae Bakerink** was the Elected Chair of American Mensa and a Member of the Executive Committee of the International Board of Directors of Mensa International. She has been a Member of San Diego Mensa since 2001. Bakerink earned a bachelor's degree in Finance and an M.B.A. in Management. She lives in San Diego with her husband, Steve. She discusses: American Mensa; Mr. and Mrs. Mensa; main attractions of Mensa; communication gap, EQ, and IQ; and tests for Mensa admission.*

Scott Douglas Jacobsen: What states in particular are more prominently represented within American Mensa?

Larae Bakerink[1],[2]: The higher population states. So, it's going to be the whole eastern seaboard, New York all down through there, San Francisco, Los Angeles, San Diego, Dallas, Houston, just the large cities where more people are located. It's going to be the same for Mensas. I mean one out of every 50 people qualifies for Mensa. Not everybody joins. And a lot of them do not even realize that they qualify. So, it's just up to us to figure out how to let them know about us.

Jacobsen: You also have a Mr. Mensa and Mrs. Mensa. What is this?

Bakerink: Mr. and Mrs. Mensa was the contest I was talking about earlier. And what they normally do is then they become like a representative for the foundation. They wear their crown and their sash to events and they encourage people to donate. So, it's like a big thing for a year. They get to wear their crown and sash to the different events. One of the ways that they raise money is like have a picture with Mrs. Mensa, pay five bucks and then the five dollars goes to the foundation. So, it's more to encourage our members to let them know about the foundation and then also to get donations for it. And it's a lot of fun for the people who are involved because someone says, "Why are you wearing a crown?" And then they go, "Well, let me tell you why." And it just gives them an opportunity to talk about the foundation. And the foundation, they give scholarships. I think it's from December 1st or November 1st.

People who are going to be in college over the next year can submit an essay as to why they feel that they should get a scholarship. And there's different scholarships for different things, whether you want to go into engineering or whether you're LGBTQ or whether you're going to be a teacher or you want to be an English professor; there's different scholarships for different things. And you do not have to be a member of Mensa to get a scholarship. It's for everybody. There are specific ones just for members, but there are designated different scholarship. So, the foundation gives out a lot of scholarships every year. And the nice thing is it involves our members too because all of the essays that are submitted are graded by our members.

Each local group will form a scholarship committee and they'll review and grade the scholarships and then that goes up to the regional to be graded. And then from there they determine who are the winners and then everybody is notified. And they get anywhere from \$600, and then just

the regular scholarships goes up to \$3,000 to \$5,000. And then the foundation has other special awards like the Copper Black Award and stuff, which are large grants that can be \$20,000, \$10,000, depending on what it's for. In fact, they just started a new grant program for teachers too.

Jacobsen: What seem to be some of the more main attractions to people?

Bakerink: It's so different for everybody. Some people want to join just so they can say they have the card. It was a self-affirmation. I did a survey years and years ago just of our local, "Why did you join?" And some of the answers were, "Well, my husband told me, I was too stupid. I qualified. He did not." I mean because it's not just Mensa itself. It's the aptitude that they could qualify and that's what they care about. Some people are just happy getting their magazine, their monthly magazine. They want to do the crossword puzzles or read what's going on in their local group. Some people want to do international travel. We have a program called SITE. And I can never remember what it stands for. But basically, what it is, it's an international travel thing. So, say I want to go to South Africa, I contact their site person in South Africa, and I say, "Where the best hostel is?"

And so, they'll give you information. A lot of times they may even put you up at their house themselves or take you out to dinner because they get excited about having the foreigners come in from everywhere. And we have it in the United States. It's not quite as active here because people are a little more nervous or litigious. Not quite sure, but, at least, they provide information. So, when you're going to go visit somewhere and you're in Mensa, you can contact their site person in that country and they will provide you with information, let you know about tickets for things and help you along. Some of them will pick them up at the airport. It just depends on the situation and where they are. But I think it's really given a great flavor to some of our membership that want to travel and didn't have this ability gather all this knowledge before they go on a trip.

So, some people use it for that. One of our taglines for a while was find the people that get your jokes. Just to be around the people that you feel like you can be normal and be yourself and not have to hold back or worry that they're going to look at you like, "What did you just say?"

Jacobsen: Do you think there is a communication gap in general – what people experience when they're at Mensa level or above in terms of their cognitive ability?

Bakerink: I think it has a lot to do with their EQ as well as their IQ. If they have a higher EQ, their ability to communicate no matter who they're speaking to is better. But if they have a low EQ and a high IQ, they do not understand why someone isn't comprehending what they're saying. And so, that makes it a lot more difficult and they feel more separate. They feel distanced from that person. And so, this gives them the ability to just sit and talk and be understood and not worry about being looked at that way.

Jacobsen: I think it's almost a situation where people in the same country in different regions, but they have a different patois. So, they talk past one another, not all the time but, enough of the time to frustrate one another. And they go, "Those darn x," and the other people go, "Those darn y."

Bakerink: Exactly. And it's that way everywhere. But I mean it really is, I think, more noticeable when you have a big variance in the intelligence level. But like I said, EQ mix can really close that gap if the EQ is high. It's a lot easier to close that gap to understand and speak to the

level of your audience. And that's kind of what I try to train some of the people coming up in leadership is: gauge your audience. Do not say what you want to say, gauge your audience so they hear what you need them to hear.

Jacobsen: Good point. Now, you mentioned the Stanford-Binet earlier and you mentioned the Wechsler (Adult) Intelligence Scale. To clarify, these are proctored mainstream intelligence tests that are designed to measure intelligence and have the most reliable valid statistics on measuring this psychological construct. So, what other tests can the mainstream of intelligence testing appear to have a higher reliability and validity acceptable to the standards of Mensa international?

Bakerink: American Mensa, I believe, two hundred different tests that we will accept for qualification. And a lot of them, I mean some of them are military admission tests depending on what it is the type of test. There's different tests that schools give. There's just so many different tests out there that have to be reviewed by our supervisory psychologist to make sure they meet the standards before she will allow them.

Jacobsen: In conversations with her, what are some of the metrics that you're gathering that she's taking into account when considering some of these tests?

Bakerink: That you'd have to ask her. I am not a psychologist, psychiatrist. I cannot speak reliably to that. Especially her, she has only been with us for a couple of months now, so we have a new supervisory psychologist. So, I have not had the time to really talk to her about this. So, I can't answer that well.

Appendix I: Footnotes

[1] Former Chair, American Mensa; Former Member, International Board of Directors (Executive Committee), Mensa International; Former Ex-Officio Member, Mensa Foundation; Member, San Diego Mensa.

[2] Individual Publication Date: November 15, 2021: <http://www.in-sightjournal.com/bakerink-3>; Full Issue Publication Date: January 1, 2022: <https://in-sightjournal.com/insight-issues/>.

Conversation with Larae Bakerink on American Mensa and SIGs: (Former) Elected Chair, American Mensa; (Former) Member, International Board of Directors, Mensa International (4)

2021-11-22

LaRae Bakerink was the Elected Chair of American Mensa and a Member of the Executive Committee of the International Board of Directors of Mensa International. She has been a Member of San Diego Mensa since 2001. Bakerink earned a bachelor's degree in Finance and an M.B.A. in Management. She lives in San Diego with her husband, Steve. She discusses: exciting options from Mensa; democratic involvement; and the structure of Mensa.

Scott Douglas Jacobsen: That's like a class of individuals and their expertise that I would really love to interview to get. Some of these questions that I have answers to while others remain open questions or only partially answered. Ok, so, there's also another category of things that happened within Mensa in general, which are the special interest groups. So, for those who qualify for a certain intelligence level or cognitive ability within the general population, they also have specialized interests. Some people are lucky. They find interests like physics or math or art or music. They find a community; and they've been involved in those their entire lives. They had no need for a special interest group with regards to Mensa. For others, they are part of Mensa. They made a conscious decision to seek this out. What are some of the more exciting options or prominent options of special interest groups for American Mensa members?

Larae Bakerink: They are all over the place. I mean I can list off some of the ones: Star Trek. There are every kind of lifestyle type, special interest group, married couples, singles, looking, people in polyamory lifestyles, the LGBTQ, we have like the Gay SIG. We have some generational SIGs. Gen Y, Gen X, Boomers. We have Teen SIG for the teenagers. There's history. I know the history SIG is a big one. Physics, in fact, it's really funny. Our new diversity committee chair is a black woman, but she is also the first black woman physicist. And she's like the head of the physics organization for physicists in the United States. And so, of course, she's big in the physics thing. We have one called Sharp Women. It's women who like to knit, knitting needles.

Jacobsen: That's a great title.

Bakerink: There's one for travelling. But that just happened to come up. Yes, we have ADHD SIG, anthropology, art lovers, astronomy, beer me, bitcoin, blazingly lightly armed Mensans.

Jacobsen: Is it like a cavalry?

Bakerink: No. There are people who are interested in range shooting and firearms.

Jacobsen: Oh, cool, OK.

Bakerink: And then Burning Man, which is one of my favorite SIGS. And they have their own camp at Burning Man every year. So, we have another called Snowflake Village. One called shack of SIT.

So, what they have for barter is, they have ice water chairs and shade. So, that's why they call it a shack of SIT. Of course, debate room, diabetes, Disneyland, Dungeons and Dragons, Evangelical Christianity, Friends of Bill W. Gardening SIG, geo caching, global risk reduction, grammar

police, that's a funny one, hacker nest. Who would not expect a hacker nest in Mensa, right?

Of course, we've got High IQ Whovians, because we have got to have Doctor Who, home schooling Mensans, Isolated Ms. Those are people who are not in the United States. These are Mensans who are U.S. citizens, but are placed outside of the U.S. LinkedIn Ms, Muscle Weight Training, M Atheists, M Available, Harry Potter Common Room, M Escape, which is four escape rooms. Right now, they're doing online escape rooms.

Jacobsen: That's pretty interesting.

Bakerink: Investment club, sci-fi writers, Spanish, sports fans, M Winers – that's for wine, not for whining. Military history, multi-sport, musical theater, naturists, needle and thread.

Jacobsen: A common sentiment, I've heard there's a couple of things that come up from just that list. Actually, there's another point that comes from the very start of the interview as well, at least start of the conversation. I mean, if people are looking for a solid organization in the high IQ community, then a good couple rule of thumbs is look for ones that have been established for a long time, which was a trust among the membership. Two, look for ones that are democratic, it's not just one person making decisions top down sort of a deal. Rather, it's bottom up, and then it's top down based on the democratic structure of it.

Bakerink: Our national board is fifteen voting members plus four non-voting members, so it's a nineteen-member board.

Jacobsen: That's a lot.

Bakerink: It's a lot. Most of the local groups, their boards are five people.

Jacobsen: That makes a sort of sense if they're going to be local and smaller. That does make more sense.

Bakerink: But the national board is there are ten RVC's, regional vice chairs. Since we have ten regions, each of the vice chairs is elected by their region. Then we have five national officers, chair, first vice chair, second vice chair, treasurer and secretary. And then we have four appointed officers, director of science and education, which is our link to the foundation because the foundation designates someone that they're going to have fill that spot. And then we have a membership communication and marketing officer, which are appointees and approved by the board. And those are the ones where you want them to have experience in those areas, so they bring that expertise to the board.

Jacobsen: This is all, I think, just fantastic because it provides a buffer against certain things that can go wrong, as have gone wrong in some other societies. For those who want, I think there's one article entitled "A Short (and Bloody) History of the High I.Q. Societies," by Darryl Miyaguchi. So, you have these special interest groups. You have a lot more social engagement. Also, a unique aspect with more social engagement in person outside of Covid times compared to pretty much every other high IQ society that I'm aware of. So, there's a lot of unique qualities that Mensa brings. I've heard some commentary critiquing Mensa as "only" a social club. Yet, I do not see anything particularly negative about that because a lot of people who are aiming for these societies are looking for people that they do not have to talk about their scores, that they can just talk to naturally with, be themselves as you were saying earlier.

Bakerink: And that's funny. We never talk about our scores. I mean, if someone tries to bring up their score, we're all like, 'Where do you think you are? We all are at the 98th percentile or

higher. So, who cares?”

Jacobsen: It’s been settled. It’s not an issue.

Bakerink: And it’s really funny. I’ll have a lot of people contact me and say this person swears they’re in Mensa and I know they’re not. “Can we check?”, and it’s like, “You have access to the member directory. If you’re a member, you can look for yourself.” But it’s funny to see the people who claim that they’re in Mensa that are not, and then claim that they are in Mensa and then try to trash us in the process. It’s like: If you’re in Mensa, you wouldn’t trash Mensa. Unless, you specifically set out to do that.

Appendix I: Footnotes

[1] Former Chair, American Mensa; Former Member, International Board of Directors (Executive Committee), Mensa International; Former Ex-Officio Member, Mensa Foundation; Member, San Diego Mensa.

[2] Individual Publication Date: November 22, 2021: <http://www.in-sightjournal.com/bakerink-4>; Full Issue Publication Date: January 1, 2022: <https://in-sightjournal.com/insight-issues/>.

Conversation with Larae Bakerink on Mensa Demographics and Testing: (Former) Elected Chair, American Mensa; (Former) Member, International Board of Directors, Mensa International (5)

2021-12-01

LaRae Bakerink was the Elected Chair of American Mensa and a Member of the Executive Committee of the International Board of Directors of Mensa International. She has been a Member of San Diego Mensa since 2001. Bakerink earned a bachelor's degree in Finance and an M.B.A. in Management. She lives in San Diego with her husband, Steve. She discusses: staff; tests for acceptance; the magazine; demographics; younger people; and types of email.

Scott Douglas Jacobsen: We covered some of the tests. That's for psychiatrists and psychologists. We covered the social aspects of history, covered the important aspects around the fact that it's democratic. And it's volunteer based.

Larae Bakerink[1],[2]: Yes, we do have a staff at the national office. We actually have paid employees. We have the largest staff of any of the national Mensa's, but we're the largest national Mensa of any of the national Mensa's, but yes, the direction is given by the board to the staff, and then the staff carries it out under the executive director.

Jacobsen: So, how many staff and executive directors are there?

Bakerink: One executive director, I believe there's a total of nineteen staff.

Jacobsen: That's quite hefty.

Bakerink: It is, but when you consider the fact that we have so many members and we have these huge events, we have the world gathering coming up this year, and then we have Mind Games, which is another national event that's just game playing. Now, you want to be a board game nerd. That's the place to go. It's four hundred people. You have forty hours to play thirty games. There's usually seventy games. They're submitted by game board companies. The games have to be less than two years old, but they have to be on the market. So, no prototypes which is too bad because I'd love to get my hands on some prototypes, but everybody in a big room. You play the games together. You rate them. You score them, and then the top five winners at the end of the weekend get what's called the Mensa Select seal.

And that means that they're allowed to put this golden seal on their box that says it was voted one of the highest for whatever year by Mensa members. And it's a big competition, the game companies like it because we're the only non-paid award they can get. All the other awards that game companies get, they can put money up for it. For us, they have to earn it. Our members have to grade them high for them to earn it. So, they really like getting our award. And it's a blast. It is so much fun because you stay up all night. Because you want to make sure you get your thirty games, but, most of the people who attend, they want to play every single game there because you get to take a couple of them home at the end of the event. So, they want to pick the game that they want to take home.

So, we have that plus all the regional gatherings. We have a huge magazine that's put out every month. There's a lot to running our organization and the employees also support the foundation. And the foundation is a whole separate thing, its own separate board, separate company. So, we do have a big staff, but every one of them plays a really important role in helping our local

groups with leadership development, making sure that everything's all up to date plus taking in all the scoring because the proctors do not score any of the tests. The proctors give the tests then pack them up, and they all get sent to the national office. They're scored there. So, the staff handles a lot that you would not want to volunteer to handle. Plus, our website is huge and database management is a big deal. That's all stuff that you do not want volunteers doing.

Jacobsen: So, some of these tests that you're permitting for admission. How do they go? What's the reasonable limit in terms of the scores 160?

Bakerink: See, the scores are on percentiles. They're not on IQ. Only a psychiatrist can determine an IQ. Our supervisory psychologist is very adamant about that because we're not licensed to do that. All the tests can do is give you a percentile, and then a psychologist can interpret it for you because it depends on your age and that sort of thing, depending on the test. So, I honestly do not know how high it can go. I know we've got members from, I believe, right now our youngest member's two and a half years old and our oldest member's one hundred and three. We just had a 92-year-old guy join for the first time. He found some old military whatever. He was so excited that he could qualify and join. So, it's really neat to see people get excited about it.

Jacobsen: This magazine, how big is the publication?

Bakerink: I think its 48 pages. I never remember, but it's full color magazine. You can choose to get it mailed to you or by email. It's a lot. We have a lot of articles submitted. In fact, I have to finish writing my column today. We have a lot of articles submitted by members. Our biggest one every year, our fiction issue where we have fiction submitted by all the members that gets scored and only certain ones actually make it into the magazine. And that one's really, really popular. People just love getting that one and seeing what their friends are writing. And I hate writing, that's the one thing I hate. I'm a math person. Give me numbers. That is the hardest part for me being chair is having to write a monthly column.

Jacobsen: Do you do like a monthly newsletter things like this to?

Bakerink: Our local group does a monthly newsletter. In fact, most local groups do so they have their own private newsletter along with the national magazine. Because that lists their events that are happening right in their local area. And then the local group newsletters, everyone. They have some kind of puzzle. They have some kind of trivia quiz. There's always some kind of game or some games in them. And these are new ones that members are coming up with every month and submitting to their editor to put in. So, it's pretty amazing. Just the amount of information that comes out of our members that they want to put out and show to other members.

Jacobsen: What would you say are the main hunks, demographics, of America Mensa?

Bakerink: Member age breakdown: Currently, our membership is 47,778 seven hundred and twenty eight. We are over 30,000 male, about 16,000 female. Our officer breakdown is almost half and half male and female. Our officer age breakdown, our average age, is between 46 and 65 for officers, but average age of a new members right now is 28. Average age of members as a whole 53, average age of our officers is 60.

Jacobsen: There's a certain building up to an officer position that makes some sense too. Building up reputation, knowing organization more, and then deciding to sign up for a potential democratically elected position.

Bakerink: So, the majority of our membership right now is between 46, like two thirds of our

membership right now is 46 years and olde, but all of our incoming members, the average new member age, is 28. So, the age range is actually going down because the newer members joining have been younger.

Jacobsen: What do you think is the reason for an influx of younger people?

Bakerink: I honestly do not know. It's interesting because we will get a big influx of like kids who just started college and they found out about Mensa. They thought they would help with their college career, but then you get busy. You get married, or you have kids, and that kind of falls off. But then you're looking for more interaction again as your life settles. And then they come back into the fold. So, it's really interesting to see the waves and the dynamic of how that works, but we've been getting our officers age range down more too because our younger group, especially Gen Y, has become more and more involved in it. They want to have a say in what's happening. And I'm like, "OK, you want to have a say in what's happening, put your seat, put your butt in a leadership seat," and they took me up on it. And I'm really glad they did.

They have just done some amazing stuff. Our Gen Y and Gen X have really started putting efforts into participating in leadership and leadership development where we do leadership development workshops, which can be used outside of Mensa. But it's to help them learn leadership roles in Mensa. So, I think that that's something that they like a lot because some of them have actually told me that it has helped them at work. Some of the things they've learned in leadership from Mensa. So, I do not know why we may be getting new members in. I know that we get a big influx whenever there's an article about a 4-year-old that has joined Mensa or a two year old that has joined Mensa because it always makes great news. And then all of a sudden, I will get one hundred emails from parents, "My child's really smart too." I'm very happy to hear that. You will need to have them tested.

Jacobsen: Is this next to the conspiracy theory emails you get – the hundreds you get every day?

Bakerink: I mean they're excited and they want to know that their child is smart, but we do not test anyone under the age of 14. So, if someone's under that age, they're going to have to go to their own psychologist or have school testing done, but we always get a big influx of participants and people wanting to get involved once there's some kind of news article out about a young child joining. So, it's interesting. Or if there's a movie star, it's like every once in a while; something will come out about Gina Davis. And she'll be asked about Mensa. She'll go take the test. She's a hoot. She's just an amazing person. All the stuff she's done for women in Hollywood. She's working with female directors and that kind of stuff. It's pretty awesome.

But I guess it depends on what's out in the news and that's kind of how we'll get a big influx. We used to joke one of our biggest influxes ever was in, I think, the early 70s from a *Reader's Digest* article because *Reader's Digest* was the thing. It was the bomb for years and years and years. Everybody had it in their house. And they got a huge influx of applications and people wanting to take the test for Mensa because of that article in *Reader's Digest*.

Jacobsen: What was the particular article?

Bakerink: It was someone who was a writer for *Reader's Digest* who took the Mensa test and then talked about like their first couple of events that they went to, and that they were excited about it. And since it was a positive article. It really had a great repercussions for us. And even if there's something that happens in Japan with Mensa or Britain or something, we see ripples from that. People wanting to join or at least asking questions about Mensa.

Appendix I: Footnotes

[1] Former Chair, American Mensa; Former Member, International Board of Directors (Executive Committee), Mensa International; Former Ex-Officio Member, Mensa Foundation; Member, San Diego Mensa.

[2] Individual Publication Date: December 1, 2021: <http://www.in-sightjournal.com/bakerink-5>; Full Issue Publication Date: January 1, 2022: <https://in-sightjournal.com/insight-issues/>.

Conversation with Larae Bakerink on Intelligence Culture: (Former) Elected Chair, American Mensa; (Former) Member, International Board of Directors, Mensa International (6)

2021-12-15

LaRae Bakerink was the Elected Chair of American Mensa and a Member of the Executive Committee of the International Board of Directors of Mensa International. She has been a Member of San Diego Mensa since 2001. Bakerink earned a bachelor's degree in Finance and an M.B.A. in Management. She lives in San Diego with her husband, Steve. She discusses: Covid time and organization maintenance; SIGs; intellectual ability; a higher general awareness than others; a gender skew; and where you learn more about her.

Scott Douglas Jacobsen: So, what are your newest experimental projects or initiatives coming out Mensa now, or is it more in Covid times that you want to keep things at maintenance level?

Larae Bakerink[1],[2]: Yes, Covid times has made things very tough. We have a world gathering coming up this year since it is the seventy fifth anniversary of Mensa International. And world gathering is going to be in Houston. So, American Mensa gets to host the world gathering this year. So, not only do we have the international board of directors coming for their meeting then we're going to have our board of directors there for the meeting plus the big convention for the whole thing. So, it's going to be a 9-day event in Houston. So, our biggest thing is trying to figure out, "Can we still make it happen? What are the things we need to put in place?" So, we're really working on trying to get that, but since it's late August we think we're going to be in pretty good shape, but more of it on American Mensa's level. We're really trying to focus on focused marketing, how we can give our members more satisfaction because there are so many venues out there for them to find social venues for high IQ.

Like I said, there's Meetup and a bunch of other groups and Facebook, where I can just get my interaction over here instead of having to pay membership to Mensa for it. So, those are the key things, how to keep and satisfy our current members and how to attract new members because since one out of 50 people can qualify; we should have a lot more members if we could get them to join or even know about Mensa. I was so excited when I qualified. I knew that I would qualify, but when I finally submitted everything and joined. I told a cousin of mine. I was so excited. I was in Mensa. And she looks at me, says, "What is that?" You know what that does to your ego, and you do not even know what it is.

Jacobsen: It's a rarefied thing. It's not necessarily something everyone will know about or if they do know about it, whether or not they will have a high degree of concern for it.

Bakerink: Yes, or they'll have a positive response to it.

Jacobsen: Sure.

Bakerink: Because it's been made fun of for so long. I mean being a high IQ, smart, geek, nerd, whatever you want to call it, for so many years was looked down upon. And now, it's like that's the cool thing. I was so excited. I know people have different ideas about this when *Big Bang Theory* came out, the television show. And every one of those guys is someone I grew up with. Yes, those are the people that I hung out with. Although, I was the girl in the comic book shop with all the guys because I was hanging out with my cousin, my friends, but that coming out.

That becoming more mainstream while, yes, they did poke fun at certain things because anything to the extreme is going to be laughable.

But they brought out a lot of the angst and the concerns that can happen during this, being around those kind of people, and what it entails and how hard it can be. So, I think that was like the turning point for us. I really think it was that it was okay. It's okay to be smart. Yes, you're going to be a little different. We're all a little different, but I think that that really kind of made it more acceptable. Even though, there are still going to be people who make fun and all that. Differences are going to cause that. It's human nature.

Jacobsen: Do you think the Underachiever Special Interest Group is something reflective of a category of those kinds of individuals based on their experience, more or less, licking their wounds and commiserating with one another?

Bakerink: It's a big joke. It's like, "I could have done this, and I didn't." Some parts of it are serious. I think some of them do commiserate like, "I probably should have gone on and got my Ph.D." But why? Because my younger sister has her Ph.D. She's always gone, "Ha, ha! I'm a doctor." So, I just think the underachievers is: I think we all feel that way, like the Imposter Syndrome. "Why are we here? I do not feel like I deserve it." So, I think that happens a lot.

Jacobsen: There is also a certain egalitarian mild denial social culture that people differ on a lot of traits including intellectual ability, cognitive ability. Do you think that's a common thing in North America?

Bakerink: I do not think everyone is really aware. I find that people with a higher IQ are more aware of that and tend to feel like they do not meet their own expectations, but I do not feel like it's something that's a common awareness. I think people more in general – trying not to be too general, but, in general, they just view things, "Oh, she's much better at math than I am," or, "He's a great handyman. He can figure anything out kind of thing." I think that's more how they look at it rather than as intelligence or a form of intelligence, just in general feeling. Those of us in the High IQ societies. We're the ones who focus more on whether it's intelligence or not, but the general population they do not look at it that way. They just think, "Well, that person." They do not even think that person is smarter than I am.

They think that person is better at this particular thing than I am. So, they're better at working on their car, or they're better at building a computer, or they're better at doing math. That kind of thing. I do not even think, just my conversations with friends, because I have a lot of friends who are not in Mensa; they do not even think about it that way. Their conversations are more, "Steve just is really great at that," if he can fix any car.

Jacobsen: So, based on that, it seems more surface level direct observation rather than "What's the root variable for those individuals potentially being better in those domains?"

Bakerink: I do not think that. That's just not in their realm. I do not mean it to be degrading. I do not mean it in a way that they're not smart enough to think that. I just think that in general; their perception doesn't go that way. Their perception is more as I see this, "Hey, that was pretty smart. That was cool. I would not have figured that out. Ok, cool. That was nice," and kind of move on.

Jacobsen: So, maybe, it's something like having a higher cognitive ability or rare cognitive ability. You have a certain expanded awareness in general about ideas, social surroundings, and culture. And at the same time, there's also been an amplification of that within the culture of the

High IQ societies. So, it's just that much more.

Bakerink: It's that much more for us because it's something we are aware of, because it's something that we focused on to get into a society. And it's something we talk about in the society because we're constantly discussing the testing and how to qualify, and how are you going to do this and then making sure that presentations are exciting and interesting enough. So, they focus on that more. I think it's just your general awareness of your surroundings and the IQ part's just not the focus. "How do I accomplish this?" And I do not even think that sometimes people are smarter than others. It's just that I got to this place in three seconds. It took you ten, but we got to the same place. I just got there faster.

Does that make me smarter, or does it just make me a little quicker? So, I try really hard to look at it from that point of view. I'm not necessarily smarter. I just got to that place a little faster. And to me, that makes me faster on test. That makes me able to do things or to come up with a solution a little faster, but doesn't make me necessarily smarter. Someone asked me one time, "Well, do you consider yourself a genius?" I'm like, "No."

Jacobsen: That's a very rare title.

Bakerink: That was a reporter that had asked me that. "Do you consider yourself a genius?" I'm like, "No." And he goes, "But you're in this high IQ society, yes?" What do I consider genius? Someone who actually takes their ability and does something with it. To me, that's genius. Just having the smarts doesn't.

Jacobsen: I mean for every person that's really good in school. There's a lot of other people who have the same ability level that aren't motivated at all or they might have a comorbidity that could prevent learning sufficiently at a particular time. Dyslexia, it's undiagnosed. English is a core course to graduate high school. It could even be a social thing that impacts like a young male on the autism spectrum. If social life is not too well, they do not understand what's going on. That's a lack of self-insight. They're isolated. They drop out sort of thing. These things happen all the time.

Bakerink: Now, I spent three months training a young Mensan who kept losing his job. He would fight with his bosses all the time and say, "No, this is the right answer. I know better than you." So, I worked with him for three months. He was a friend. I was really trying to help him and just explain to him, "No, you do not tell your boss you're smarter than he is." I go, "Number one, do not ever say that." I go, "You stop and listen, figure out what they're trying to tell you. And then say, 'Well, this is how I see it,' and give them the work and show them where you may be right and do not insist that you're right." He's been in the same job now for five years, so I'm really happy.

Jacobsen: Congratulations, you're z.

Bakerink: So, like I said it's all the EQ with the IQ, can make a big difference.

Jacobsen: Now, in some of the demographics, you're mentioning there were thirty plus thousand men, fifteen plus thousand women. So, it's about a two to one ratio. So, obvious question, why?

Bakerink: I have my personal opinion that I think women, often, do not think they're as smart as they are. It could be the way they were raised just general. Like I said, I've had women tell me the only reason they joined Mensa was because their husband told them they were stupid and

they had to prove otherwise. And they really didn't think they would qualify. And the other thing too is women are the ones who have the children and stay home. Not so much anymore that is changing quite a bit. So, they're social. What they're seeking for social interaction is not the same. So, many times the men are out there looking for a smart woman.

Jacobsen: So, they join Mensa.

Bakerink: M Available, that's one of the SIGs. That's the dating one. That's the one. They're looking for a significant other.

Jacobsen: So, what areas have we not covered? That's a wide range.

Bakerink: It always is when you're talking about Mensa. That's one of the beauties and the absolute horrors of Mensa. We are the two percent of everything. How do you run an organization and get people excited when they have nothing in common, but their IQ? That's why we have SIGs. If we didn't have SIGs, Mensa wouldn't really be what it is because you'd have fifty thousand people with absolutely nothing in common and nothing to talk about because they do not know who to talk to, but the SIGs provide that for them. And how do you figure out how do you lead? How do you figure out the path for the organization? Like I said, I've been in a bunch of different organizations. They have a specific purpose or a goal to get to. Like DARs, Daughters of American Revolution that's all based on your history. Or, in trade organizations, you're focusing on whatever your industry is.

Mensa is not that. We're supposed to seek out and foster intelligence in humanity and that sort of thing, and part of what the foundation does helps us with that goal, but to provide a stimulating atmosphere is another one of our missions. So, that's kind of what we focus on is the events, and then the SIGs because those are all different things that can provide a stimulating atmosphere to people in varied interests. There are people who take such joy in Mensa. We've had people that have been members for fifty years. I'm a life member, and I didn't join until I was forty. So, I'm over twenty years now, but, yes, it's crazy. It's weird, but it brings great joy. There are people who absolutely do not know what they would do with their lives without Mensa. Because we have second generation members in leadership now. Now, our national treasurer, she's a second generation member. She attended her first event in the womb. So, for some people, it's what they need in their life. And for others, it's just a little badge of honor.

Jacobsen: Now, the proper website is, to close, USMENSA.org.

Bakerink: Yes. If you want to see my full go to my website, Bakerink.com has my CV on it.

Jacobsen: Thank you so much. And have a lovely Pfizer field trip.

Bakerink: Yes, thank you very much. Me too. All right. Well, it was very nice to meet you. Thank you for the opportunity.

Jacobsen: Thank you too.

Appendix I: Footnotes

[1] Former Chair, American Mensa; Former Member, International Board of Directors (Executive Committee), Mensa International; Former Ex-Officio Member, Mensa Foundation; Member, San Diego Mensa.

[2] Individual Publication Date: December 15, 2021: <http://www.in-sightjournal.com/bakerink-6>; Full Issue Publication Date: January 1, 2022: <https://in-sightjournal.com/insight-issues/>.

Conversation with Graham Powell on Issue XI of WIN ONE: Co-Editor, “Phenomenon” (10)

2022-01-01

His Lordship of Roscelines, Graham Powell, earned the “best mark ever given for acting during his” B.A. (Hons.) degree in “Drama and Theatre Studies at Middlesex University in 1990” and the “Best Dissertation Prize” for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of STHIQ Society, Former President of sPIqr Society, Vice President of Atlantiq Society, and a member of British Mensa, IHIQS, Ingenium, Mysterium, High Potentials Society, Elateneos, Milenija, Logiq, and Epida. He is the Full-Time Co-Editor of WIN ONE (WIN-ON-line Edition) since 2010 or nearly a decade. He represents World Intelligence Network Italia. He is the Public Relations Co-Supervisor, Fellow of the Royal Society for the Encouragement of Arts, Manufactures and Commerce, and a Member of the European Council for High Ability. He discusses: the pattern for the publication; Elizabeth Anne Scott; Mandela; “The Universe as Automaton”; “A Critique of Modal Ontological Arguments”; “Quantum Computing in 2013”; “The Nine Dots Puzzle Extended to $n \times n \dots n$ Points”; “The City Sleeps”; “ATEM (Breath)”; “Photos of the moon”; “Individuality and the Ethical Life in Hegel’s Philosophy of Right”; “Part Two: Individuality and the Ethical Life in Hegel’s Philosophy of Right”; and “The Rectangular Spiral Solution for the $n \times n \dots n$ Points Problem.”

Please see the footnotes, bibliography, and citation style listing after the interview.

Scott Douglas Jacobsen: With Issue XI, we have the pattern for the publication with 11/12/13 (11 December 2013). Why?

Graham Powell[1],[2]*: As noted previously, the publication date of the magazine traditionally has a numerical sequence, hence 11, 12, 13... a simple sequence this time.

Jacobsen: For the cover page, who is Elizabeth Anne Scott? What was the inspiration for it? Readers can see page 34 for the cover artwork.

Powell: Elizabeth is a member of the WIN. She is from Scotland and likes to paint. I was busy at the time and she volunteered to do something for the magazine, so I gave her the task of designing the front cover. Her pictures arrived near the publication time and were both of a similar theme: Christmas. I didn’t have much time and expanded one picture to cover the whole page, the originals being quite small – as you can see on page 34. Elizabeth had not added any text to indicate the magazine title, as requested, so I had to do it myself. I upset her (and, in retrospect, she was right to be so) because the picture was distorted. I would do things differently now. Sorry again, Elizabeth.

Jacobsen: This issue was one with a particular charm with the ease of submissions. It shows a changing culture and network of professional trust in the conduct of the journal and the submissions to the journal. Paul Edgeworth, Elizabeth Anne Scott, Beatrice Rescazzi, Phil Elauria, Claus Dieter Volko, Therese Waneck, Anja Jaenicke, Marco Ripà, Alan Wing-Lun, and Krystal Volney contributed to Issue XI. Was there change in the sensibility of the development of literary, artistic, and problem-solving community? Why quote Mandela for this issue of WIN ONE?

Powell: Firstly, Mandela. He is a personal favourite and he had just died – as noted in the editorial. I thought he warranted a quotation. Most of the contributors to this edition had become friends by this point, so the ‘feeling’ was, and is, more congenial, you are right. I think my cosmopolitan lifestyle and breadth of interest by 2013 meant that diverse talents were being expressed within the pages. That was satisfying, I must admit. It was also what I had envisaged for the magazine at the outset of my editorship.

Jacobsen: The issue opens with a piece by Claus Dieter Volko entitled “The Universe as Automaton” (2013). Volko deals with the conceptualization of a three dimensionality of space with a fourth dimension of time (Minkowskian space without explicit statement) while in reference to the Einsteinian formulation of a unified space-time as a computer scientist. He further extends into a hypothetical of a five-dimensional object, which he terms, in the formalities of computer science applied here, a “deterministic, finite automaton.” He writes, “If the hypothesis is right that there was initially just one point and the universe expanded with time, this means that the number of states per unit of time is growing with time, as well as the number of transitions.” In short, the hinges between states grow in proportion to the growth of time as the multidimensional “deterministic, finite automaton” progresses through time. He compares this idea to Stephen Wolfram’s (now-more-prominent) “A New Kind of Science” and cellular automata. Any thoughts on this idea? It links disparate fields and concepts in some principled ways and some others not in its loose extrapolations.

Powell: If you will indulge me a moment, Scott, I think firstly of the Ted Talk “The Invisible Woman” by Nicole Johnson. In it, she notes how she is not listened to, and humorously concludes that she must be invisible. That continued until, according to Johnson, her friend gave her a book on cathedrals, fundamentally, because the immense work that goes into building any cathedral includes the creation of things that nobody will ever see. The details and finery continue to be worked on, as Johnson points out, even when the huge task that has been set the workforce is going to take longer than any of the craftsmen’s lifespan, and to reiterate, will not be seen by other people. But why do they dedicate themselves so assuredly? Well, Johnson says it’s because “He sees”.

In the case of the search for answers to the origins, existence and the extent of the universe, this seems to have a similar status, only the concept of ‘proof’ is the ‘God’, or the *ergon* of scientific investigation, as we may call it. Humankind will pursue the explanation of the universe and seek the TOE, even if it takes longer than each individual’s lifetime, which, for each scientist must seem to be so, or was so – and in this, think of Einstein, since you mention him. As we seek explanations, Claus gives a basic prognostication of a five state universe, an extension of Minkowskian space, and which was extrapolated upon by Minkowski’s PhD student, the aforementioned Albert Einstein. The concept of the ‘multiverse’ underpins string theory and this,, for many appears to be the closest we have got to a TOE in modern physics. We’ll see where it goes... perhaps, so will ‘He’.

As for my own opinion, I felt in my twenties until recently that the universe we inhabit is expanding, yet will eventually cease that expansion, then contract, reforming a singularity which will repeat the cycle. Now, as Penrose and others suppose as Conformal Cyclic Cosmology, they influence my thoughts as we have evidence of Hawking Points (as they are known) whereby, large Black Holes also shrink and cause singularities pertaining to the formation of universes. Hence, regarding Claus Volko’s article, I think you summarise it well at the end of your question.

Jacobsen: Phil Elauria wrote “A Critique of Modal Ontological Arguments.” He delves into the formalisms of St. Anselm of Canterbury, Mr. Onto. A sort of “my God is bigger than your God” argument with the pivot solely on “P4” or Premise 4 with the evaluative judgement of existence in the world and in the mind as “greater” than in the mind alone. Elauria states, “Personally, I find it difficult that such an argument could be taken seriously. I leave the task of explicitly criticizing or supporting points in Anselm’s argument to those who feel compelled to do so. I’m certainly not one of them.” I leave *this task* of interpretation to readers here. However, he references Alvin Plantinga, William Lane Craig, and Kurt Gödel and spins on adaptations of the foundational structure of the argument. We should note. Craig views Plantinga as the single greatest living theologian or Christian philosopher. Dana Scott, Christoph Benzmüller, and Bruno Woltzenlogel Paleo extend the formalization notions from Volko more into Anselm’s modernizations for a proposed ‘proof of the theorem’ as recently as 2013. Looking at the purported or asserted proof, what about an evil or bad god? A god with negative qualities rather than positive qualities. People worship those. Invert the valence of the premises, you ‘prove’ an argument for the existence of an evil god, too – hardly satisfying, let alone reassuring. One could use the logical formulation as a logical and moral refutation of Abrahamic formulations of theology with a ‘proof’ for an evil or bad god and, in a sense, Satan/the Devil/Beelzebub as the good guy, the real god, based on having the real qualities of a god as negative qualities inhered in its being (but then opposite becomes logically consistent and true, too, i.e., one comes to A and not A, where only paraconsistent bandits sneaking in the night can save us from the explosion of a deeper – non-structural – logical contradiction). Elauria admits to the equivocatory nature of the formulation of the MOA god with ‘proof’ of property “possibility” because one can fill in the blanks for a god here, not much substance. This differs from asserted properties of god in pop theology, e.g., omnibenevolence, omnipotence, aseity, etc. One would need connective tissue to make possibility co-extensive with other properties or to derive others. Whence mind-independence for the Mr. Onto disciples? Any thoughts on this argument for the existence of a god or the derivation of a god from abstract notions of proof of property possibility?

Powell: Another deep question, Scott – well done! You’re on a roll!

I suppose this harks back to our previous discussion because: this is the God that Johnson wanted her audience to recognise during her Ted Talk, that is, the best of us do good because the benevolent and appreciative God sees all that we do. We should display ‘good’ Christian values and behaviour at all times, particularly because God is omnipresent.

Whether there is a god (or not) for me is not as important as the moral behaviour that we should follow and display. In my experience, especially since about the time Phil wrote this article, when my life was thrown into disarray for a few years (mainly because I transgressed some Christian social doctrines) I seemed to be punished, and, in this sense, I now follow my wife’s belief that some ‘higher powers’ are mapping out a better future for us, which has definitely reinforced the determination to succeed, though we also share the doctrine of maintaining kindness and civility at all times, which has proven to be helpful and inspirational, not only for us, but for those who interact with us as well. If that can actually be taken as the influence of a god, then fine. If not, that is also fine.

As such, I think that it is in our behaviour (and the mode of interaction that we pursue) which is the major force that binds humanity together. The relationship we have with our bodies and minds (and with other people) plus our notions of our own existence (as purported by Heidegger, for example) have all been shown to influence our emotions and our cognitive responses to them.

So, this is my own philosophy, if you will, and by living this way, affirming the positive as much as possible and maintaining, as best I can, an agreeable relationship with self and others, I think (so, let's say, 'believe') that this is the best way to maintain a happy life. I am certainly happy, and I feel that this will continue, despite the ups and downs that will inevitably come along.

Jacobsen: Krystal Volney talks about "Quantum Computing in 2013." Her talents of comprehension and clarity of expression shine here. She talked about interviewing an expert named Dr. Vinton "Vint" Cerf. I found the statement of the four primary forms of practical quantum computation – one-way quantum computer, Quantum gate array, adiabatic quantum computer or computer based on Quantum annealing, topological quantum computer – interesting because, almost immediately after listing them, she stated the four competing models do not compete. They equal one another in functional power. The ability to process information through the manipulation of the potentials of states of electrons in a Quantum computer makes them unusual compared to classical computers in ways laid out by Krystal. Any thoughts of the technical presentation of the materials here? What was the original inspiration for Krystal's submission here?

Powell: I remember that Krystal was studying computing at the time and at quite a high level, so I guess that was the inspiration for presenting this for publication.

Krystal was also interested in journalism and was networking to increase her potential for disseminating her work, hence, to a certain extent, her interview with the expert Dr. Vinton Cerf took place.

Krystal lays out the historical background to computing, much of which I recall because in the early days of my career I was a geophysicist, one who used computers, and hence, computing power, pretty much as she states, though in the late seventies, developments included hexadecimal programming and the utilization of multiple functioning chips, ones which did not cease operating when the first operation being dealt with was paused, a second function being taken on to fulfil 'the job' (as we referred to it). An early example was the Vax 11/780 computer, which greatly increased the processing time available, and hence increased our work rate considerably as we searched for potential oil fields.

I know the recent advances in quantum computing are akin to the points outlined by Krystal and the way forward is definitely via the fantastic work that is being done within the relevant university departments around the world. Soon, the knowledge and communication age will be underpinned by almost infinite computing power and our lives will have to adjust ever more quickly and appropriately to address it, preferably via creativity, innovation and the increased interactive means made available to humankind.

Jacobsen: Marco Ripà and Pablo Ramirez published "The Nine Dots Puzzle Extended to $n \times n \dots n \times n$ Points." You helped with part of the solution or the presentation of the materials. To shorten this one, what was solved, in plain English?

Powell: The Nine Dots Problem is a famous one in which nine dots, arranged in three rows of three dots, must be joined by a minimal number of lines, the drawing implement used also drawing continuously, so without leaving the page, and it must only touch each dot once. It is the origin of the phrase: 'To think outside the box.' The human mind perceives the three rows of dots as 'a box' (actually, 'a square', so 3 squared), a quirk of the gestalt mindset, which organises to create patterns. Another example would be gazing at the stars at night and seeing patterns, ones we categorize as Astrological Signs. Marco didn't stop at having nine dots, he increased the

number as 4 x 4, 5 x 5, etc. and even produced, at a later stage, a beautiful video whereby the multiples of dots went three-dimensional, so truly expressed 'Thinking Outside the Box'. I talked to Marco about this problem during the 12th Asia-Pacific Conference in Dubai and we talked again when we met at Rome airport near the time this magazine came out. I still have the original paper on my computer.

Marco worked with Pablo Ramirez on the presentation on YouTube and it is self explanatory there. I recommend people view it. Basically, the team worked on making a formula for the lowest number of connecting lines that would connect any number of dots that formed a square from any number, so, for example, '5 squared' as 25 dots). This became extended to resolve the 'connection problem', as stated earlier, in three dimensions.

Jacobsen: Therese Waneck in "The City Sleeps" juxtaposes some of the cynicism and superficiality of the city life and then the expectation of a new generation. On the latter image, the new generations amount to a new spring in some fashion. It is, in its own way, a hopefully cynical presentation of life anew and the world that awaits the new. What do you get from this poem?

Powell: I view her poem as I view my own country of origin, England, even now. There is an innocence in the voice of the poem, the father figure seeking to protect and get his family through hard times, this being expressed a little sardonically on the part of the father, and with a fundamental lie to get them through. Lying about the fundamentals seems to be politically expedient these days, part of the strategy for getting what is wanted, so conscionable to those partaking in it. So, in this, Waneck's poem expresses some of the zeitgeist of 21st century existence.

Jacobsen: Anja Jaenicke wrote "ATEM (Breath)." Something like an ode to lovers as "stars" while a son, rather than a daughter, brought to life and having its first breath with silent meditation of the story to unfold. I suspect the reference to celestial objects references the cosmic significance in such events. What do you get out of this poem?

Powell: Technically, what strikes me initially is the fact that the first and second lines don't rhyme, nor half-rhyme. All the others are in rhyming couplets. At that time, I wondered if the first line could end in 'bridge', for example, but I don't like to change poetry and there was no time to liaise with Anja about this point. The line ending in 'begun' is also written in a way that should use 'began' (past simple) so it would be better to change it to 'On the day life had begun', – which would also maintain the rhythm. As for the meaning, it seems to be a case of body parts kept preserved, fallen from the heavens, but for which purpose? Well, that seems to be the point being made: it's not clear. Perhaps that is why the early structure is unclear too.

Jacobsen: Beatrice Rescazzi published some "Photos of the moon" with some commentary about the context for the visibility of the "tortured" surface of the moon. I really like the upper left quadrant photo with the heavy pock marks on the moon. Was there any commentary behind the submission other than that provided below the four photos?

Powell: The photos were published with Beatrice's only comments for each photo, so no, there was no other text to be added, and that was what she wanted.

Jacobsen: Paul Edgeworth published "Individuality and the Ethical Life in Hegel's Philosophy of Right" with a focus on Hegel and Hegel's emphasis on ethical virtue and ethical conduct bound to individuality and a rational society. That's a tall order. One may be bound to have a coffee from Starbucks labelled "Karl" in half-legible scrawl for a Mrs. Carla Jakkobsdottir returned with such complicated requirements for the Hegelian caffeinated brew. Edgeworth makes

the argument for Hegel and the interplay between individualism and statism for a communal ethic, where the communal ethic is rational. To Hegel's credit, he accrues a series of concrete examples, freedom and the communal ethic, as the interplay for individuals and states. His individualism as the basis for the communalism rests on an axiom of individual volition bound to an assertion of the "world of spirit" as in a "second nature." Maybe, something like an active, volitional nature deriving from a second world. Although, even more confusing, Hegel blurs the distinction between the will and thought. To think is to have a rationality, to have a rationality amounts to an ethical conduct *in potentia* as thought and action (and so ethical acts for ethical conduct based on duties) with possible realization in the world, one assumes *in potentia* from a "world of spirit." In Hegel's system, the individual becomes a singular infinite, as the real "I" is pure thinking or thought. Edgeworth proposes this unlimited thought leads to the "Reign of Terror." The proper thinking delimits itself into an object for study, so as, presumably, to reduce the possibility of a "Reign of Terror." A self-determining "I" as a proper will (balanced will). There is an admittance of the fundamental reflective and recursive nature of consciousness in the text, which may belie a particular flaw in the pure thought idea as some pure and otherworldly abstract – and rather a derivation and a special type of derivation that – well – derivates indefinitely due to its recursive nature. (In this sense, it may not be "pure" and could function as a basic undermine of the entire philosophical system.) On objectivity, Hegel works to make objective individual proper will unified with the unity between the proper will of the individual second world comprised of the "whole realm of objective freedom and the whole of objective organization" or the Right. The proper I meets the Right when the subjectivity of proper will and the objectivity of the objective realm and organization come together, where a real world exists external to the mind and the mind can abstract it inside of itself. Hegel assumes a freedom of the will in this formulation. A means to will and own oneself, and a foundation for an "ethical consciousness." An ethical consciousness as grounds for a common will and social contract, and the objective will as "what ought to be" setting the standard for the proper will (individual will) "as it is." With a disunity between the objective will and the proper individual will, a wrong exists there. What do you think of this first-half presentation of the philosophy of Hegel with the objective will and the subjective will, ethical consciousness, and pure thought, as the basis for communal or individual-statist ethics?

Powell: In short, I agree with the caveats that you have highlighted in your introduction. Furthermore, I think the disjuncture between individual and statist ethics, as outlined by Hegel, in a great part explains why the British approach to the pandemic has gone so disastrously awry, the 'common sense' approach and reliance on retaining a sense of 'individual freedom', not being respected by the forces of nature in play. The approaches that have worked are either the common imposition of restrictions, that is, one presented as 'being for the common good' (like New Zealand's government stipulated) or has been a governmental approach from leaders who are not questioned as authority figures (as in the United Arab Emirates). As such, the COVID 19 pandemic has been a great leveller in this argument.

Jacobsen: In "Part Two: Individuality and the Ethical Life in Hegel's Philosophy of Right," Edgeworth continues in some of the similar vein. For some reason, he dropped the intellectual scaffolding terms from earlier. There's a double sense of morality. A moral subject, a subjective proper will with ethical consciousness, must conform itself to the universal will and, in so doing, an act and thought conforms to the Right of the "what ought to be" based on the moral subjects "as it is"-ing. Hegel remains clear: social animals must morally act socially to act morally rightly; pure subjectivism is an evil. Through a process of externalization of the individual will,

and in a collective of individual wills in conformity with the universal will, and the construction of institutions in a society in the externalization process, the Right as abstract becomes actual through an intersect of the Right, collections of individuals acting with the rightness of and in conformity with the universal will, and the institutions of the society. The institutions of the society represent this internal-made-external and the construction of a rational state. The *in potentia* of the universal will represented in the actualization of rightly ordered individual wills in the society via its laws and institutions. Citizens acting in a rational society would act ethically substantively as representatives of the ideals of the society where the ideals and actualities of the society represent the universal will: subjective and objective as substance and, in morality, ethically substantive. Not authoritarianism with a lack of choice, a set of choices constrained in such a manner consistent with a rational society (and so rational life), e.g., choice in career. A choice permitted by a framework creating an individual ethical consciousnesses in accordance with the universal will while within the realm of correct moral choices within the Right. Individual, family, state (institutions and laws), become the three points of tension with a rational society permitting each freedom for construction and constraint for consistency/solidity. The state is “the highest expression of objective spirit,” where the “highest duty of an individual [is] to be a member of the state.” With rationality bound to notions of freedom and freedom of the will, Hegel posits an organicism of the state responsive to some of the changes of its constituents. Edgeworth sums this long formulation as a justification for one form of government: constitutional monarchy. The definitive representative of the individuals, the family, and the state in this constitutional monarchy as the monarch of the state, i.e., a representative of the universal will and collective wills of the people in alignment. An intersect of the subjective and objective discourses as a proposal for a society. Something like the monarch as the “Synthesis” to the subjective and objective “Thesis + Antithesis.” Do you think the constitutional monarchy is tenable? Does this form of thinking about ethics hold water to you?

Powell: To continue the idea of a constitutional monarchy, and with reference (again) to my own country of origin, I believe that the monarchy in place is the best way of representing what is best in society there, with its long sense of tradition and its stability of position, though much of its *potential* (to vary your phrase a little) has been attenuated, and it is largely a token position at the top, with theoretical powers that are not used, nor desired to be used. The modern era has, I am sorry to say, been identified as being full of falsities and misrepresentations, just to give the appearance of validity, and be falsely representative of the true will of those in power, and many of their followers. In that sense, the state has ceased to be ‘the highest expression of objective spirit’ and the majority of people seem to be accepting it. As such, the arguments presented don’t hold water for the long-term good of the majority because the dichotomy between objective truth and falsity has been blurred.

Jacobsen: Marco Ripà produced a conundrum as a short puzzle and then “The Rectangular Spiral Solution for the $n1Xn2X...Xnk$ Points Problem.” Any thoughts on this one? He has been submitting mathematical pieces to In-Sight Publishing, more recently.

Powell: Yes, Marco presented the spiral solution to the points problem within the workings that we discussed earlier, and this works for all the n values. It is a neat little conundrum.

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

Powell: You’re welcome, Scott, and thank you for the inspiration to review and reflect upon the deep issues presented in the magazine.

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Appendix I: Footnotes

[1] Co-Editor, "Phenomenon."

[2] Individual Publication Date: January 1, 2022: <http://www.in-sightjournal.com/powell-10>;
Full Issue Publication Date: May 1, 2022: <https://in-sightjournal.com/insight-issues/>.

Conversation with Iakovos Koukas on Personal and Family History, Work, Genius, and Views: President & Founder, GENIUS High IQ Network (1)

2022-02-01

Iakovos Koukas is the President and Founder of THIS High IQ Society, 4G High IQ Society, BRAIN High IQ Society, ELITE High IQ Society, 6N High IQ Society, NOUS High IQ Society, 6G High IQ Society, NOUS200 High IQ Society, GIFTED High IQ Network, GENIUS High IQ Network, GENIUS Initiative, GENIUS Journal, IQ GENIUS platform, and Test My IQ platform. He is the author of the GIFT High Range IQ Test series, the GENE High Range IQ Test series, the VAST IQ Test series, and the VICE IQ Test series. 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 discovered; the extreme reactions to and treatment of geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; profound intelligence necessary for genius; work experiences and jobs; particular job path; the gifted and geniuses; God; science; the tests taken and scores earned (with standard deviations); the range of the scores; ethical philosophy; social philosophy; economic philosophy; political philosophy; metaphysics; philosophical system; meaning in life; meaning externally derived, or internally generated; an afterlife; the mystery and transience of life; and love.

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

Iakovos Koukas[1],[2]*: I grew up during the 80s and 90s. I am the fourth child of a Mykonian Greek family. My parents met each other and fell in love when they were still in their teens. My father went to serve the Greek Army as soon as he was eligible for military service, which is mandatory in Greece. He served after the Greek Civil War, during a very tense period of Greek history. His military service lasted for three years, and he had no way of contacting his family, so his family, friends, and my mother thought he was dead. After his military service was over, he showed up one day on the doorstep of my mother's house. She was so surprised and relieved to see him. My parents had three kids before me (I have one sister and two brothers), and I was born 14 years after the birth of my older brother when my parents were already middle-aged and weren't expecting another child. Another story was that of my grandfather from my father's side. He was an immigrant to the United States of America in the first quarter of the twentieth century. He lived and worked for more than 20 years in the city of Joliet, Illinois. He became a very successful and rich landowner but decided to sell everything in the USA so he could return to his home island, Mykonos, and get married to a Greek girl who had stolen his heart: my grandmother.

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

Koukas: Of course, they did. The story I mentioned, among other ones, helped me develop a strong self-identity and a deep understanding of my family roots and purpose in life.

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

Koukas: Both my parents were born, raised, and fell in love with each other on the Greek island of Mykonos. All my grandparents were Mykonians as well. They only spoke Greek, but my grandfather was quite educated and spoke English and several other languages as well. All the members of my family are Orthodox Christians.

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

Koukas: I had quite bad experiences with my peers and schoolmates during my childhood and adolescence. I had very few friends. Due to my giftedness, I had almost nothing in common with the other kids. I used to spend time writing fiction novels and philosophical essays or building complex electronic circuits for use in automation and robotics when other kids were out playing or going to parties, having fun, etc. I was a victim of social isolation and school bullying. All those bad experiences gave me an even greater inner strength, a stronger will, and a sense of purpose in life.

Jacobsen: What have been some professional certifications, qualifications, and training earned by you?

Koukas: I have work experience in several different jobs. As a senior banking officer, I hold certifications in banking services for the shipping industry, investment banking, insurance-based banking products, merchant acquiring services. As an author, I hold certifications in the history and philosophy of science. I have also attended several seminars in cognitive psychology and psychometrics.

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

Koukas: Individuals need to know their IQs to evaluate themselves, recognize and improve their strengths, and identify and overcome their weaknesses. IQ scores are predictors of an individual's school and academic performance, professional career. They are directly related to income and wealth. IQ scores derived from IQ tests are widely used for educational placement, choice of professional career, assessment of one's intellectual disability, learning disorder, and evaluation of job candidates.

Jacobsen: When was high intelligence discovered for you?

Koukas: I always knew I was intelligent due to my several and diverse intellectual interests, but it never crossed my mind that I might be exceptionally or profoundly gifted. I discovered my high intelligence after receiving the score of my first proctored test (WAIS), where I scored at the fourth standard deviation above average, which was the ceiling of the specific test, and after another two Mensa exams, in which I again achieved ceiling scores.

Jacobsen: When you think of how 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.

Koukas: Geniuses are deviants and belong to a small minority of society. Since the dawn of humanity, human societies have treated all minorities in an entirely different way than the supposedly normal people. In the past but even today, we see geniuses getting mocked and vilified because they are different, and they are only getting praised and flattered after they receive some form of social recognition: a Fields Medal, a Nobel Prize, or any breakthrough which is an-

nounced by the media as beneficial to humankind. It's understandable that most geniuses are introverts and, therefore, shy.

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

Koukas: Plato, Aristotle, Archimedes, Pythagoras, Gauss, Riemann, Curie, Hopper, Newton, and Einstein are some of my favorite geniuses.

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

Koukas: Social recognition for a breakthrough (discovery or invention) that benefits humankind. Even though many profoundly gifted people can be as creative and as innovative as some of the most well-known geniuses, the difference is that the latter get social recognition for their creations and innovations.

Jacobsen: Is profound intelligence necessary for genius?

Koukas: Profound intelligence is not necessary for genius. Some renowned geniuses, like James Watson and Francis Crick (who won the Nobel Prize in Medicine for their discovery of the structure of DNA), had IQs below the second standard deviation above the norm, and they weren't even considered gifted. Certain artistic geniuses, like Andy Warhol, were even considered below average in terms of intelligence. Although sometimes exceptional giftedness is used as a synonym for genius, I don't think it should be. Most human beings are gifted with positive intellectual and personality qualities, which, if used and developed in a proper way, could lead many people to genius achievements.

Jacobsen: What have been some work experiences and jobs held by you?

Koukas: I have worked as a banker for 18 years, as an author for 24 years, as a publisher for two years, and as an entrepreneur (IQ testing websites owner) for eight years.

Jacobsen: Why pursue this job path?

Koukas: I always pursue to do professionally the things I love. I cannot stop being creative, and I am constantly setting new goals and creating new projects.

Jacobsen: What are some of the more essential aspects of the idea of the gifted and geniuses? Those myths pervade the cultures of the world. What are those myths? What truths dispel them?

Koukas: Many people think that the gifted and the geniuses are some kinds of superhumans or saviors of the world. They think that geniuses could save human species from extinction by discovering the elixir of immortality, stopping climate change, curing all diseases, or leading the way for humanity's space colonization. This is not the case. The gifted and the geniuses are just people. They have certain limitations as to what they can do because science itself has limitations. They also don't have unlimited resources and funding available, even when they are top researchers or even tech billionaires.

Jacobsen: Do you have any thoughts on the God concept or God's idea and philosophy, theology, and religion?

Koukas: I believe that God exists and that He created the Universe. There are many indications of His existence, but there is no evidence in the scientific sense. This is a long discussion, a topic for a treatise, that would combine aspects of the philosophy of science with aspects of the philosophy of religion. I am a Christian Orthodox.

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

Koukas: I am a man of science. I always use the scientific method and the philosophy of science whenever I am considering a theory, a hypothesis, an idea, or a concept.

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

Koukas: I have taken many IQ tests and earned various IQ scores during the last ten years that I am an active part of the high IQ community. Some of my IQ scores: 164 SD15 on WAIS-III (4.27 SD above the norm, ceiling score of the test), 170 SD15 on Eynpex (4.67 SD above the norm, top score globally on the test), 172 SD15 on Hieroglyphica (4.80 SD above the norm, one of the highest scores on the test), 175 SD15 on WARP (5 SD above the norm, top score on the test at the time taken), 180 SD15 on Verbatim (5.33 SD above the norm, top score globally on the test), 208 SD15 on MATRIQ (7.20 SD above the norm, top score globally on the test).

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

Koukas: I usually use two approaches to my personal ethical philosophy; the first is utilitarian, and the second is deontological. While I believe that an ethical choice is the one that will produce the greatest good (or well-being) for the greatest number of people, at the same time, I think that one should act according to this rule: "Do unto others as you would be done by."

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

Koukas: A social philosophy that would emphasize the need for collaboration between diverse social groups towards the greater good and finding solutions for the problems we are facing in our modern societies. For example, science through prominent scientists and researchers, religion through prominent priests and believers, politics through prominent politicians and voters, and philosophy through prominent philosophers and scholars should collaborate towards a common goal: finding solutions for the challenges all people are facing in modern societies.

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

Koukas: Equality of opportunity and elimination of any discrimination in society is my preferable political philosophy. Positions and posts that grant superior advantages should be open to all people who would be qualified through their individual skills and hard work, regardless of race, gender, ethnicity, religion, caste, or status.

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

Koukas: The type of metaphysics that would outline God as the first cause and the last end of the Universe. He is the Alpha and the Omega, the purpose of everything, and we can see indications of His existence in His living and non-living creations.

Jacobsen: What worldview-encompassing philosophical system makes some sense, even the most workable sense to you?

Koukas: Christian philosophy. The whole world of our experience is a challenge, a problem that demands to be resolved, but the solution of the problem lies within a region to which only thought and faith can penetrate. Human beings' natural trend is towards philosophy and religion. The religious instinct forces most humans to recognize their dependence upon the first cause and last end of all existence. Religion, no less than philosophy and science, calls for the exercise of the reason so that every human can be guided to the knowledge of the existence of the Supreme

Being: God.

Jacobsen: What provides meaning in life for you?

Koukas: Helping other people become aware of their cognitive potential so that they can further develop it, spreading the knowledge of what is truly important and meaningful in life, working towards the greater good through certain initiatives of my GENIUS High IQ Network, and becoming a more enlightened human being so that I can improve my life and the lives of the people who love, respect, follow or know me.

Jacobsen: Is meaning externally derived, internally generated, both, or something else?

Koukas: Meaning is mostly internally generated after we receive a necessary amount of knowledge and wisdom from science, religion, philosophy, and theology.

Jacobsen: Do you believe in an afterlife? If so, why, and in what form? If not, why not?

Koukas: I believe in the afterlife because I am a Christian Orthodox, and I have done my research in science as well. We are created in the image of God. Each person has a consciousness/mind, a physical body, and a soul/spirit. Our consciousness and soul will live forever, and our physical body will, too, after the Second Coming of Jesus.

Jacobsen: What do you make of the mystery and transience of life?

Koukas: Nobody has ever explained the mysteries of life. I believe that the meaning of life is to discover love and start spreading it to all beings, including humans and animals. Only the physical form of life is transient. As I already explained above, I believe life continues in another form after the death of our physical bodies, and even our physical bodies will be resurrected after the Second Coming of Jesus Christ.

Jacobsen: What is love to you?

Koukas: Love is like gravity or the electromagnetic force that holds things together; love holds people together. Love is a union between people, and people that are united through love can solve most of the problems that now seem unsolved. True love is selfless and unconditional. You strive for the well-being of the people you truly love, and you expect nothing in return.

Appendix I: Footnotes

[1] President & Founder, THIS High IQ Society, 4G High IQ Society, BRAIN High IQ Society, ELITE High IQ Society, 6N High IQ Society, NOUS High IQ Society, 6G High IQ Society, NOUS200 High IQ Society, GIFTED High IQ Network, GENIUS High IQ Network, GENIUS Initiative, GENIUS Journal, IQ GENIUS platform, and Test My IQ platform.

[2] Individual Publication Date: February 1, 2022: <http://www.in-sightjournal.com/koukas-1>; Full Issue Publication Date: May 1, 2022: <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 Between Rick Rosner and Scott Jacobsen with Anonymous Moderator

2022-02-01

Rick Rosner is a Comedy Writer and a member of some high-IQ societies. With an **anonymous moderator**, we discuss: consciousness or awareness, information processing, Informational Cosmology, and derivations.

During the interview, when Rick or Scott mentions “We,” this, typically, refers to collaborative work, as in ‘our view,’ ‘we think,’ and so on. However, we retain modest disagreements on some points in theorizing.

Rick Rosner[1],[2]*: Before we talk about what we were going to talk about, you think China is going to kick our asses.

Scott Douglas Jacobsen: It seems in that direction, yes.

Rosner: I was going to describe some of the crap that I have bought online lately and talk about how crazy labour and tech intensive it is.

Jacobsen: How so?

Rosner: I bought my wife a ring for \$2.19, including shipping on some container ship. It had 3 one carat each faceted synthetic sapphires. Someone or some computer had to facet each sapphire. It had a ring of gold over silver and something like 15 half point or 1/200th of a carat faceted white sapphires, which were probably done by a computer, for \$2!

I bought my kid who is doing a paper on frogs...

Jacobsen: [Laughing].

Rosner: A frog ring that has something like 50 stones, which means little tiny stones next to each other like pavement. Again, some gold over silver, some not, a polished cabochon topaz for \$5. I bought my mom a ring for Mother’s Day for \$1.82 with 14 faceted synthetic aqua marines and 2 dozen pave set tiny little white sapphires in the place of diamonds.

That is some combination between labor being ridiculously cheap, technology being high, and a bunch of yahoos running this country. They will be happy to chip away at us cheap crappy ring by cheap crappy ring.

That is why people said this stuff about Japan and Japanese cars. When they said it, they were right? Because American cars were really sucking, and Japan came in with great cars for the time. All right, do you want to move onto the next thing?

[Break]

Rick Rosner: In preparation for everyone coming, I have been thinking about IC a lot. I do not have to talk entirely out of my ass. IC is informational cosmology.

Anonymous Conversation Moderator: Okay.

Rosner: IC must be at least somewhat right for this to be right. But it seems as if there is at least the potential for accumulating evidence in several areas that would weigh in favour of IC, a universe that is an information processor and likely a conscious information processor.

Meaning that, the information it's processing pertains to something.

Jacobsen: Some big questions emerge from that first. Some first questions would amount to how the information is being processed, at what scales the information is being processed, why those scales of information processing, and how those relate to one another. We have discussed them.

Rosner: Yes, we have. But most of the answers are "we don't know." Some of the mechanisms seem reasonably persuasive.

Moderator: Do you need consciousness for information processing? Or can you have information processing in the absence of consciousness?

Rosner: I think that when you have a large, self-consistent information processor. It becomes efficient to have a central clearing house for things that are kind of automatic. Though, no computer on Earth, right now, is conscious.

Though, I might be wrong about that. There are suspicious things going on with Google Translate. The computers that have taught themselves to play Go. Just because something mysterious is going on in a computer does not mean that it is conscious. But it seems that if you have a large self-referential or self-monitoring system that is generating all sorts of information and the information is being shared among the various subsystems with the subsystems being the kind of Marvin Minsky subsystems.

That consciousness emerges out of that deal. That beyond a certain scale, you would almost have to engineer against it to not happen.

Moderator: Does something like this recursive looping structure that generates consciousness is out of the self-monitoring thing?

Rosner: Not exactly, because then, you get into falsities, 'If you recognize yourself in the mirror, people can, but certain monkeys can't, and dolphins.' All those are stabs at it. But a certain amount of self-recursion also gets involved with stabs at consciousness.

I would make this argument: that everything you think can be described in a sentence or a bunch of sentences. It would take a gazillion sentences to describe even a moment of what you're thinking, but some of those sentences would be or could be self-referential, "I am sitting here. I am thinking about thinking how I think. I have an itchy neck. My eyes are tired. I am x years old. I am..."

The sentences that describe you being aware of you are no different in structure than the rest of the sentences that say there is a couch. There is a plaid blanket. There is an ab roller. There is a squeaky elephant. It seems the information involved with being consciousness, which is this strong level understanding what is going on, of modelling reality, and every part of your brain being informed by every other part of your brain or mind.

That is not a lot of specialness to sentences because they are all sentences describing what you are thinking. But a lot of them, probably the minority of them, refer to your awareness of yourself. They reflect that feeling that you have of being a thing that is aware in the world.

Although, you could design a computer that could design false sentences like this. We are thinking of sentences that authentically reflect what you are thinking.

Moderator: It seems as if you are using intentional language. This phenomenological subset statements that you are talking about, where we are talking about our own states. How we feel,

our own emotions, images in our mind, that there is some position of consciousness vis-à-vis those items that we are describing or noticing in consciousness even prior to linguistic representation of those things.

Rosner: Yes.

Moderator: There is a difference between consciousness proper, in the awareness sense, and the contents of consciousness that arise in consciousness. That bifurcation allows those descriptions of those things to occur.

Jacobsen: Life would be hard too if we had to articulate every non-conscious set...

Rosner: Yes.

Jacobsen: ...of statements or emergent set of statements. [Laughing] life would be almost unlivable. I know some reports of people who have eidetic memory, maybe 6 or 7 people in the world. By analogy, they remark on similar things.

They talk about the experience of the memory being so powerful in each moment, of something that is not happening in that moment, as at times unbearable. It would seem evolutionarily efficient to get rid of that simply by having a barrier.

Rosner: Yes, mental thrift, it is not even a substrate. But it is the feeling of experience. Consciousness is, basically, the hyper-felt experience. It does not have to be self-referential. There could be some sophisticated night watchmen software.

It could monitor a bunch of warehouses. The software would, maybe, not even be aware of what it is and where it is. It may simply be hyperaware to the point of being conscious to making judgments about what is going on.

I do not think that you can easily divorce value judgments from consciousness. Anyway, it could be hyperaware of the warehouses without being aware of itself. You can do without language, as with dogs and mice.

I would guess any mammal is conscious.

Moderator: I like it. I would follow a panpsychism that follows consciousness as an awareness. You could push down damn far, certainly evidence in animals. You could probably push down further.

Rosner: Maybe, most reptiles, it gets tricky with bugs.

Moderator: The problem of something so qualitatively different from concrete matter. How do you get that first thing? If it is not a fundamental feature of reality, which I thought you were hinting at.

Rosner: No, I think it is an emergent characteristic of certain large self-consistent, self-informing information processing systems.

Jacobsen: That sounds like an unavoidable derivative. Something that by the nature of the structure brings about certain forms of information processing that have consciousness as an output.

Rosner: Yes, if every subsystem is sharing on a broadband basis with every other subsystem, and being understood, you have something that functions like consciousness.

Moderator: I see. Okay.

Rosner: Although, lately, we have been talking about what an enormous pain in the ass it would be...

Jacobsen: [Laughing].

Rosner: ...and how expensive informationally it would be if there had to be a language or a bunch of languages having to share information among the brain's or the mind's various subsystems, which suggests there is a lot of tacit understanding going on.

It sounds like as-if understanding, which has echoes of quantum computing – which I don't understand at all. But it does a lot of computation on a multi-conditional, as-if basis.

Moderator: Are we talking about communication between subsystems of the brain like the emotional subsystem?

Rosner: I don't know. It seems reasonable to say there is a sub-system in the brain for language. At the same time, you don't know if it is localized or only partly localized and then spread through the brown.

What exactly when you think of an orange or the color orange, what is lighting up? What is communicating that information? Does every part of the brain need to understand language in order to understand that orange is being thought of? It seems super redundant and would eat up all the possible information.

There has to be a way to act as if it understands a bunch of stuff, where it isn't being explicitly informed about that stuff. It is kind of the way that you look at a painting. You only have this frickin' 2-inch in diameter part of your visual field that can see precisely.

You don't notice because your eyes wander the painting and then fill in the painting, in your head, as if you have seen the entire painting. Even though, you have only seen the painting in bits.

Anyway, everything is a pain in the ass.

Moderator: [Laughing].

Jacobsen: [Laughing] If you look at the field of psychology, it has problems too. It has problems in its own set of epistemologies. There does seem to be a fragmentation of its knowledge, but a fragmentation of its methodology in acquiring knowledge.

If you look at evolutionary psychology, I believe feminist psychology, cognitive psychology, etc., these different fields use different methodologies and different statistical tools. Those methodologies and statistical tools simply amount to different epistemologies about how the brain operates or how to gain knowledge about how the brain operates.

So, you could imagine all knowledge about the mind as a black sphere that each discipline is providing partially overlapping but distinct lights on that sphere. But even in the academic main, things are not necessarily providing too much help as well.

These are deep questions.

Rosner: Yes, to the point, where we talked about, people just gave up on it in the 1930s.

Jacobsen: [Laughing].

Rosner: "Black box, behaviorism, we just won't worry about it."

Moderator: Yes, I would look at the ontological ramifications of there being multiple epistemologies and methodologies in such a way that you have to acknowledge that there's an equally valid and ontologically potent subjective domain that's worthy of examination not strictly from the third-person, scientific, empirical point of view.

One from another set of phenomenological views. There are many other ways of examining this realm.

Rosner: I'd argue – and we'd argue – that much of this gets cleaned up once there is a mathematics of consciousness, at least in terms of what we're talking about.

Jacobsen: Yes.

Rosner: Once you have that, what we have been talking about, you have a bunch of definite frameworks to look at the information contained in consciousness through. One is assuming the universe is made of information. That information pertains to something that is not just describing itself.

So, you have the universe as we experience it, living in an information space that is our physical space with the rules of physics. Then you have the armature space that, by analogy, if you argue we have a mind, we have brains. And if we didn't have minds, we wouldn't have brains.

If the universe is made of information, then there needs to be a physical structure apart from the universe and accessible to the universe that allows the information that the universe is made of to exist.

Moderator: Like a medium?

Rosner: Like our brain.

Moderator: Okay.

Rosner: Our minds do not give us access to – unless, we go to med. school or work in a lab – our brains. So, you've got our minds as we experience them through consciousness. You have the information space that might exist as a map of the information in an individual consciousness.

You have the brain without which the mind couldn't exist. Then you have the universe as this thing that is doing its own thing informationally. But those processes allow for life to arise and us to experience that information space as a physical realm.

You have like four things, or three. Anyway, several.

Jacobsen: From what I can tell, those amount to a set of rules or principles of existence. Something like a physics, or where the rules of physics become emergent phenomena. You have the universe as the information itself. You have almost the gestalt representation of that information. Then you have the armature from which the rest derive.

Rosner: Yes.

Jacobsen: It becomes a complicated thing. It is a complexification thing.

Rosner: But it gets all cleaned up if there is a mathematics of consciousness. And there should be! There is no reason for there not to be. Because consciousness as a moment to moment picture of the shared information within your mind is an actual thing.

It should be describable mathematically.

Jacobsen: The universe can be described by mathematics. The brain is part of the universe that can be described by mathematics. Therefore, the mind can be described by mathematics. It would simplify the whole process.

Moderator: So, let's say that I can derive equations to describe the emotional state or sensory state that you undergo when you eat an ice cream cone, I have that set of equations. It captures perfectly this integrated information system in which every part of the brain is communicating. It totally captures it.

I look at that equation. It feels to me something is lost, where I then have to somehow translate that again into a subjective experience that I can internalize, empathize, with. If I do not have the additional step, I am not fully capturing everything.

I have objectively described the brain.

Rosner: I think that is a problem with the whole thing. In that, I do not think it is a set of equations. I think it is an information map that conforms to certain principles, to mathematical rules. You can probably boil it down to a gazillion equations or a zillion numbers that get plugged into a framework.

Not exactly a matrix, but not exactly not a matrix, then you have metaphysical questions. These arise, "If that describes an emotional state or a state consciousness that exists, then why isn't it conscious?"

Then you have to argue that it isn't conscious because you don't really get consciousness in action. Unless, you have a series of these moments strung together. Each of which describes a moment flowing into another moment.

Moderator: It hasn't been transduced. So, it would be like raw information that hasn't been acted upon or something. Like, the equations themselves.

Rosner: Yes, but once you have the math of it –

Moderator: It is like have a floppy disk.

Rosner: Yes.

Moderator: [Laughing] it has the information, but it is not running, maybe.

Rosner: Except, it contains the information that embodies that self-awareness. But since it is only one moment, maybe, it doesn't last long. It doesn't describe enough moments because consciousness only lasts for an instant. It is not really consciousness.

Maybe, if you had a floppy disk that had ten moments or a hundred moments or something that described moment-by-moment 23 seconds within a human awareness, you could, maybe, argue that on that disk is an extended moment of consciousness, but maybe not.

Moderator: To me, it seems like a way of transferring. If you are adept enough at reading the equations or have a way or translating that into your own information space, it is like the medium through which you can pass the information and recreate it in your own brain that has the structure to.

Rosner: I don't know if you should need to do that. The information space, the map, or the description of it should boil down to something that looks like a quantum mechanical description of

an almost entirely self-contained cosmos or world, but a teeny one.

The math that would contain all the potentials – the open questions – that would be solved quantum mechanically in subsequent moments. So, you could have a model consciousness that actually functions as consciousness as long as it functioned as a quantum mechanical little universe that was unfolding with your floppy disks plugging in the information, the new information, that's required for the thing to go from moment to moment.

Jacobsen: The continuity coming from a set of implied pasts and a narrow set of possible futures within an instantiated moment.

Rosner: Yes, a narrowed set. As you know with quantum mechanics, the whole debate and what freaked out Einstein. Quantum mechanics explicitly cannot predict entirely what is going to happen. It has openings where new information has to be plugged in.

But as long as you have this little engine and the information to plug in for moment to moment, you can have a model consciousness conscious for 23 seconds, or how ever long you can make it run depending on the capacity of the disk.

There was a brutal and great science fiction story by David Marusek called *The Wedding Album*. In the future, on happy occasions, people have not only their photographs taken, but the technology also records their awareness.

The story is about the portrait of the awareness of a bride on her wedding day, and how she struggles over many decades to be acknowledged as a sufficiently conscious entity, which is tough for her because this portrait of consciousness runs into problems.

It was early technology. She isn't as fully conscious as the products of later technology that could better capture consciousness. It is one of my favourite stories.

Moderator: What is the structure of this technology?

Rosner: I think he dances around that.

Moderator: It is not equations on a page.

Rosner: No, but it is something on a disk or the futuristic equivalent of a disk.

Moderator: Sure.

Jacobsen: There are some tacit assumptions floating around in the conversation, such as the insertion of new information. Perhaps, that leads to new questions. If you want to include it, I leave that to you.

Rosner: We got some questions. We should mention Lisa Feldman Barrett who is a constructivist. There are two schools of thought in contemporary neuroscience. One is constructivist, which is Lisa Barrett's point of view, which is that we are not born with a lot of evolved specialist systems – particularly with regard to emotions.

She wrote this book called *How Emotions Are Made*. She argues that based on the neuroscience done by her and other research, comparative psychology across the world. What we think are basic emotions, that are hardwired into our brains through evolution are, really, cultural artefacts.

She argued about *schadenfreude*. This was a thing that was super common in Germany, but didn't really start showing up in America until we turned into a bunch of pricks. It is seeming like a basic emotion to Germans. It is a novel emotion to us.

There are certain cultures that don't feel fear or anger the way that we do. But we feel that fear and anger are these very basic things. She says, "We have basic physical reactions. But beyond that, a lot of stuff is cultural constructs."

So, there are constructivists or essentialists. Something like that who say, "No, that stuff is here." She also argues that the brain exists to predict what is going to happen in order to get your reactions – your body ready – to best manage what is going to happen in every next instant.

So, when you talk about the information that needs to be supplied as consciousness unfolds, that information comes from the world, which includes sensory input and also what we're thinking from other parts of our brain.

The stuff gets filled in. All these questions get answered in the same way that it is an open question at the beginning of a game, a sports game, what the final score is going to be. You have to let the game happen for that open question to be answered.

Consciousness is a bunch of open questions plus predictions, which is reminiscent of a quantum mechanical system that is only partially determined as it goes into the future with the rest of the determination being filled in by the unfolding of time.

Jacobsen: There was the other premise of the insertion of information in a finite system. Right, one big thing is the aspect of finite systems for universe and for minds in it.

Rosner: Yes, for anything that includes an infinity, it is kind of suspect.

Jacobsen: So, it is a particular type of infinity too. This also implies things that we talked about before around limitations in digit span in terms of the oneness of one and the twoness of two.

Rosner: Yes, you and I have talked a lot about the principles of existence. Principles rather than rules because rules seem set from the word "Go." Principles seem, at least the way that we understand them, kind of emergent.

Things need certain characteristics to exist. Which means, they have to persist across time. They have to be non-contradictory or, at least, self-non-contradictory.

Jacobsen: Which leads to another question, "Why persist?"

Rosner: Because if something exists for zero time, it doesn't exist, which is kind of a circular argument.

Jacobsen: It is also based on a statistical argument. That things are more likely to exist than not exist. It amounts to a statistical argument for existence.

Rosner: Hold on, let's do that, then let's go back to numbers. Where the base assumption for both religious people and for scientific people is that you don't get something for nothing, the world we live in is something.

Something had to have created it. The assumption behind that is nothing is the default state. In the absence of some force or creator, you've got nothing. But there is an alternate point of view that I kind of embrace, I think that you do to some extent.

Jacobsen: Yes, I do.

Rosner: That the principles of existence are not so tight that they prohibit all existence. That some existence is allowed. That there is a set, maybe, because of the set of all things that exist might be so complicated that it cannot exist as a set.

There is, for the sake of argument, a set of all possible worlds that can exist. That set contains, at least, our world. By reasonable assumptions, a potential infinity or near infinity of other worlds.

Jacobsen: I have musings about that too [Laughing]. Go ahead.

Rosner: So, statistically, there is only one null world. There is only one world that doesn't exist because it contains no space, no time, no mass, no information. The odds that that's, when you're picking worlds as random – which you can't do because of the Anthropic Principle, just the default world; it's just statistically super unlikely.

Jacobsen: It amounts to a simple twist to centuries of philosophizing on it. You can't get something from nothing. Why not?

Rosner: Why is nothing the thing? Anyway, to get back to numbers, numbers are really effective in the world. Both as their own system of things and as their own way of counting things. When you use numbers, you are using things that are infinitely precise without realizing that you're trading in infinities.

The number "1" is really "1.0000000..." out to infinity. Every counting number is infinitely precise. That allows numbers to work in very powerful ways.

Jacobsen: I love that.

Rosner: Yes. Numbers are imaginary. So, you get into not bad trouble because we live in a universe that has 10^{85} proton-sized particles. It feels infinite in a lot of ways because it has so much stuff in it, and is so precisely defined, until you get down to quantum levels.

You don't get much trouble when you talk about one apple. When you go around saying, "I saw one apple. I saw two goats. I saw three Camaros," you're probably going to be okay. Unless, you got a quick glimpse of them and were testifying in court.

There is not numerical perfection necessarily in the world because the world is finite and we have a finite amount of information with which to describe and understand it.

Jacobsen: I would love to see the court case with the apple, the goat, and the Camaro.

Rosner: What happened?

Jacobsen: [Laughing] If you look at the statistical emergence of phenomena through principles of existence rather than rules or laws, and with numbers as finite in a finite universe to be able to handle the information to produce numberishness about things, then that does provide a basis for a certain type of dynamism in the sets described before.

You mentioned this universe as part of a set, but each instantiation is different. That implies a certain set of sets of our universe, which does have a certain dynamism about it.

Rosner: I don't know what exactly you mean. Except, the universe might reasonably be described as a string of present moments. Each of which is picked from among the set of all possible next moments.

With a bunch of caveats about how there is so much information, and so much of the information is quantumly fuzzy, that the mathematics of pegging things as specific moments probably needs all sorts of development and clarification.

But you could probably build model worlds. That's when you're starting to learn quantum mechanics. They start you off with a model world of one particle down a potential well, one fuzzy

thing. You could probably build fuzzy little worlds from there and then extend.

Let's talk about how I kind of see IC as possibly in the future getting to the point of kind of being like Wegener's theory of continental drift. It is a theory with a lot of evidence pointing to it. To the point of it being increasingly obvious, that it is something that is a viable theory.

Jacobsen: What are the pointers?

Rosner: Wegener was an Arctic explorer among other things. He fought in WWI. During and after that, in the early '20s, he published some papers looking at the geologic evidence. There is an argument to be made that all of the continents were unified as one continent in the past.

We have talked about how at some point metaphysics and physics will have to be reunified to be effective. Science has avoided metaphysics for a long time. At some point, science should be able to answer some of that questions that it has denied to answer for a long time because they were too tough.

Jacobsen: Yes [Laughing].

Rosner: Wegener argued it was time during his era for geology and geography to start working together again. I just read that in Wikipedia as I was getting ready to talk about this stuff.

Jacobsen: There is a notion. And it is not accurate. The notion is modern. The notion being science is divorced from philosophy. If you look at the history of it, science was natural philosophy. It amounted to a branch of philosophy.

So, natural philosophers, which are now scientists, amounted to and still equate to applied philosophers. So, there become philosophers of a type, but more functional in their approach and applied in their approach.

Rosner: They took over because they got the results.

Moderator: Yes, it is a lot more effective [Laughing] than a kind of a blind metaphysics that isn't informed by, especially, modern science.

Jacobsen: It's like Thales, right? "Everything is water." How is this relevant? What technology is this going to produce? So, we become mystified by our own powerful technological sophistication and scientific discoveries that are allowing us to produce those technologies, but the basic assumptions, for instance, from Sean Carroll, come out when he says, 'Conclude.'

In other words, a natural conclusion of science is naturalism. Of course! If you look at the history of it, it is grounded in natural philosophy. So, if you forgot the history, then you'll derive naturalism. It is almost like forgetting your feet, and seeing out in the world, and looking down, and then finding your feet again.

Rosner: So, there are some feet to be found with what we're doing, which is mathematicize consciousness. Also, with the implications of consciousness being a widely emergent phenomenon, which is a dangerous way to characterize consciousness because it then sounds to people like you're saying trees and rocks have consciousness, and that the healing amethyst, you're selling for 20\$...

Jacobsen: ...I have a crystal in my water. And now, it is filtered [Laughing].

Rosner: Yeah, no, we're not saying any of that. Systems of information processing, people who promote Intelligent Design or creationists. They like to say that you don't get eyes without God.

Yet, if you look at the evolutionary record, eyes pop up all over the place.

Independently, a number of different times in evolutionary history because they are super helpful and have an easy series of evolutionary steps, where each step is helpful. Like, wheels don't evolve because it is tough to get wheels.

The steps leading to wheels might not be helpful. You have a patch on your skin detects brightness. Then you start building lenses. After a while, if you're lucky, you get eyes.

Jacobsen: You can Google it. You can pick a sense or you can pick an ability like echolocation. You can Google it. You can come up with multiple examples of independently evolved senses or abilities.

Rosner: You can argue intelligence is a thing that has emerged, at least, more than once. Octopuses are tragically smart evolved molluscs, which barely have brains.

Jacobsen: If they had a rock band, they would name it that, "Tragically Smart."

Rosner: Yes, tragically smart because they are super smart and only live for two years – most of them. They have the possum model of reproduction.

Moderator: I see.

Rosner: Spit out a bunch of low quality organisms...

Jacobsen: ...[Laughing]...

Rosner: ...because most of them are going to get eaten.

Moderator: Okay.

Rosner: Octopuses, some of the really cool ones have a liquid crystal display across their body. Their bodies are TV screens. It is a great mechanism. But after 2 years, it starts peeling off of them. They start falling apart.

Moderator: In that context, it is amazing how effective human natural languages are for communication versus anything else that has been evolved. I mean, you have organisms like octopi that have these strange skins that can do all these things. These things that can morph and change colors.

They seem to be very remarkable and technological breakthroughs evolutionarily speaking for transmitting information.

Rosner: But they don't do what words do.

Moderator: Yes [Laughing].

Rosner: I also think it helps not to live underwater [Laughing].

Moderator: [Laughing] that's true. That's true.

Jacobsen: [Laughing].

Moderator: Dolphins are pretty damn smart.

Rosner: Yes. But they still need an occasional crazy person to jack them off.

Moderator: That's true.

Rosner: Every couple of years, somebody gets arrested.

Moderator: [Laughing] sex with dolphins. That's a whole movement.

Jacobsen: [Laughing] also the name of a band.

Rosner: Editing *Noesis* was a kind of a lesson or a cautionary deal. But I would get stuff from retired high school teachers.

Jacobsen: Really?!

Rosner: Yes, saying, "Einstein was wrong," with pages and pages of equations, which made me not want to talk about my stuff until I could talk about it without some concrete stuff that didn't seem like bullshit.

But on the other hand, I have had to start talking about my stuff, even if it sounds bullshit because of the march of time.

Jacobsen: Well, one comment I can give to everything, in doing research in terms of trying to do interviews with some of the people who have above 4 standard deviation IQs...

Rosner: Let's characterize. IQs are set to have a mean or an average of 100. The standard deviation on adult IQ tests is a way to measure the rarity of certain scores. A standard deviation on most IQ tests is 16.

1/6th, roughly, of the population is supposed to score one standard deviation above the mean, above 116. 1/6th is supposed to score one standard deviation below the mean or 84. So, it goes 1/6th of the population scores above 116. One person in 44 scores above 132. One person in 750 is supposed to score above 148. One person in 30,000 is supposed to score above 164.

It doesn't work exactly that way. There are outliers. But you're talking about a person with above 4 standard deviations above the mean. It is someone you should find at 1 in 30,000 level.

Jacobsen: It also depends on the test, the test maker, and the country.

Rosner: Some tests are sluttier.

Jacobsen: [Laughing].

Moderator: [Laughing].

Jacobsen: I don't mean the online ones that try to make you feel good. I mean 16 is most common, or 15 or 24.

Rosner: Yes.

Jacobsen: Most of the mainstream ones, they would go to 4 standard deviations or 164 with a 16 SD.

Rosner: Yes.

Jacobsen: But I'm sure, you, in terms of research of people who you find of interest. You have to do some background reading. Some of the more casual stuff that is more easily graspable. I will buy the people's ebooks and then read those. I have written on Creationism in Canada.

In terms of the more high-level stuff, I would leave that to the people in that world who have that background or professionalism. Yet, in terms of things like pseudoscience, e.g., Irreducible Complex, in particular, which is one branch of Intelligent Design, I did interview Michael Behe and

have written about Intelligent Design.

He is, as far as I know, one of the founders of the Intelligent Design movement. So, the poster child, as it's called, of Intelligent Design for a long time was the flagellar motor, which is built out of 30 or 40 amino acid parts.

Rosner: That wheel, it is one of the few things that actually works like a wheel.

Jacobsen: It is an efficient system. Then Kenneth Miller, who is a biologist at Brown University, I did an interview with him as well. I published them side-by-side because they are Roman Catholics. I wanted to put them together.

I asked them relatively fair questions. They gave several thousand words. I used some of the same references in those publications. When I published both of those interviews, the response that I found in some of the research – though, this was a few years ago, so I may be misremembering some of this – was the Type III Secretory System, which is a broken down model of the flagellar motor that is used to inject poison.

It is based out of fewer parts. So, it amounted to someone seeing a transitional fossil, asking, “Where is the transitional fossil?” Then someone showing them the transitional fossil. This sort of thing.

The Type III Secretory System amounted to a pre- from which you would get the flagellar motor. It is simpler mechanism built out of relatively the same parts. The idea of the irreducible complexity is that you cannot get a simpler system than a flagellar motor.

Rosner: But somebody did find one.

Jacobsen: Somebody found a simpler model of the Type III Secretory System.

Moderator: Did Michael Behe accept the finding?

Jacobsen: That is a good question. I would have to look it up again. I do not suspect it. Or he may point to things like the immune system. Things like this. I think one thing in terms of a fairness of representation: Intelligent Design with Dembski and Behe, young earth creationists and old earth creationists, and theistic evolutionists, and unguided naturalistic evolution, which is the main theory.

Those five settings, Intelligent Design as one. Young earth creationism like Bishop James Ussher counting the ages in the Bible and counting back. Old earth creationism accepting the age of the earth at 4.54 billion years or something like this. Then theistic evolutionists accepting evolution, accepting the age of the earth, and then saying, “God did it,” in essence.

‘Man was part of the plan.’ This is one of the rhymes, I think [Ed., not really]. Then unguided evolution is the majority or, I would assume, most of the National Academy of Sciences would accept those ones.

In terms of an accurate and fair representation, I think those five are more fair.

Moderator: So, what about Stuart Kauffman's take? He kind of falls into a different understanding. I remember there was an Intelligent Design reader that had a similar breakdown. That I think was edited by Dembski and, I think, by Behe as well.

Jacobsen: Okay.

Moderator: They had Ken Miller arguing the standard neo-Darwinian model. They had Stuart

Kauffman arguing something involving complexity and chaos and the stuff done at the Sante Fe Institute, which strikes me as the most reasonable kind of skepticism towards a strictly materialistic, neo-Darwinist approach.

That might not make room for certain somewhat intelligent feedback systems or seemingly unconventional forms of intelligence in the evolutionary process. It might have the wherewithal to make room, for instance, of an information universe, the neo-Darwinist model in a way.

Although, it relies heavily on information in terms of its understanding of genetics. I don't know where I was going with that.

Rosner: That's at least twice. I would guess that there have been other instances, but I don't know. Anyway, that it arose on Earth twice argues that it probably has arisen. There are 10^{22} stars in the universe.

If you do the Drake Equation, it is likely to have arisen in a bunch of places. It may even be a part of the information that comprises the universe itself. There's a whole metaphysics around that.

In that, if consciousness, experiencing the world that we experience it – three spatial dimensions and one temporal dimension – and the other stuff that goes along with it, is the way that the world understands itself, then there are philosophical and ethical arguments to be made.

It is not as disheartening a universe as a cold, random evolution universe. Although, it is not the best news in the world either.

Jacobsen: [Laughing] this is true.

Rosner: Anyway, back to it, you were talking about ID people.

Jacobsen: Yes, so, the vast majority of practicing biologists and the elite scientists such as those in the National Academy of Sciences adhere to unguided evolution. So, if they have a faith that has supernatural or metaphysical elements to it, they will put that aside in the laboratory, but will then begin continuing to enact their faith in their place of worship.

I think that is their right to freedom of conscience, freedom of belief, and freedom of religion in that sense. But I think, often, the young earth creationists, the ones that build arks like Ken Ham, the old earth creationists, and the Intelligent Design people get lumped together, but that part seems unfair to me because they do have differences that can be differences of a few billion years in terms of their acceptance of the age of the earth on one metric – to extend an olive branch of compassion, for instance, in terms of the representation of their own worldview in an accurate way. Is that fair?

Moderator: I think that's totally fair. I actually got into this argument when I was an undergrad. In a philosophy of science class, a relatively well-known thinker came and visited and gave a lecture. I was quite interested in this debate at the time. I was writing a paper and presenting it. My professor was not buying the distinction I was making between Intelligent Design folks and creationists.

But there seems to be a clear distinction to say, "At certain points evolutionary history, there are some morphologies or outcomes, or whatever, or subsystems, or maybe even whole species, that seem to signify some kind of intelligent cause or mechanism."

Because they are agnostic about that in a way. Although, most of them are of the Judeo-Christian

persuasion. They want to insert that divine source. You could leave it open for some Lamarckian system.

You have some primitive eye. You have a mutative moment that was not random, but, maybe, it arose from some feedback with the environment or some other process that we're yet aware of. That strikes me as opening up a door to a new research program.

But if you're going to say, "We have proved that this is a divine or a theological intervention because you can't reduce the complexity of the eye if you take away one piece and whatever. So, you can't have precursors."

I buy the argument that most evolutionary biologists make against Intelligent Design in that it is an anti-science program.

Rosner: I got two things. The mainstream media that Lance says is brainwashing me. When it does talk about Intelligent Design, it often characterizes Intelligent Design people as sneaky evolutionists, which is probably true for some and not true for others.

Jacobsen: What does "sneaky evolutionists" mean?

Rosner: I suspect that animals themselves are not completely dumb when it comes to understanding their own abilities or lack of abilities, especially stressed animals who have to take wild gambles to reproduce, to survive, might have slightly increased mental flexibility than the dumb jock animals.

They may not be able to exactly breed themselves, but may be able to engage in cultural evolution to grease the wheels long enough for genetic evolution, in some cases, to catch up.

Moderator: Do you think genetic stuff opens new pathways?

Rosner: Yes, instead of talking about random mutations where some frog will have a couple extra toes, you might have a part of a bigger package, where a frog can see in the infrared or something.

Epigenetics to me means options packages on cars. You get nuts and bolts, and stuff that is close to working.

Moderator: We are discovering more and more how environment impacts gene expression. Gene expression and the products of the gene expression are constraining meiosis and the formation of sperm or egg cells, and that whole process.

In some way, there is a relationship between the environment and the creation of the sperm or eggs that carry the genetic information that's making it way through.

Jacobsen: If you look at the selection pressures on us throughout evolutionary history, some big factors that have become more understood than in Darwin's day have been sexual selection and kin selection.

People and other animals select based on various factors relevant to kin and sex. When it comes to influence on, not only gene selection but, the development of the fetus, in developmental psychology, they talk about teratogens.

Things that are poisonous to a fetus in development in the womb. Some obvious ones would be alcohol. We see cases with FAS kids. But I believe some research, though preliminary or not ad-

vanced much, are pregnant mothers who are obese passing on the gene expression to their children for obesity.

Rosner: And in general, evolution grabs any easy opportunity and some less than easy opportunities to transmit information. I know a guy. We have the genome. We have people working on what the expression of every gene is.

But my buddy claims that that's nowhere near enough. You need to find interaction among the systems of the body on all possible or among all possible scales.

Moderator: Interesting.

Rosner: Because evolutionary pressure, any kind of leak or niche that it can flow into. It'll take advantage of it, which means our bodies are filled. It includes interactions among us, and other species. They are filled with all sorts of unknown feedback loops.

Just because they have all been exploitable, because whatever works, works.

Jacobsen: That good enough principle in evolution does reflect, a little bit, the emergence of the principles of existence, of the type of universe allowed.

Rosner: You don't necessarily have set rules. You have whatever allows something to persist.

Jacobsen: Now, there might be premature conclusions or derivations from people. Some might take the Teilhard de Chardin notion of some development to an Omega Point.

Rosner: You can always go too far. I mean, the history of trying to figure out consciousness is the history of people getting it wrong.

Jacobsen: [Laughing].

Rosner: Anyway, let's talk about IC and places where there could be evidence that points in the direction of IC, one aspect of IC is that: if the universe really is acting like an information processor or a thinking machine, basically, that doesn't seem consistent with Big Bang physics.

Big Bang physics seems like a single thought playing itself out or a calculator that blows up after one calculation.

Jacobsen: [Laughing].

Rosner: You want a steady progression from the universe now to the universe later to the universes having resembling to one another. Not an exact constant over time, but a regularity. It should have similarity across time.

That is a physical principle. You like things consistent across space or across time. The Big Bang, there is no special point in space. But every point in time is special because every point is different, because every point in time has a different sized universe.

So, IC says, "No, it just looks like that. The universe is roughly, within some statistical variation, the same size across vast spans of time." It means the universe is much older that it appears to be. One of the huge places for the Big Bang universe to be at risk is if there is stuff in the universe that is older than the apparent age of the universe.

That could include brown dwarfs, which are old burned out stars of a certain size. That cool very slowly because it is not easy for them to lose heat. The way they radiate, they are limited in how they lose heat.

Maybe, they found some brown dwarfs that are much cooler than they should be given the age of the universe. You can look at the early universe and massive black holes, and junk like that. That seem to have formed much faster than they would have had time to have formed.

Galaxies and massive black holes should have taken a few hundred million years to form. As they look back, they find stuff less old than that. So if a lot of that stuff keeps popping up, that's bad for the Big Bang and good for IC.

Also, dark matter, if the universe is super old, dark matter does not need to be exotic. It could be old burned out stars. They are just hard to see. Yes, they would form a galactic halo because that's the best place to be to not get knocked out to either into the center of the galaxy or out of the galaxy entirely.

The old stuff is hard to see. It is on the outskirts, where it can orbit undisturbed. There are the galactic filaments, which are these strings that the universe while uniform overall has huge strings and walls of galaxies.

That are more than a hundred million light years across, which suggests a way for old galaxies to be lit up again. If you can light up a whole string of a galaxies in a row, it might be the wiring of the universe.

Jacobsen: So, you would have a bunch of proton rich galaxies that would burn down into neutron rich galaxies, but could be reignited by the resurgence of a certain type of particles.

Rosner: If you have big fluxes of neutrinos and probably other stuff that gets gravitationally lensed from crashing into other galaxies along the line, we were calling it, hotwashing it. If you dipped an old burned out galaxy into the energetic mess that is the universe close to the apparent beginning of time, you might be able to hose it down with enough stuff to unlock a bunch of neutrons and lock them down into protons.

Or you could bring in a bunch of new matter, protons. They would boil down to stars. Then you've lit up the galaxy again. You've got dark energy, which is needed to make the universe expand in the kind of weird non-Big Bang-y ways that it is thought to expand now.

In the early days of the Big Bang, people thought that there was one initial expansion, explosion, and then we've decelerating ever since. Now, it seems the universe is accelerating. Maybe, there is a cleaner reason with the universe being made of information rather than some weird stuff going on with the cosmological constants.

Jacobsen: Also, the Big Bang would not be a single big bang but a series of little big bangs.

Rosner: In IC, it is a rolling series of bangs.

Moderator: What happened with inflation during the time of uniform distribution of hydrogen before you had some quantum fluctuation that gave rise?

Rosner: I don't know much about inflation. But it happened within the first quintillionth of a second. There are various eras. There is the Microwave Background Radiation, where photons are thought to have come from.

The end of the first period of ionization. That if you have a bunch of matter, just free electrons and free protons because there is too much energy, that is opaque to light, because it is a big soupy mess.

But once electrons start locking into position around protons, the universe becomes transparent. There is probably a couple dozen eras. That is 300,000 years after the Big Bang. With expansion probably occupying the first teeny, hottest, soupiest, energetic part of time, one more thing, quantum mechanics, itself, is super informationey.

It is what happens when you don't have complete information. You've got all this stuff. Much of it points to an information processing universe rather than a just straight out Big Bang.

[Break]

Rosner: You have the life of somebody manic without being manic.

Moderator: [Laughing].

Jacobsen: [Laughing] I will reluctantly cop to that. So, I didn't answer the question earlier from when the call cut. Not only around biology stuff, but I have interviewed people in Rick's world. You need to do a lot of reading.

That's one group. You can go down the listings. You can find various qualities of them. You can find various levels of approachability. By which I mean, some are humble about their gifts. Some are not.

You can tell by the titles that they give themselves. You can also tell by the accessibility that they provide of themselves to the public.

Rosner: That brings up a thing. Yes, I am a dumbass genius because I found a niche that I think is exploitable. My skills do not lie in forming a sex cult [Ed., referencing Keith Raniere].

Moderator: [Laughing].

Jacobsen: [Laughing].

Rosner: Although, young me wanted to get famous for doing physics and then go on the *Tonight Show* and go in a helicopter with my Playboy Bunny girlfriend.

Jacobsen: Pause, for those who do not know the reference, the "sex cult" was a reference of NXIVM or Keith Raniere.

Rosner: I think this is going to be a part of the whole project. That is not my niche. Colossuses stride the world, a big burly man, I had my big, burly days. I was never super burly. I've been kind of clowney. It has saved me from being fired in many jobs.

"That guy is crazy, just leave him alone."

Moderator: [Laughing].

Jacobsen: [Laughing].

Moderator: Don't you think you have certain personality traits prior to developing a strategy.

Rosner: Yes, it is not a full beta cuck snowflake. It is like an A- or Alpha Minus, Beta Plus male.

Jacobsen: You lost me.

Rosner: I can be alpha-y. Unless, there are other alphas around. Then I move to beta.

Moderator: Yes.

Rosner: Which, I guess, doesn't make me alpha at all, it comes from being socially inept and bad at PE.

Moderator: There is a whole talk these days about the rise of the beta male.

Rosner: I kind of support it. I am older than both of you. I grew up in a time of bullying being good for you. It toughens you up. Does that really need to be the case? Lance likes to argue that by accepting gayness and transness, and other forms of LGBTQness; we're turning the culture gay. Who cares?

Moderator: [Laughing].

Rosner: What is the big deal?

Moderator: Right, at this point, there is no procreative issue.

Jacobsen: Also, internal to the logic given by them. If it is innate, why the fear?

Rosner: Lance has the fear that everybody has the potential to be somewhat gay. Once you start allowing it, it will encroach.

Jacobsen: He means "metro" then by that.

Moderator: They did a study about homophobia. They put some penis circumference measuring device.

Jacobsen: A penile plethysmograph?

Moderator: Is that what it's [Laughing] called? Yes.

Jacobsen: I know they have the vaginal plethysmograph. I would assume they have the same for the penis.

Moderator: It measures for erections and whether you were stimulated by certain types of imagery. It turns out that they found a pretty high correlation between homophobia and being turned out, basically, by gay pornography.

Rosner: That makes sense because sex is based, to some extent, on perversity. If you find homosexuality perverse, that will make it a little exciting.

Moderator: Or if you're just someone who has a very traditional religious worldview.

Rosner: It makes it extra nasty.

Moderator: It makes it extra nasty. It also makes it extra scary. It probably gives rise to all forms of anger and trying to repression and means of wanting to obliterate this very inconvenient desire.

Rosner: But we're all biology's bitches. Sex is a dirty trick on the individual. It makes you act against your own interest. We have the worst president in history. There are a zillion reasons. But one of the reasons is because Anthony Weiner could not stop sexting underage girls.

Moderator: Yes, he's largely responsible for it.

Rosner: Yes. During the writers' strike of 2008, I produced a pilot just on my own call *Don't Get a Boner*.

Jacobsen: [Laughing].

Rosner: It was two guys. Each with a penis sleeve that was supposed to go off if they got a boner. Women would compete to grind on them and do whatever else they could to see whoever could be the first to make their guy get a boner.

I don't that would fly now [Laughing].

Moderator: [Laughing] Yes. Neither would most of the *Man Show* now.

Rosner: I don't know. Jimmy did a skit after Hannity was showing old *Man Show* clips.

Jacobsen: [Laughing].

Rosner: It turned out Trump's doorman had been paid off to keep quiet about a potential scandal. Jimmy had a deal where his doorman showed up during his monologue and decided to blackmail him, "If you do not pay me, I will tell everyone you did a show with girls on trampolines."

Moderator: [Laughing].

Jimmy's like, "Yes, the *Man Show*, everyone knows about that."

Jacobsen: The things that make the headlines in the United States.

Rosner: Yes.

Jacobsen: In all fairness, some of the things and antics that make the news in Canada as well.

Rosner: I still look back fondly on when Margaret Trudeau didn't wear panties to the disco.

Moderator: Who is Margaret Trudeau? Is she the prime minister's mother?

Rosner: She is the prime minister's mother. But was this super hot, super young, and wild, wife of Elliott Trudeau, right?

Jacobsen: Pierre Elliott Trudeau.

Rosner: A previous prime minister of Canada, it turned out she had undiagnosed manic depressive or bipolar disorder. She banged a bunch of people and went to Studio 64 not wearing undapants in 1978.

Moderator: [Laughing].

Rosner: It was very exciting teenage me who was looking for any opportunity to jack off to something.

Moderator: [Laughing].

Jacobsen: [Laughing] it almost seems benign and quaint now.

Rosner: Yes!

Jacobsen: So, the transition was approachability. Rick found a niche in that world of being approachable.

Rosner: Or schmuckability.

Jacobsen: It builds on the high school experience and bar experience, where you tried to be what you envisioned as a "not-so smart person." Those skills have been adapted to build an admixture, seems to me.

Rosner: It is a standard comedy strategy. Non-comedy Twitter is people talking about how great their mini-blinds are, “Come to my mini-blinds for 15% off.” Comedy Twitter is “I am a fucking loser. I cannot control my eating. I have a fat butt.” It is people talking how inept and terrible they are.

At least, that is what comedy Twitter was before Trump. Now, comedy Twitter is people going crazy about Trump.

Moderator: There is a Jewish tradition to it, too.

Rosner: Yes.

Moderator: Would you say self-deprecating of this guy who just died, there was an HBO documentary.

Rosner: Gary Shandling?

Moderator: Gary Shandling and Rodney Dangerfield – was he Jewish?

Rosner: We’re all in this thing. We’re all kind of schmucks together.

Rosner: That’s how I got my wife to calm down about me doing this. Because she is always afraid that I will expose too much. I am like, “No, the whole deal is to show that I am human in my schmuckiness.”

Jacobsen: At the same time, there is a certain respect and honouring of privacy of those close to you.

Rosner: I know where to go and where not to go.

Moderator: What is she concerned about?

Rosner: I will give one story. Where I gave an interview to my hometown paper, they asked what it is like to write for TV. I said, “It is mostly good. Some people are nice. Some people are horrible.”

Then I was also asked about what my wife does. I said she worked for a particular celebrity. Somehow, the reporter mixed up the two quotes. It came out. That this certain celebrity was horrible.

Moderator: [Laughing].

Rosner: There was another thing. I was interviewed by an arm of *Fox News*. It was called *The Daily*, which was a daily newspaper for your tablet. There is something different called *The Daily Now*.

I set some ground rules for the interview. That they couldn’t say where I worked. Because I knew if they did, I would get in trouble. When they called up, when the story was ready to go, they said, “We are going to put where you work.”

I said, “You can’t. This was a condition for the interview.” This went on for two weeks. I fought with her. I fought with her editor. I insisted that they not say where I work. It pissed them over. They fucked me in the interview. They said that I was a sex addict.

The way that that came about was the reporter asked me how I get any sleep at all since I am up all night taking IQ tests. I said, “I am not up all night taking IQ tests. I average no more than 45 minutes a day on it.”

She asked the question again. I passive aggressively said, “I probably spend more time looking at porn than I do taking IQ tests.”

Moderator: [Laughing].

Rosner: That thing was turned into “super genius is a sex addict.” Then another outlet picked it up and did the math that I did on Kimmel. It said, “Jimmy Kimmel Writer is a Sex Addict.” This is the kind of stuff that scares Carole.

Moderator: Speaking for myself, I don’t have much interest in getting things wrong, one. Two, sensationalist crap journalism.

Rosner: It is a function of the media people are exposed to. This is the longest session, you and I, Scott, have ever done.

Moderator: How often do you do these?

Rosner: We do these often. I have been flaky lately. When I become tardy on something, I tend to withdraw a little bit.

Moderator: I do the same. What is the protocol? You do the interview. Then you transcribe it, Scott.

Jacobsen: Protocol, okay, we schedule the call at a time often, at this point, that is informal in terms of the scheduling of the call. We have the call. The consent is implied at this time. If I am doing a regular interview, I always ask for consent to record beforehand.

Then we finish the call. I will do a series of these calls and then go back, listen to the early part of the recording if I was conscientious enough, then I would say at the beginning of the call what publication this go into: Born to do Math, some politics one, Ask a Genius, Advice to Gifted and Talented Youth, etc.

Then I would transcribe and live edit, format that, give it some title or other, and then publish on the relevant publication that we put together. The most publications that we do end up on rick-rosner.org.

Rosner: Also, you have found dozens of other places to publish your material. You and I have probably generated the most material of anybody that you’ve worked with over the past few years. But you work with a lot of people.

Moderator: You’ve been working several years.

Rosner: Yes. He caught me as I had just been fired by Kimmel.

Jacobsen: [Laughing].

Rosner: He has been a great friend and encourager since then.

Jacobsen: I tend to be polite, but – this is the “but” – I remember being afraid of Rick at the time.

Moderator: It’s the wild sex addict.

Jacobsen: As I learned later, [Laughing] not the wild sex addict, as I learned in the journalistic world, sensationalist journalistic world at least, he had been fired at least. I had a suspicion it was the case.

Rosner: I was cranky.

Jacobsen: Yes, he calmed fast. Obviously, it amounted to an acute episode of frustration with someone to vent to, but that was channeled into eleven weeks of work that culminated in about 98,000 words. The longest interview that I have done by most stretches.

Rosner: Over the past 4 years, you have probably generated an average of 400,000 words a year, which is four thick ass books, a year.

Jacobsen: Potentially. It depends on the topic. Often, those will enter into various publications or will be free e-books. I make the ones for charge at a low price for ease of access.

Rosner: Should we call it a night? Or is there anything else that you want to talk about, or Scott?

Moderator: Scott, what's your day job [Laughing]?

Jacobsen: I worked in a student union. I worked in restaurants. I did construction. I have done paid contract writing work...

Rosner: You have also done administrative and helped run the university.

Jacobsen: Yes, that would be policy and financial work, basically, of a university student union, which is different. I mean, there are large associations of student unions, where, not councillors but, executive officers in a student union go to and represent a collective.

So, they can advocate at the federal level. Sometimes, such as our own, a quarter million students in Canada, the second largest of its type, can advocate for finances for part-time students that are parents, international students, indigenous students.

That provides additional funding for people who would not have education otherwise. Let's say we argue for \$120 million roughly. The government would give us \$90 million for this ask. The reason the federal government, not provincial or territorial, is listening is because a quarter million students are being advocate for, and they have been planning all year to meet with the ministers relevant to particular domains of the education system, of the postsecondary system in Canada.

Rosner: So, you're living in a country that hasn't gone crazy.

Jacobsen: It depends.

Moderator: [Laughing].

Rosner: I mean compared to south of you.

Jacobsen: Yes, in some ways, there are silver linings to what was called the Trump era. Dave Chappelle commented, which I think is accurate, that this will lead to a more informed voter. That is a positive way to look at it.

In other ways, I think it is leading to social pathologies coming right to the front of the conversation. America having more free speech than probably any other country, which is a very admirable thing.

Most Americans have, at least, an opinion, whether informed or not, on that topic. I do not mean conservatives aren't informed and liberals are informed. I mean "everyone." It can provide the basis for a more citizenry, probably, but it can leave room for more tacit or implicit things in the culture to be brought to light for discussion.

Rosner: It allows people to be more easily manipulated. We should have another session on how this election was the first AI election, where tech. was used to mess with everybody's brains.

Jacobsen: Yes. The World Economic Forum has two words for it. One is the Fourth Industrial Revolution. The other is the Knowledge Economy. So, countries investing in artificial intelligence, in robotics, in higher educational skills of its citizenry, will be the ones to flourish in the 21st century.

Rosner: I think we should wrap up. Thank you! This was friggin' ridiculous. This was great.

Moderator: [Laughing].

Jacobsen: If you're interested in other organizations, Rick told me about some personal interest in the Mega Society.

Moderator: Yup.

Jacobsen: The other organizations or people you might want to look into, but it is a standard format: be polite and respectful. You'll likely get a response in kind. Paul Cooijmans is one.

Rosner: Are you going to talk to Cooijmans? Cooijmans, you're not necessarily interested in sensationalism. But Cooijmans has a story of someone who took one of his tests who ended up beheaded under a bridge.

Moderator: Is that right?

Rosner: There was someone who was part of Mega who murdered.

Jacobsen: Grady Towers was murdered!

Moderator: Yes, he was murdered.

Jacobsen: I forgot about that. That's sad.

Moderator: By an Aryan satanist.

Rosner: Was Grady Towers African-American?

Moderator: No, I don't think it was race-based. I think this guy was going on a killing spree of sorts. I have to dig into that story more. You can find articles of Grady Towers. Wasn't it in 2000 something?

Jacobsen: If you look at International High IQ Society, it seemed to fizz out pretty quick. It seems that guy was in some intelligence test documentary.

Moderator: Battle of the Brains.

Jacobsen: Yes, that guy, he committed suicide.

Moderator: In Denver.

Rosner: Because he didn't do well on the competition?

Moderator: No, I think he was a troubled guy in a lot of ways. He was a former Wall Street trader. He started with the New York High IQ Society. Then it became International High IQ Society. I interacted with some of those folks way back when. Some are extremely interesting people.

At the time, it was the second-highest IQ society next to Mensa. It was really big. Then it went to shit.

Jacobsen: It was a big net.

Moderator: Yes, it was a big net. It was below Mensa, 2 standard deviations above the norm. It was a way to have interesting conversations with other folks who may not be super IQ test oriented. A quick thing, they are somewhat intellectual and may have stuff to offer.

Rosner: I wonder if Tinder has put a further wrench into this kind of stuff.

Moderator: What do you mean?

Rosner: The only reason I joined Mensa is cause I thought I might be able to hook up. One time, I wrote to Marilyn Savant. I said, ‘Can I join the Mega Society? Do you want to go on a date?’

Moderator: [Laughing].

Rosner: She said, “You don’t qualify.” She didn’t say anything about the date.

Jacobsen: You could look into the World Intelligence Network. I was working with Manahel on that for a few months a while ago. She was the vice-president. Evangelos Katsioulis was the president. You might have difficulty reaching them. However, you could use that as a resource with, at least, the listings. They may have more societies in it, now.

Moderator: What was the name of the group again?

Jacobsen: The World Intelligence Network, at the head of it, it is Evangelos Katsioulis.

Moderator: Is he a Greek professor of philosophy?

Rosner: Isn’t he a shrink?

Jacobsen: He is a shrink. He has an M.D., Ph.D. He has a masters in philosophy. He has a masters in information technology. He has an M.D. in psychiatry and a Ph.D. in psychopharmacology. He is involved in an incredible number of things.

Rosner: He posts on Twitter in Greek. Without tweeting, I give it a fav. and hope that whatever he says doesn’t involve a dong.

Moderator: [Laughing].

Jacobsen: That’s one thing with people in that world. They have a sensibility of most other people in the general population, which is: if you’re nice, polite, and respectful, you’ll get treated the same if that helps.

Moderator: Yes! It sounds like you’ve been doing this for quite some time.

Rosner: I am going to call an end.

Jacobsen: [Laughing].

Moderator: Good meeting you, Scott, we’ll talk again. I’m sure.

Appendix I: Footnotes

[1] According to some [semi-reputable sources gathered in a listing here](#), [Rick G. Rosner](#) may have among America’s, North America’s, and the world’s highest measured IQs at or above 190 (S.D. 15)/196 (S.D. 16) based on several high range test performances created by [Christopher](#)

[Harding](#), [Jason Betts](#), [Paul Cooijmans](#), and [Ronald Hoeflin](#). He earned 12 years of college credit in less than a year and graduated with the equivalent of 8 majors. He has received 8 [Writers Guild Awards](#) and [Emmy](#) nominations, and was titled [2013 North American Genius of the Year](#) by [The World Genius Directory](#) with the main “Genius” listing [here](#). He has written for [Remote Control](#), [Crank Yankers](#), [The Man Show](#), [The Emmys](#), [The Grammys](#), and [Jimmy Kimmel Live!](#). He worked as a bouncer, a nude art model, a roller-skating waiter, and a stripper. In [a television commercial](#), [Domino’s Pizza](#) named him the “World’s Smartest Man.” The commercial was taken off the air after Subway sandwiches issued a cease-and-desist. He was named “Best Bouncer” in the Denver Area, Colorado, by *Westwood Magazine*. Rosner spent much of the late Disco Era as an undercover high school student. In addition, he spent 25 years as a bar bouncer and American fake ID-catcher, and 25+ years as a stripper, and nearly 30 years as a writer for more than 2,500 hours of network television. [Errol Morris](#) featured Rosner in the interview series entitled [First Person](#), where some of this history was covered by Morris. He came in second, or lost, on [Jeopardy!](#), sued [Who Wants to Be a Millionaire?](#) over a flawed question and lost the lawsuit. He won one game and lost one game on *Are You Smarter Than a Drunk Person?* (He was drunk). Finally, he spent 37+ years working on a [time-invariant](#) variation of the [Big Bang Theory](#). Currently, Rosner sits tweeting in a bathrobe (winter) or a towel (summer). He lives in [Los Angeles](#), [California](#) with his wife, dog, and goldfish. He and his wife have a daughter. You can send him money or questions at LanceVersusRick@Gmail.Com, or a direct message via [Twitter](#), or find him on [LinkedIn](#), or see him on [YouTube](#).

[2] Individual Publication Date: February 1, 2022: <http://www.in-sightjournal.com/jacobsen-rosner-anonymous>; Full Issue Publication Date: May 1, 2022: <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 Anthony Sepulveda (Brown) on Recapturing Everything: Member, World Genius Directory (11)

2022-02-01

Anthony Sepulveda (Brown) is a Member of the World Genius Directory. He discusses: intellectual interests; mockery and ridicule; a more balanced approach to life's issues; more detailed and involved artistic productions; stopped regular sessions at church; White Christian Nationalists; step-father; a "God" and "the Grand Design"; Naturalism; human nature; a "soul"; Tango; "overall satisfaction" in life; the realization of death; favourite activity with niece; long-term social and environmental stability issues; "relatively unusual form" of the 'might makes right' ethic in place; an equal consideration for future generations; human identity; environmental stability; critical thinking; Khan Academy; very tall; average intelligence and high intelligence; the high-IQ communities can take lessons from these narratives; the high-IQ community; the qualities of this poor condition of the high-IQ communities; the fascination with certificates in the high-IQ communities; an individual member of the high-IQ community is interested in getting involved in real solutions to the problems of their locale or the world; real contributions to community; cheating on the alternative tests; the alternative tests tend to inflate the scores of testees; Mensa International; the stagnant condition of the high-IQ community; alternative tests; Liam Millikan; the most impressive alternative test-takers known in the high-IQ communities; people disillusioned with the state of the high-IQ communities; random question; older individuals; superficial thinking in some of the high-IQ communities; any further controversies; the creation of alternative tests; the Tango affair; the extended sense of moral relativism; Derek; Heidi; Jodi; Elaine; Julia; mother; Jess; Harry; and the lesson in moving on, moving forward, and looking ahead.

Scott Douglas Jacobsen: This will be the final session. Let's recap from the first session to the tenth: [An Interview with Anthony Sepulveda on Background and Intelligence \(Part One\)](#), [An Interview with Anthony Sepulveda on Life and Death \(Part Two\)](#), [An Interview with Anthony Sepulveda on Bucket List and Culture \(Part Three\)](#), [An Interview with Anthony Sepulveda on Academic Institutions, Khan Academy, and Profound Gifts \(Part Four\)](#), [Conversation with Anthony Sepulveda \(Brown\) on the Art and State of IQ Tests: Member, World Genius Directory \(5\)](#), [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 \(6\)](#), [Conversation with Anthony Sepulveda \(Brown\) on Liam Millikan and Lessons: Member, World Genius Directory \(7\)](#), [Conversation with Anthony Sepulveda \(Brown\) on An Affair, Psychological Dynamics, and Ethical Considerations: Member, World Genius Directory \(8\)](#), [Conversation with Anthony Sepulveda \(Brown\) on Depression, Love, Recovery, and Lessons: Member, World Genius Directory \(9\)](#), and [Conversation with Anthony Sepulveda on Abortion, Relational Ethical Quandaries, and Mothers: Member, World Genius Directory \(10\)](#). We've covered a wide range of material.

The eleventh session's questions will be asked in review of parts one through ten, chronologically. You mentioned an isolated existence apart from the society in a dual-breadwinner household. Those households can make for easy self-isolation, e.g., as in the middle-upper class homes of the 'grass-eater men' of Japan. Similarly, you went into college and dropped out, choosing to

self-educate now. What was the minor/major at the time? What have been the intellectual interests of 2021? Any planned for 2022?

Anthony Sepulveda (Brown)[1],[2]*: I wanted to pursue mathematics. But was placed in an information sciences program that I was ill suited to. Which, alongside the myriad reasons I mentioned in part 1, inspired me to leave.

Since then, I've made it a habit to always have something of interest to work towards; often in the form of a research to perform, a project to complete, etc. – at present date (Feb/1/2022), I'm writing a mystery novel, preparing a number of small projects for peer review this April and trying to develop the personal habits required to heavily reduce my weekly alcohol consumption.

Jacobsen: Fat teens, typically, endure mockery and ridicule. Was this the case for you? If so, did this exacerbate further self-isolation?

Sepulveda: Not that I recall, thankfully. Not everyone is so fortunate.

Jacobsen: You said, "I can't bear to rely on others for anything important. Whatever goes wrong, I'll do everything in my power to solve it on my own. It's only after I've exhausted all my effort that I'll ask for help. And even then, I'll feel guilty about it." Have you made any effort to overcome – even getting some therapeutic assistance or intervention – to find a more balanced approach to life's issues?

Sepulveda: I can't say for certain. My life has been quite stable for a long time now and I rarely need any kind of assistance.

Jacobsen: What have been some of the more detailed and involved artistic productions by you? Can you provide some examples, e.g., images or scans of sketches?

Sepulveda: Of course. I specialize in abstract art across several different media (painting, drawing, photography and duct tape), many of which have been published across several media outlets (including both platforms online and in a few magazines). A number of examples have been attached below.

Jacobsen: When you stopped regular sessions at church in early adolescence, what happened to social life? I am told by the ex-religious of the rejection by community and loss of friends, even a lover and family, because of it, i.e., exemplifying a tribalism inherent in religiosity.

Sepulveda: My social life didn't really change. If anything, it improved. I was fortunate enough not to have any close relationships with anyone so unreasonable as to sever a friendship over a simple difference of opinion.

Jacobsen: Any thoughts of White Christian Nationalists in America now? Those in a demographic slide to irrelevancy based on a voiding of overwhelming dominance of the political activism, finances, and demographic numbers in decades prior to the 2020s. Some in the high-IQ communities harbour such views or deny such views, as in rejecting the titles, while publicly expressing the views, prominent and not. It's akin to the viewing of racists using IQ arguments to bolster racist views, which makes sense, of course, from their point of view: Racists will use anything to justify their ideological stances and prejudices.

Sepulveda: Bigotry of any kind is, by definition, unreasonable and not something I respect to any degree. From my experience and observation, IQ has nothing to do with your ethnic back-

ground or even one's general beliefs. If anything, it comes down to one's motivation and imagination and how they use them to cope with their social environment.

And I personally believe that religion has no place in politics. At least until someone can definitively prove which one is real and end all the senseless behavior inspired by strong beliefs.

Jacobsen: I was thinking about your relationship with your step-father. There is a sense of mutuality and respect between the two of you. The hinge is your mother and her happiness. What other lessons can be derived from the role of a father for a stepfather in relationship with a non-biological son where respect, mutual trust, and common goals (mom's happiness) are present?

Sepulveda: The best thing he showed me (by his own actions more than anything else) was not to try to be something I'm not. A quick example – he's never tried to fill my father's position. He offered, but never imposed his beliefs or opinions on me or my siblings. If one of us needed him, he was there. But his primary focus was being a good partner to my mother. I'm thankful for that and greatly appreciate him and the role he performs as a part of my family.

Jacobsen: Is faith, in essence, based on an immature pollyanna view of the world with an assertion – or some vague hope – of a “God” and “the Grand Design”?

Sepulveda: I have to say yes. Throughout my life I've known many people whose entire understanding of reality balances precariously on the belief in a higher, loving power. It saddens me to see so many otherwise rational people that are too scared to accept their ignorance and reality as it is. But I have little room to judge them. Life can be very stressful and we all need something comfortable to cushion ourselves.

Jacobsen: How would you define the natural, as in Naturalism?

Sepulveda: As that which is and that which can be logically inferred or determined from natural phenomena.

Jacobsen: Are any facets of human nature indeterministic?

Sepulveda: If there are, I don't see them. All I can do is assure you and anyone reading that wants me to be wrong is that I've been proven wrong on many occasions and will continue to keep my eyes and mind open in the future in case I am in this matter.

Jacobsen: What definition of a “soul” makes sense to you? One connected to our physical self. Do you believe in any non-physical parts of the self?

Sepulveda: While many spiritual ideas on the matter make a certain amount of sense, I can't hold any to be true until I find evidence that souls truly exist at all. Unlike many, I require evidence to form a valid opinion and would rather have questions than faith.

Jacobsen: When you told Tango how much she meant to you, what was her reaction?

Sepulveda: Initially, she'd smile and we'd hold each other close for as long as we could. But the last time we spoke she felt I was trying to manipulate any guilt she had about her choices and, to preserve her relationship with another man, she cut me out of her life.

It still hurts to think about. But my pain has been greatly relieved by the knowledge that my decisions made sense while hers did not. We ended our affair so that she could give her husband one final chance by focusing on marriage counseling. Having another affair benefited no one in the short or long term and went completely against everything she'd been working towards.

Jacobsen: How would you define “overall satisfaction” in life, as this was mentioned as something of greater concern before death – in the second interview sessions?

Sepulveda: I simply want to reach the end of my life with more fun stories than regrets. I feel that’s all I can reasonably expect of reality. Who am I to ask for more?

Jacobsen: What are your priorities in the realization of death? What do you consider your position in the game of life?

Sepulveda: My position is relative to the pieces around me and my priority is the preservation and prosperity of myself and those I care for. Life is brief and fragile. And of course I’ll try to get as much out of it as I can. But if I only succeed in benefiting a few good people, then I can live and die with that.

Jacobsen: What is your favourite activity with your niece?

Sepulveda: I love listening to the things she says. No matter what we’re doing, she can describe the simplest situation in the funniest way. For example, she was three years old when she met my friend Harry’s newborn daughter Cora. Cora was a very calm, sleepy baby and on the day they met Piper got to hold her while Harry and I were doing something in the next room. After looking at her for a few moments, I overheard her say, “She has hair like Uncle.” And I must have laughed for several minutes straight, at least.

Jacobsen: Since the beginning of the interview, what long-term social and environmental stability issues have been made worse, more clearly needing action?

Sepulveda: Outside of my environmental concerns, the biggest issue that’s grown since then (here in America, at least) is the increasing sense of division amongst people along racial, sexual, personal identity and political lines. It’s been a strange couple years (2019-2021) where riots vandalized whole blocks of cities and victims were criticized by onlookers for simply cleaning up the mess left in the wake.

These perceived divisions primarily come from various areas of online social media where complaints can spread and snowball quickly, creating an illusion that these problems are significantly larger than they actually are. Too often, these illusions are enough to scare many businesses and media outlets into implementing changes that the silent majority don’t care for in an attempt to silence the vocal minority. This has caused a lot of problems recently, including the censorship of many people sharing certain opinions, instilling fear that police should be disbanded (which is absolutely ridiculous) and inspiring some of the most bizarre and violent behavior I’ve seen in my life.

Clearly, we have a lot of work to do.

Jacobsen: What is the “relatively unusual form” of the ‘might makes right’ ethic in place?

Sepulveda: ‘Might makes right’ commonly refers to interpersonal situations (most commonly in prisons, lower class areas and, of course, in nature among animals) where conflicts of interest are resolved using physical force. In these instances, whoever is strongest or most savage usually comes out on top and dictates their will over others tyrannically as the alpha.

In modern times, most interpersonal conflicts are resolved using reason (via discussion, laws enforcement, money or some combination of the three) and who has the advantage is often determined by the social standing or position of authority. Because of this, members of the upper class

(especially those of the top 0.1%) have the most privilege and influence over others and results in a social system as tyrannical as any found in nature. There is a plethora of examples of this process occurring throughout history, but I'll focus on the current state of the U.S..

If you were to ask someone about the American political system, they'd most likely describe it as a democracy. And they'd be incorrect. America is an oligarchy run by the members of the Electoral College and their affiliates. This is a group so influential that they've abolished our previous system of checks and balances, giving themselves almost complete freedom to allocate funds as they choose. Coupled with their close ties to big businesses, they're able to use their political influence to sway insider trading and maximize profits for themselves. So, given the facts that these individuals are among the wealthiest and best protected, who create our laws and can determine their own salaries at will, it seems just as tyrannical as any dynamic found in nature.

And while I can only speak confidently on the status of the country within which I reside, it seems reasonable to presume that human nature is consistent enough for similar dynamics to exist all over the world. The only major differences between them appears to be how open the political leaders of each region are about how the world really works.

This is the nature of the 'relatively unusual form' of 'might makes right'. Because no matter which politician you select (with the exceptions of Mirko Cro Cop and Manny Pacquiao), they will be among the least capable of our species. Their advantages and positions are determined solely by the circumstances of their birth, the belief of those 'beneath' them that they have any real authority and their willingness to do what it takes to maintain their position in the game of life. This is a fairly obvious series of facts and, yet, no one does anything about it. Perhaps that's due to how well protected these individuals try to be. By why would anyone protect them? Could any amount of personal benefit influence someone's decision to accept and maintain such corruption?

Jacobsen: How would one apply an equal consideration for future generations as "relative equals"?

Sepulveda: We need to orient ourselves so that we can all exist in a completely sustainable manner. The Earth and it's environments are the most valuable resources we have, so we need to learn how to maximize their efficiency and reduce all risks of depletion. This will ensure future generations have the same chance we had to have a decent quality of life.

Jacobsen: Does Secular Humanism seem to exemplify personal views most for you? I point to a short series of internationally accepted statements in the *Amsterdam Declaration 2002* or exemplified in the life path and personhood of a friend, Nsajigwa I Mwasokwa (Nsajigwa Nsa'sam).

Sepulveda: Yes, I believe strongly that one doesn't and shouldn't require an outside force to motivate one's decision to live ethically.

Jacobsen: If a soul exists, and if it would exist on a ground state of effervescence, or dynamism and transience, what would this mean for reinterpretation of religious perspectives or Pagan views of a soul or a spirit, respectively, as a base of human identity?

Sepulveda: It would be very interesting if that could be proven definitively. As it would imply that, while our external forms look different, we are all parts of the same collective consciousness. I'd like to imagine how this new understanding would bring us all together, but I fear it'd only amount to being another voice in the crowd.

Jacobsen: Are there any other companies than Mycoworks that impressed you, regarding long-term environmental stability?

Sepulveda: There are a number of environmental conservation companies that are doing some wonderful work cleaning the ocean (most notably Clean Ocean).

I'd also like to mention Thorn and the Grey Owl Company. Human trafficking and child abuse are among the very worst things this world has to offer. And while it's possible that it will continue happening until we go extinct, it's a small comfort to know that not all those stories end tragically.

Jacobsen: As an example of the radical transformations in education, one might be the reverse classroom. Where, students spend much less time in the class and more time at home, or independently, researching projects and tasks, as assigned. The teacher becomes more of a guide than anything else. Standardization in education can hamper this in being entrenched in its processes and bureaucracy. Everything is structured, which can be good. But everything is, more or less, rigid, which can constrict the learning environment for learners and educators alike. We are seeing this hand being forced with COVID-19. However, if done more progressively, in stages, I could see something of a graduate-level style education as the form of undergraduate education moving forward. Does this seem reasonable to you – having students learn critical thinking through independent semi-guided schooling in a reverse classroom? You alluded to this in one of your answers.

Sepulveda: It would probably work well for many college programs, but I wouldn't recommend implementing a system like it for all schools. In my opinion, the most important part of attending school is learning about social dynamics and how to talk to, interact with and deal with others. Lacking these experiences would be a massive deficit to the development of one's personality and maturity and have a terrible impact on their lives.

Jacobsen: Have you jumped back onto the Khan Academy again, yet? I have about 8,000,000 or so points.

Sepulveda: Very impressive. I have not used their services since we spoke about it last.

Jacobsen: You mentioned being very tall. How tall is "very tall" (for your age)? How tall now?

Sepulveda: I grew to over 6 foot in my early teens, almost a full foot taller than average. I'm currently 6' 3" (1.9 meters), half a foot taller than average.

Jacobsen: What effects do average intelligence and high intelligence have on personality – differences, similarities?

Sepulveda: It's difficult to say. Most personality traits developed as a result of your experiences. So I feel safe in saying that the biggest impact it will have is on your confidence and, possibly, your ability to handle stress. If a person has a history of successfully solving or resolving problems (either academic or personal), it stands to reason that it would take more than average to upset them.

Jacobsen: When I worked my way to the Executive Director and Editor-in-Chief/Chief Editor position of United Sigma Korea as we, YoungHoon Bryan Kim and I, transitioned into United Sigma Intelligence Association in 2019-2020, I trained the president, at the time, in a large number of ways, who was the Senior Membership Officer of the Mega Foundation and an acolyte of

its president, Mr. Christopher Michael Langan, at the time. He called me his saviour for the guidance and mentorship while working with him. Then, after a time, I formally resigned. He tried to get me back for about a year or more. As far as I have been informed, both the Mega Foundation (etc.) and USIA leadership, in private in one case, or in part of a public statement online for months in another, appeared to claim to know the reason(s), independently. Here's the catch, I never said all of the formal reason(s), or much of any of them, in fact, if any. Thus, obvious conclusion, both lied, in different ways – one to an entire community based entirely on image. Also, I was promptly erased from most of the public or digital history of the positions from USIA, except a request to republish some interviews, which was permitted. Some should be wary. Acolytes, even simply sympathizers, of the Mega Foundation, or the former member of the Mega Society and leader too, in fact, have a long history (many years) of online harassing or verbally/psychologically abusing perceived 'enemies' of them, which goes to your point about narcissistic tendencies, grandiosity, and the like. Anyone can search the online records for these. Myself, I, as far as I know, was called, a "stupid little idiot" or something like this, by the stupid big meta-idiot. Some sympathetic individuals who have done interviews have chosen to become anonymous; some talk about changing a lot and evolving a different outlook. People can take a test and get a big head about it – so to speak. It's something to be mindful about if wanting to enter the community, as such, and become a responsible leader. The academically qualified, intelligent wife was nice to me, though. As a rule of thumb, it's similar – not the same – to some of the extreme tribalism and in-group/out-group behaviour of religious zealots, particularly majority white sects of Christianity in America against everyone else. They seem as if mirrors, as in East and West cultural manifestations, of similar phenomena. For myself, I self-publish some productions, have luck to do interviews, and work mostly blue-collar jobs. I'm, basically, a nobody. So, you don't have to listen to me. Nonetheless, for what it's worth, I trust members of the high-IQ communities can take lessons from these narratives. It was an interesting experience. I only had myself to rely on, in those instances. Any comments or thoughts on this theme?

Sepulveda: Aside from the positions you previously held within the organizations mentioned, my experiences have been nearly identical. I was associated with several people you alluded to (the heads of the Mega Foundation and USIA) for a short while, but was excommunicated for voicing an unpopular opinion (being pro choice) in one and revealing evidence that supported a dissenting individual in the other. Both cases were quite disappointing because I didn't see anything wrong with my actions and was open to discussing both matters if I was. But, after reviewing the psychological evidence I'd gleaned from my experiences with these individuals, I feel it's safe to assume that cultural differences likely motivated one while sheer ego motivated the other.

Jacobsen: Is the high-IQ community still in "very poor condition"? Are there any other reasons than personal self-esteem enhancement in general?

Sepulveda: I am not aware of any major changes that may have occurred recently. It still seems like a place to collect new certificates for previous performances.

Jacobsen: What are the qualities of this poor condition of the high-IQ communities?

Sepulveda: The community lacks of a sense of cohesive direction or purpose. Outside of the few individuals looking to use the group's collective experience for the benefit of others, there's nothing particularly noteworthy about its members.

Jacobsen: What is the fascination with certificates in the high-IQ communities? I speak only as an orbiting rock – some might say, "Dense as" – in the Oort Cloud, but still...

Sepulveda: Honestly, I don't see the appeal at this point. They're essentially just participation trophies for sports you used to play.

Jacobsen: If an individual member of the high-IQ community is interested in getting involved in real solutions to the problems of their locale or the world, what is the first step?

Sepulveda: First, identify which issues are important to you. Then look for local or online groups that work to resolve said issue. If they exist, join them and try to work with them to be as efficient as possible. If they don't exist locally, consider founding such a group yourself.

Jacobsen: What types of things can advance making real contributions to community – local and global – on the part of a member of the high-IQ community?

Sepulveda: I tried to call attention to the myriad of problems hampering the community and offered several solutions that would greatly legitimize their claims of genuine intellectual superiority. But many people (especially the test designers whose works I've criticized) wouldn't hear it. They seem to believe that their work is above reproach. One particularly arrogant designer asserts that his tests are 'perfect'.

Jacobsen: How common is cheating on the alternative tests?

Sepulveda: Very common. I've learned that even those who consistently score highest aren't above creating a false identity to take a test multiple times.

Jacobsen: How many IQ points do the alternative tests tend to inflate the scores of testees?

Sepulveda: According to the psychometrician for the ISPE, the best tests around can only accurately measure up to 150 (about 1:1,000). This is about 40 points lower than many tests being pushed throughout the community at large.

A good example would be my own scores. I got 15/16 questions correct on James Dorsey's test Cosmic which he equated to a theoretical IQ of 174 based on the data supplied by 30 people.

In comparison, my performance on the Cattell's Culturally Fair Test was around 135. This test has existed for many years and been taken by several thousand people. More than enough to validate its results and almost exactly 40 points lower than my Cosmic score.

Clearly, it'd be both presumptuous and arrogant of me to presume that I am an Olympic level ultra-genius based on the results of a flawed test. But I'd like to take a moment to acknowledge those aware of my 'status' or 'ranking' on the World Genius Directory.

Initially, I attempted to have myself ranked according to my results on the test Figure (162 first attempt). While its results are somewhat controversial, I had enough faith in Dr. Katsoulis (who accepts admission into the Helliq Society from the results of this test) to deem it acceptable for submission. But this wasn't acceptable to the person in charge of the PSIQ website (despite there being several people listed under the 'genius' category based on their results from the very same test). So, I submitted my Cosmic results instead.

If the accuracy of the results don't matter, why shouldn't I be rated as high as I can? This is the crux of the problems within the High IQ Community.

Jacobsen: What parts of the Mensa International community have you taken part in?

Sepulveda: I used to interact with the international community on social media. But I recently

concluded that such outlets can be an unhealthy distraction and deleted my accounts so I can focus on those closer to me.

Jacobsen: With the stagnant condition of the high-IQ community now, what are the alternatives in the forms of artistic or scientific societies, or some other alternatives? Areas or organizations in which intelligent individuals with particular focus can find a common ground and community to make some positive humanistic contribution to society.

Sepulveda: Intelligence is irrelevant if you want to find a group with similar interests. There is a plethora of art galleries and community services you can volunteer for. If you have any specific interest you'd like to pursue, just Google (for example – photography) groups in your area and I guarantee that anyone living in areas of dense enough population can find a group of like-minded individuals.

Within a few minutes of online enquiry, I was able to find several art galleries, political groups, writing and poetry clubs, a plethora of religious and nondenominational services, an adult sex education organization and a group of people that like to make functional mermaid outfits and swim together.

To be fair, I live in the Seattle area and will naturally have more options available to me than average. But I'm confident that anyone with a decent internet connection can find something of interest.

Jacobsen: Any submissions to your alternative test, yet?

Sepulveda: Yes. After a couple years there have been four submissions from three people. The highest score at the time of this interview is 25/50.

Jacobsen: Any further updates from the fallout of the Liam Millikan example? Any further commentary? As a community observer, it was intriguing as a phenomenon. Thank you for bringing it to my attention, too, by the way.

Sepulveda: You're welcome.

It was very interesting to see how the community responded to it. Since then, however, it doesn't appear to have had any long lasting effects. All the tests that were compromised are still available and accepted for admission into the various groups.

And I have yet to receive any contact from Mr. Millikan.

Jacobsen: Who are the most impressive alternative test-takers known in the high-IQ communities known to you? Why them? What makes their stature, as such, earned sufficiently to garner a respected reputation in the community?

Sepulveda: The only people that come to mind are Domagoj Kutle and Naoki Kouda. When I was using social media, Domagoj would regularly post the results he got on the wide variety of tests he's taken. And while the tests may not be the best, I have to say it's very impressive to do so well on so many. Many of them were very strange and I couldn't get a handle on what they were going for.

As for Naoki, he's been working on some very interesting spatial tests, has held the highest score on several difficult tests over the course of several years (irrelevant of validity, it's a fairly impressive accomplishment) and is the only other person I'm aware of who's been concerned about the quality of those used for admission.

Jacobsen: Are many people disillusioned with the state of the high-IQ communities at this time?

Sepulveda: I believe so. There are only few hundred active members of the community at the moment. And when anyone leaves such groups, they tend not to stay up to date on the comings and goings of them. So it's entirely possible that such people are now a silent majority.

Jacobsen: Liam seems like a moral person who directed attention in a drastic presentation as to the flaws in some of the foundations of the community vis-à-vis its tests and testing methodologies. *C'est la vie* 'Kana Kana,' and "Hakuna Matata." Random question: Do you own any animals?

Sepulveda: It may be impossible to determine Liam's moral character definitively based on a single instance. All I can say with certainty is that I agree with him about the state of the community and the tests used for admission into it.

I hope I get a chance to understand him better in the future, but the odds of that happening are undeniably low. Feel free to pass along my contact info if he gets in touch with you.

No, I dedicate a lot of time to work, personal projects and other people. So I fear that owning a pet would inevitably lead to an unhealthy amount of neglect that it wouldn't deserve.

Jacobsen: Why did so many older individuals in these societies, from the personal accounting – by you, simply quote famous intellectuals? It seems decidedly anti-intellectual.

Sepulveda: From my experience, the more average type of person would be impressed or intimidated by the knowledge base or expertise of someone reciting famous quotes. It can give the impression of a high level of expertise with a difficult or esoteric subject, but it's really just pretentious pomp. No more impressive than being able to remember what you had for dinner last week. Still they'll keep doing it if people are more often impressed than not to feel good about themselves.

Being smart doesn't change human nature.

Jacobsen: Is there a pattern of superficial thinking in some of the high-IQ communities?

Sepulveda: In general, that seems like a fair presumption.

Jacobsen: Have there been any further controversies or updates impactful to community relayed to you, since a reduction in time spent there?

Sepulveda: Not that I'm aware of.

Jacobsen: What might make the creation of alternative tests more honest in their representation of claimed IQ scores?

Sepulveda: The tests would need to be longer (50-200 problems), have a larger sample size for statistical accuracy (2,000 people minimum) and design the problems in such a manner that a majority of mental abilities are tested without requiring any specific knowledge. A decent test could be composed of problems similar to those on humanbenchmark.com and a variety of spatial and pure logic problems.

Jacobsen: How are you feeling about the Tango affair now?

Sepulveda: I used to experience a lot of mixed emotions whenever something reminds me of her (which happens quite often, even a year afterwards. Rarely does a day go by where she hasn't been in my thoughts) – hurt, longing, anger and sympathy flood my brain and were quite difficult

to manage. Since then I've made a lot of progress and only feel a certain amount of tension as I instinctively cease all thought until the initial response to such reminders come to an end.

As to the affair itself, if I imagine a scenario where I were to somehow able to place my current consciousness into my younger self, holding her close as we watched the moon rise or our first kiss... I guarantee my dumb ass would do it all over again.

Jacobsen: What is the extended sense of moral relativism when it comes to the real world? Obviously, you mean an empirical moral philosophy taking into account the real feelings and actions of individuals in the world rather than references to transcendental nothingness.

Sepulveda: Of course. In my opinion, transcendental philosophy isn't grounded enough to reflect the everyday reality we all face. My understanding of moral relativity is founded on psychology.

I believe that, when faced with any divisive situation, the direction of everyone's individual moral compass is directed by the average result of similar situations we've previously experienced.

Jacobsen: Your commentary on Tango was extensive and may not need much more. Have you found love again or hints of it?

Sepulveda: I don't have much more to say on the subject beyond the details provided below. Almost anything else I could share would be entirely inappropriate for this outlet and incredibly disrespectful to Tango.

No, I have not yet been so lucky. But that's okay. In the long run it's probably better that I've been focusing on my mental well being.

Jacobsen: Why did Derek ask you how you were at work?

Sepulveda: I've never been one to hide how I feel. So it was plain as day to see that something traumatic had happened in my life. Any decent person would inquire and try to help, even if they could only listen. But he was the only one to do so, so it's only right that I show him how much that meant to me.

Jacobsen: Why did Heidi give you her number and her time?

Sepulveda: Heidi is the owner of a local business I visit daily as part of my job. We met a few years ago when an old woman heard she was single and was trying to play matchmaker. At the time, I suggested that we just play along because it'd make the woman happy and that she would likely keep sending her suitors if we didn't.

As mentioned above, my mood was easy enough to deduce. So, she offered me her number in case I needed someone to talk to. We talked for a while and even went out to lunch one afternoon (which was wonderful). There, we spoke openly for a few hours and I'm very grateful that she took the time to do so.

Jacobsen: What is the sense of only being heard and not listened to, in any moment? How was Jodi different in this respect, in listening?

Sepulveda: In all honesty, I chose to mention Jodi because she was a friend who was initially willing to let me express myself freely when most others didn't and felt she deserved to be mentioned as a courtesy. But in the time between when that part was published and this one, I've

completely disassociated myself from her. We have a couple differences of opinion and, while any mature adult should be able to let such things slide, she'd use them as an excuse to start arguments with me at every opportunity. Which is a real shame. I greatly enjoyed talking with her.

Jacobsen: How did Elaine put up with you?

Sepulveda: As I mentioned in part 9, Tango is a lingerie model. So it should come as no surprise that she feels obligated to look a certain way. I grew concerned when I learned that she'd started skipping meals on a fairly frequent basis. So, alongside all the other things I did for her, I made sure that she was eating regularly.

As for Elaine, she is the office eye candy where I work and, unfortunately, has to put up with a lot of extra, completely unnecessary attention from others because of how she looks. I'm not proud to admit that I used be one such nuisance. But I've learned a lot and matured noticeably as a direct result of meeting her. Now, I try to limit myself to maintaining a (mostly) professional relationship with her, only sticking around to see how she's doing and/or share ridiculous jokes to make her laugh whenever I perceive that she's feeling stressed.

One evening after the affair had ended, Elaine was feeling light headed and it turned out that she'd been skipping a few meals as well. I'd been so busy helping Tango every day (keeping her fed, helping her study, working out together via FaceTime, acting as personal security and literally messaging each other all day, every day for months on end) that I felt a vacuous hole in my life after she cut me out of hers. So I jumped at the first opportunity I could to resume that role. And, thankfully, she was receptive enough to my assistance to put up with me while I worked to resolve my anguish.

Jacobsen: Who is Julia? How did she spend time with you? What made this time different than other times?

Sepulveda: Julia was a pretty close friend that I first encountered during the affair. I'd made an offhanded remark about how being too clean during the pandemic could lead to autoimmune disease in some people and she quickly responded with a very, very well educated correction. Little did I know that she works as a lab tech at a local hospital and the last type of person I should be ignorantly speaking around. I was very impressed and wanted to ask for a chance to get to know her.

That opportunity arose shortly after the affair ended. We bumped into each other and, likely due to the combination of my obvious emotional state and her generous nature, she agreed to meet me at a local taproom. Now, it should go without saying that it would generally be very unwise for a young woman to meet up with a very upset man you don't know and add alcohol to the mix, especially when you don't have anything to benefit from the situation. But she did. And I am especially grateful to her for doing so. It was a very pleasant evening that did a lot of good for my mental state.

We then became pretty close friends over the course of several months, spending time together frequently at a number of bars and enjoying some of the best conversations I've had in years. But, sadly, I'm no longer in contact with her. Various factors that would be inappropriate and disrespectful to share prevented us from spending any more time together.

But that's okay. I understand why it has to be this way and have nothing but gratitude and respect for her. She truly a wonderful person and I'm so thankful for the time she allowed me to share with her.

Jacobsen: What have been the critical times in life when your mother was there for you, while others were not?

Sepulveda: There are a plethora of examples I could give you. But for the sake of brevity and my ego, I'll simply say that she's been the most reliable person in my life and I am incredibly thankful that out of everyone living, I am lucky enough to be the son of the one I respect the most.

Jacobsen: How were you on a path towards prison in the path? How did Jess guide you away from it?

Sepulveda: Once or twice a week, every week, Tango would call me crying over something her husband had said or did. During the affair I would assure her that he was wrong, that no good man would hurt her like that and that it would all go away after the divorce was finalized. After the affair ended, before she cut me out, she continued to call me when things got bad. I soon began to feel culpable, that my knowledge of her situation and inactivity contributed to the pain felt by the one I loved most. Given the complex dynamic she'd established, I worried that she'd lose the courage to leave him. So, I considered all the options I had to help her and how much longer I could allow him to hurt her.

I began to actively consider killing her husband.

I didn't know much about the photographer, but at least she never cried about him until the abortion.

I began to weigh the significance of my life against the odds that following through with this act would benefit the lives of Tango, her child, the photographer and all their descendents. As we know, children that grow up in abusive households often follow suit. So I asked those closest to me – how long do I let him hurt her until I make him stop?

Almost everyone responded in the same way. Saying that it isn't an option because it was wrong, I'm a good guy and it'd destroy my future opportunities. They didn't understand how much she meant to me, that under most circumstances I wouldn't hesitate to sacrifice anything for the one I love.

Only Jess (a young woman I met through work that I spent my lunch breaks with every day) understood me well enough to help me see the truth. If her best friend killed her husband and went to prison, that would be the most traumatic thing to ever happen to her. She'd feel indescribably guilty and blame herself for everything (because she always does). And I knew her well enough to be certain she wouldn't survive that.

Jess proved to me that I was wrong. That my actions attempting to save two lives would have a much higher risk of ending four.

I can't thank her enough for that.

From now on everything I do is thanks to her. Every project I complete. Every laugh I share. Every second of freedom I experience is thanks to what she said that day.

I'll never be able to thank her enough.

Jacobsen: Who is Harry? How did he keep engaging with you, keep you smiling?

Sepulveda: Harry is my closest friend. During that period, he spent a lot of time with me. Ghost

of Tsushima had just launched the multiplayer option online and we were on it daily. This was important because I couldn't focus on anything that didn't require my immediate attention. So games became a very useful distraction (especially Senua's Sacrifice and Days Gone, which allowed me to feel testosterone again. Fun fact – I loved those games so much I framed them upon completion).

You may recall that during that time I was so depressed I couldn't even fake a smile. Not even my niece could pull one out of me. But about two months into this period, Harry invited me to his child's gender reveal party. I went and was content to drink alone in the garage so as not to bring down anybody's mood. Harry wouldn't hear of it and kept me busy throughout the proceedings.

They started taking commemorative photos a few hours in and, as Harry has appointed me as godfather to his daughter, he and I had to get a few of us together. Now, due to him being overweight and the pair of us being absolute goofs, we naturally had to take one of me kissing his belly as though he were the one who was pregnant.

That was the first time I smiled in two months.

It was the first solid step in my recovery since losing Tango. I'm not sure I'd be alive today if not for that moment.

I could not be more grateful to have him in my life.

Jacobsen: And to Tango, last but not least, what is the lesson in moving on, moving forward, and looking ahead?

Sepulveda: I was forced to accept many hard truths from my experiences with Tango –

1. Life isn't fair. The outcomes we face don't depend on what anyone deserves.
2. You can't always solve another person's problems. Sometimes, no matter what you offer or how sound your argument is, you'll never be able to alter another person's perceptions or course in life. It's up to that individual to accept their responsibility and better themselves on their own accord. To place any of that responsibility on yourself is unreasonable and will only add an unnecessary amount of stress to your life.
3. Perhaps the most tragic lesson of all – some people don't really know what it feels like to love and/or be loved.

This may seem like an arrogant assumption, but let me explain – Most emotions like sadness and anger are simple to understand due to their association with relatively specific circumstances. But love is unique insofar as that it is often confused by experiencing lust, jealousy and sympathy as you express it. So our understanding of love becomes muddled by the extra noise.

But stripped down to the truth, it's plain to see that love isn't really an emotion. It's a motivating factor. To love is have the genuine, selfless desire to make someone feel happy. Whatever that requires.

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: February 1, 2022: <http://www.in-sightjournal.com/sepulveda-11>; Full Issue Publication Date: May 1, 2022: <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.

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 (4)

2022-02-08

***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: Norwegians view themselves; foreigners; Norway ranks highly on world health, on world peace, and on gender equality; Norway implementing advanced medicine for all citizens; education provided for all in Norway; the NATO alliance; national history of Norway and national pride; national disgrace; excellence versus equity; and science advancement.*

Scott Douglas Jacobsen: How do Norwegians view themselves within the various high-IQ communities?

Erik Haereid: I haven't asked any, and not thought about how I see myself within these communities. I don't have any immediate answer to that, but I'll think about it. 😊

Tor Arne Jørgensen: Well here one can only speak for oneself, that to the extent that one can be considered as members within the various high range community should again be considered best by others. What one then sees from one's own point of view of the roles of others, is experienced as a careful search for confirmations of some kind in the degree of strengthening the self.

Eivind Olsen: I don't have any scientific details on this. We're over 2000 members in Mensa Norway, and we have all sorts of people so I'd guess their view of themselves is also quite diverse.

Jacobsen: How do foreigners seem to view Norway?

Haereid: I haven't asked any of them either. In general, my unqualified guess is that some see Norway as a remote, rich and beautiful country, with deep fjords and steep mountains, cold weather and people they really don't know. Once, I met a French couple in Paris, or maybe I read about it in a paper, I don't remember, and they asked me, or the journalist, if there were polar bears in the streets of Oslo. Paris is not at equator or in Antarctic; it is in the heart of Europe at the 49th parallel north, and Oslo is at 60th. Shouldn't they know better? Or maybe I, or the journalist, just didn't catch their joke. Maybe some see Norwegians as mildly provocative? I hope not. Bad humor, maybe. We are quite kind, really.

Jørgensen: What one experiences even from what is being said even from those who visit our elongated country, is that we seem shy but generous. Furthermore, we emerge as a bit naive and complacent, but not striking in such a sense, where a nourishing glimpse of national romance can be viewed. The scandinavian origin seems exciting, given their scenic surroundings and long fjords.

Olsen: That of course depends on the foreigners. I believe we're often seen as a country with a fairly good gender equality, a social profile with public health care, a mix of urban and rural societies, and with some amazing mountains and fjords. And often with a decent-to-good English vocabulary and a decent-to-bad pronunciation of the same. 😊

Jacobsen: Norway ranks highly on world health, on world peace, and on gender equality. These amount to internationalist values tied to modernist views, scientific rationalism employed in medicine and engineering, and cosmopolitan attitudes towards social and professional relations. Why is Norway setting such a mark on the world as a visionary nation?

Haereid: The main factor is the Scandinavian and Nordic way of thinking about egalitarian and social balance; to succeed, i.e., live good lives alone and among others, you can't be too selfish or too empathic. If "success" is defined as being the best, richest and prettiest, you will lose in the end. Prosperity is not only about individual success. Some Norwegians move abroad, primarily to USA, because they want to succeed in the meaning of not sharing; "my effort is my property". Maybe that gives you some kind of satisfaction in the short run, but as bricks in a cathedral it doesn't last. If you suppress women, men, children, poor, sick or any ethnic minority you will, at some point, be stabbed and regret. It's always some kind of payback in Nature.

It's about gaining an equilibrium; matching opposites; prosperity and hunger, safety and danger, sense and sensibility, warm and cold, and create a cultural web over time that fulfills the variety in the human color chart. I think the Norwegian landscape, changes in weather and variation in seasons, our brutal and also nice history, our historical economic struggle and our recently prosperity, our trust to each other, and our mental surplus that make us believe in the good in people, are all elements in this. We feel quite safe as to healthcare; if we get sick or wounded, we trust that someone will take care of us whether we are rich or poor. We feel in some ways like a big family. Even though there are some double standards, we are decent concerning human rights.

Free education, as an important example, lower the threshold for everyone to gain knowledge and wisdom, and makes the society wiser and more prosper in probably almost every way.

I think the combination of being a young, small and hungry nation (we were completely or partly controlled by Denmark (from about 1400) and Sweden (from 1814) until 1905) and having internalized the importance of a social balance, is the recipe. It's about taking and sharing responsibility. Competition has to be games to evolve, and has gone too far when it becomes too important, existential, and violent.

Jørgensen: It is conceivable that the community's innovation, creative joy and future-oriented camaraderie in a positive sense are geared towards strengthening common value creation in a transferable and beyond-friendly sense, according to its cosmopolitan understanding.

Olsen: I'm not sure there's one single reason for those high rankings. Regarding world peace and being able to sometimes act as a mediator, I guess it helps that we have such a small population that we can't ever be seen as an aggressor. Norway is a fairly secular atheist society, whereas conservative religions have often been used to strip women of the same rights as men had: "Wives, submit yourselves to your own husbands as you do to the Lord." (Ephesians 5:22), for example. All the Nordic countries were among the earlier countries that gave women the right to vote in national elections.

Jacobsen: I note Iceland and Finland in these categories too. How do they seem to do it, too?

Haereid: We are almost the same people with the same background. It's about believing in one's abilities and seize what is possible. Doing that is easier when you have to, and no one stops you. I think Island and Finland also has this dawning zeal and hunger, like the Norwegians. We are newly born, sort of, and we discover, limited by the respect of being suppressed. After suppression you can choose to learn from it and at the same time exploit your new-found freedom. It's

not only about being suppressed by other nations or people, but nature, hunger, catastrophes, fear, shame, guilt...

Jørgensen: Based on my rather limited knowledge in accordance with the countries you are hereby referring to, one can only assume that they can be justified on the basis of the same principles as we in Norway can be justified on.

Olsen: I would assume they're doing it in similar ways, seeing as they are also Nordic countries. Sure, there are some national traits, such as the famous Finnish "sisu".

Jacobsen: How is Norway implementing advanced medicine for all citizens? How does this improve the society as a whole?

Haereid: It's controlled by the authorities. Most necessary healthcare is free in Norway, as part of the welfare system. That includes medicines; you don't have to pay for it. There have been discussions about very expensive medicine, that can improve or prolong lives for instance as to cancer treatment. I assume there is a limit; some medicines are too expensive and are not approved inside the Norwegian healthcare system. Some medicines are not approved of other, more scientific reasons. Some Norwegians travel abroad to buy treatment and medicines that is not provided in Norway.

Obviously, to get the best healthcare and medicine for free is part of making everyone feel more secure, and release people's energy and make everyone use their abilities.

Jørgensen: As far as Norway and the implementation of advanced medicine for its inhabitants are concerned, we are at the average of the rest of the Nordic region and the western world. Comes a bit to short here within the mentioned topic, to be able to give a more accurate picture, but based on what can be sought and what is covered by the media, general health development in Norway has much to thanks those who are outside our own national borders. Yes, we have set ourselves high goals for an improved national health service, but in the end we only follow natural western attitude-based medical development with all the consequences that this entails.

Olsen: All the Nordic countries have universal health care, funded by the state (i.e. by the people paying taxes). It ensures that you get access to some level of health care. As long as most people are bearing the burden of paying taxes, it all works out quite well. Could it be working even better? Of course. But it could also be working a lot worse.

Jacobsen: How is education provided for all in Norway? How does this improve the society as a whole?

Haereid: In Norway, most education, also higher education institutions, are run by the state or municipality, and are gratis. This is a major part of our welfare-system; to provide everyone the education they want, for free. As to higher education, Norway follows the European standard of three years for Bachelor, two years for Master and three years for PhD degrees.

It's nine years of compulsory education. This is approximately the same in the rest of Europe. Many go to high school (videregående skole), which lasts three years (15 to 18 years). You also have a lot of vocational schools and folk high schools, if you want some other inputs than pure, traditional education. In general, Norwegian education institutions are of top class.

When you lower the obstacles for taking an education, and make it inviting for everyone that wants it, you get a general higher degree of educated and wise people. In societies where money or anything else is an obstacle, you sort people based on something that is not correlated with

abilities, and you get people that in sum is less knowledgeable than in societies where everyone gets more opportunities. Societies with high obstacles as to education are into a larger degree divided into social hierarchies and polarization than the others, and this leads to a stupider society; the bigger the difference between high and low educated, between rich and poor, the more conservative and less knowledgeable is the society.

What is problematic with let's say egalitarian societies like the Norwegian is that one tends to equalize everyone; if you have a talent, some inner drives that you want to enhance and develop, you also have to get some more education and opportunities than people who don't have those abilities (like high intelligence). This is not about constructing elites, but letting people have the best ground to build their lives on. We have to differ between environments where people get the opportunity to exploit their abilities, and the glorification of such environments. When the glorification becomes the ambition, we lose wisdom. In general, it's about giving as many as possible, everyone, the optimal opportunities to develop personally in addition to contribute to optimizing the lives for everyone in the society; creating a win-win situation for each one and everyone. It's about nurturing each one's abilities and skills and not nurturing the protection procedures of one's abilities and skills; everyone has the choice between becoming wiser or protecting their wisdom towards the others.

One problem with elitist societies in general, is that they suppress a majority (or minorities) and through that reduce the total production and development, and at the same time slow down their own development because they are too satisfied with status quo and too occupied by protecting their elitist position.

Elitism is a product of overcompensation, which in this context is a product of not being seen and respected. Human haven't found, still, any major way to fulfill humans need for respect within the social realm. Letting everyone evolve with their abilities and talents, their wishes and needs, in respect from everyone else, is the key to evolve optimally as society and individuals. And to manage to see one has to be seen. I believe in some sort of egalitarian way of constructing the society, to make this happen.

Jørgensen: As for the paradigmatic constitutional regarding the straight forward change-based education, grounded within its foundations as to the distribution-sought parallels with the intention of leveling out its primary mandate. Does it then serve its ordinary and intentional parameter from their institutional parables? No, not in any way, by grounds of their manufacturing excitations of indelible intellects fueled on by their already associated philanthropic established parables. Now we find ourselves at an political/educational crossroad, where we must decide to enter a new political charter of within forward altruistic inaccuracies for both branches of opportunistic incentives at the intersection of conservative jurisprudence.

Olsen: Everyone here have an obligation to get some basic education (currently that's 1st to 10th grade), and they have a right to use the public education system. They can choose to go to private schools or get homeschooled instead but most follow the public system. The public education is free (or, funded in the same way as universal health care: taxes). Higher education at the university level is also for all intents and purposes free (you guessed it: funded by taxes). Sure, you'll have to pay a semester fee of perhaps 600 NOK (approx. 65 USD) and buy some study material, books etc, but it's not a large sum. There are also state-funded grants and loans for students, allowing also those without a wealthy background to get an education and increasing the chance of

accomplishing social mobility. The top 5 countries on the World Economic Forum's "social mobility index rankings, 2020" are Denmark, Norway, Finland, Sweden and Iceland.

Jacobsen: What is the state of the NATO alliance now?

Haereid: With an American and general will to pay and contribute to the alliance, it is a necessary support beam and protector of the member states. It's important to manifest NATO as a friendly alliance, intended to preserve peace and not to make wars. It's about how NATO is promoted. I think Jens Stoltenberg is a Secretary General that contributes to such an organization. Communication with the world outside NATO is of high importance to maintain and preserve the peaceful project NATO is and should be.

Jørgensen: Simply put, Allied insecurity, due to their shaky interpolitical support, confusing global involvements and lavish plodding approaches on a grand scale...

Olsen: My impression is that it's "somewhat flimsy, but holding up". There has been talk about expelling Turkey from the alliance, and Donald Trump has also expressed interest in withdrawing the USA from NATO. I guess time we'll have to wait and see what happens.

Jacobsen: What are some important points of reflection for national history of Norway and national pride?

Haereid: We are a young nation. We have fought for our freedom until after WW2, and then we started to climb, like the whole world did, but maybe we did it more than others, because we lacked history and tried hard to establish some kind of national feeling of affiliation. We celebrate our Constitution Day 17. May each year, like no one else do. Some nations ignore their national day, others spice it with military parades. We arrange family gatherings and children's parades all over the nation; it's a beautiful gesture and celebration. It reminds us of that we have to construct a strong feeling of national connection, because we lack history.

We are proud of our diverse nature and distinct seasons, actually, and that we have managed to exploit some of our natural resources, like fish, oil and gas, and made it easier for us concerning the welfare-system. At the same time, we want to contribute making the world free from fossil fuel, and as an example, Norway is one of the leading nations as to driving electrical cars.

We trust each other; other nations might see us as naïve in that regard. I think we are proud of our athletes, too proud if you ask me. 😊

Jørgensen: In short, one can first highlight national pride, then the pride in being a weather-beaten people with lots of courage. We keep to traditions, search externally for new knowledge, and are regarded as bridge builders between nations in addition to be revered for holding the human value as a base foundation.

Olsen: I think it's important to know that Norway was part of a union for over 600 years, under both Danish and Swedish rule, and only gained full independence from Sweden as recent as in 1905.

Regarding pride, that depends on who you ask. Some will reminisce about the Olympics at Lillehammer in 1994 and how "we" won some medals. Personally, I don't understand how it's possible to take personal pride in what someone else have accomplished. I've never been playing when the local football team won a match, and I've never participated in the Olympics, so why should I take any pride in that?

Jacobsen: What about points of national disgrace in history or into the present?

Haereid: Even though we are a young nation, we were part of the Vikings and the Viking Age. That's nothing to be proud of.

On our trip to feel national, we now and then exaggerate, trying things too hard, and listen too much to and copy other nations. Like the USA. I like many of the features of the USA, but it's still also an imperialistic and white culture, unfortunately. I hope Norway can continue to develop the egalitarian way of thinking; we are not completely there yet, and there are double standards along the road, but I think we have something going on.

I think Norwegians claim to be better, in the meaning of good and altruistic, than they are. But I also think there is some true wishes behind this empathic drive. Norwegians want to be good, empathic, but have some distance left to go. It's annoying with this flamboyant self-righteousness. It comes with the combination of power and insecurity.

Jørgensen: Will point out 3-4 elements of what is facilitated and thus can only be described by what concerns the stain on one's national pride. First and foremost is our own present day "Law of Jante", which is solely to suppress one's self-esteem completely. Next is the widespread triangle trade by involvement to secure us norwegians sugar and other desirable goods about 300+ years back in time, third is fifty to a hundred years further back in time during the witch-burning, all the hundreds of women and men who were accused of collaborating with evil forces. Finally, the most obvious misconception of them all, our Viking background, where the theft, killing and conquest of another's property and land is to this day honored as heroic, when everything else is the truth, a true stain on national, Scandinavian and Nordic scale.

Olsen: The Norwegian assimilation policy was for a long time not very nice to the Sámi people. In more recent times we have the bombing of Libya in 2011 which I find somewhat dubious.

Jacobsen: Some discussions in the past have oriented around excellence versus equity division in terms of the innovation and science development in the midst of the welfare system versus the free market system. One values, so it's assumed, health of all citizens while the other values advancement of the wealth via the valuation of science and technology innovation with utility towards the market. Is this a fair characterization? Is excellence versus equity truly a division?

Haereid: This is basically about motivation and access/distribution. If you have a system that demotivates each and every one, the total amount of advancement is obviously less compared to a more motivating system. It has been discussed since dawn if advancement is good per se. But if you have some kind of decent moral and adjusting compass, some rules that controls innovation into some but not too severe degree, you will still have the motivational element intact. People like to invent, to discover and reveal; that's our nature. We can't stop that, nor by making the distribution of the results more equal.

We need different motivational elements, i.e., capital in the general meaning of it, that both preserve the general motivation in as many as possible (because this maximizes the positive outcome) and distributes the outcome fairly; gives as many as possible access to the result, without losing motivation in the invention- and production process. It's about "what's in it for me".

Elitists live on an illusion that they are better than other people. This is one of human's biggest issues. People often misunderstand by mixing worth and abilities; we are all different with different abilities, needs and talents. It's like saying that a nurse is less worth than a doctor; that's an

illusion. But people tend to believe in it. Would equalizing nurses and doctors make the MD-education less attractive? Or would it channelize more empathic (and perhaps intelligent) people into the MD-education (I guess there are quite an amount of MD's today that lack empathy, that are MD's because they want the glory and money and not because they want to live by Hippocrates' intentions about helping sick people)?

I think elitists are driven by the same factors as drug abusers; you don't need it, but it feels like you do. A lot think seriously that they will lose motivation if they have to share the values of the outcome of their inventions, productions and results. We have to rethink the concept of power. It's a cliché, but it's about a necessary balance between ego and community, between yourself and the others. When we invent a system, which assure us that sharing is not losing but on the contrary, we have reached a milestone in human evolution.

I think life is not about living forever, but living good; including having a as good health as possible within reason. It's not about living on behalf of each other, but share into some degree and find the most suitable social and personal fit. Living good lives includes some sort of basic income, health care and prosperity relative to what humans have invented at that time in history. Today almost everyone owns some sort of a smart communication device. If there are enough supplies, no system should prevent anyone from getting what they need.

There are thousand reasons why a person can't provide what he, she or they need in life; reasons that should not be only that person's responsibility. When the system nurtures this kind of capitalistic exchange, it produces greed and irresponsibility. These are human features that can be controlled, like alcohol can be controlled before one move into abuse. To claim that greed is uncontrollable, is like giving your children alcohol and encourage them to drink because it feels so good. But parents usually don't do this to their children. So why do they motivate them to be greedy?

Egalitarianism is not about stopping producing things, but changing the factors which motivates us to produce. When pure egocentric needs are the motivation, and the system motivates us to be mean narcissistic human creatures that deviates from what we could be, warm human beings, we become that evil creature as a culture and individually. We are not born with empathy towards people that we don't know or care for. We know that. To feel empathy, we have to connect those others to something we relate to and care for. This is one of our limitations, and therefore something we have to take into account.

Jørgensen: Will probably see me a little agree with the value base spun from the basis around altruistic metafunctional creation that is both viewed with orders for scalable investments, as well as an experience of flip-floppers overwintering. It should thus be pointed out the importance of not thinking about the control function experience of aberration for the maintenance of the scholastic obvious. No, let us avoid the obvious misconceptual impression of the espressiveness of impartiality, but rather grasp the idea of a double jeopardy in the hope of liberating justice from the intentional intuition of dissent.

Olsen: As is often the case, some sort of balance seems to prove the good tradeoff. Assuming there are limited resources (personell, funding, time) available, there will always be some competition for those resources. If you give all those resources to "one side only" the other side will suffer. Put all the best and brightest minds to a single task and you might eventually end up solving one problem while creating several other problems due to neglect.

Jacobsen: If this division exists between excellence and equity, what science advancement is lost? What systems could better integrate the two, seriously?

Haereid: No science advancement is lost; it's not achieved yet. We are a young species, that are going to change the most common human perception of the nature and evolution process. We are not there yet. Human mainstream science believes in absolute brutality, still, and as long as it does, human have no reason to be nice and kind; it doesn't pay off. We are not born empathic, but with an empathic potential. We have to evolve towards practical empathy, and not ignore it because some people mean that it's absolute true that human are egocentric megalomaniacs with no real compassion for others. That's a big lie; we have a great potential to be nice and respectful.

Pure communism and capitalism have failed. You can't build a system without the right motivation. You can't force people, only direct them; people behave like water. Compassion, sharing, is not contradictory to egoism; we have to evolve a system that combine person and persons. You don't have to brake production, i.e., human activities, to be compassionate. On the contrary. We have to build a system that understands that there are enough of everything we need. Science and technology will provide us all we need e.g., food. We are still in the archetypical "lack of supplies" mentality; in the mentality of fighting for one's goods. That's history in the future. It's more of a paramount mental change than a system change; the practical solutions follow the mentality. It's about giving without the experience of losing.

Jørgensen: With a mix of economic directions that we in Norway have today among other nations also within the Nordic platform, a mixed economy is preferable. This means that there may be better solutions to promote, as well as safeguard its resolutions. Final conclusives are defined on the basis of what is in the line of prohibition with the implicative factors that are drawn up in the approving statutes, this is what one is then left with and which must then be loosely re-evaluated in order for an improved state to emerge from the freemarket economy and its opposite counterpart in the state-controlled planned economy forum where it is kept in the idea of anti-establishmentarianism.

Olsen: It's not really possible to say which advancements are lost. And it might be just as well to also ask "what science advancement is gained".

Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: February 8, 2022: <http://www.in-sightjournal.com/norway-4>;
Full Issue Publication Date: May 1, 2022: <https://in-sightjournal.com/insight-issues/>.

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

Conversation with Paul Cooijmans on the Electronic Mail Forum: Administrator, Glia Society (5)

2022-02-08

Paul Cooijmans is an Independent Psychometitor and Administrator of the Glia Society, and Administrator of the Giga Society. He discusses: the themes within the Glia Society's electronic mail forum; words, topics, and writing styles seem less frequent in the electronic mail forum than if the cognitive rarity was much lower; communication; "rudeness" "forbidden" from the Glia Society's electronic mail forum; "personal attacks" "forbidden" from the Glia Society's electronic mail forum; the perspective of a long-term administrator of a high-IQ society; "no taboo topics" existing and "absolute freedom of speech" as a value; a high-IQ society's intellectual 'atmosphere'; punishing "missbehavers"; temporarily removed from the electronic mail forum; permanently removed from the electronic mail forum; subject lines; contributors or participants try to hide their identities; a common confusion or mistake; the motivations for some members 'repeating their point' ad nauseam; rule ignored by the Glia Society electronic mail forum participants; challenging "the rules of the forum on the forum itself"; kind remarks; and the successes and failures of the Glia Society electronic mail forum.

Scott Douglas Jacobsen: We're back. My fault for the delay – apology. To continue from "[Conversation with Paul Cooijmans on Introduction to the Glia Society: Administrator, Glia Society \(1\)](#)," "[Conversation with Paul Cooijmans on Censorship, Freedom of Speech, High-IQ Societies, Moles and Wolves, Cultural Marxism, and "Thoth": Administrator, Glia Society \(2\)](#)," "[Conversation with Paul Cooijmans on Community Dynamics, Heterogeneous and Homogeneous Tests, and Qualification: Administrator, Glia Society \(3\)](#)," and "[Conversation with Paul Cooijmans on Glia Society, Games, Tests, Puzzles, Thoth, Policy, and Absolute Freedom of Speech: Administrator, Glia Society \(4\)](#)," on the Glia Society, you have electronic mail forum rules. This may be tedious (bear with me, please and thank you), as an educational effort. It is "open only to the society's members" (n.d.). What have been the themes within the Glia Society's electronic mail forum amongst the member-only forum?

Paul Cooijmans[1],[2]*: So this is about electronic mail forum, not the several other fora that exist nowadays on various "social media". I first want to say that most of the communication now takes place on those other fora, and the electronic mail forum is not very active. Messages to it are often announcements of new tests, contests around tests or puzzles, or events of some kind. I also announce the society's journal issues on this forum.

Jacobsen: With the cognitive rarity of the Glia Society, what words, topics, and writing styles seem less frequent in the electronic mail forum than if the cognitive rarity was much lower?

Cooijmans: Football (soccer) is the first that occurs to me regarding this question, and also the use of so-called four-letter words (if they read this, some may at once want to start using exactly those words and that topic to "disprove" me, but that does not count). Having said that, I remember that a Netherlandic member of another society, with a pass level at the 98th centile, used to say that "football, booze, and women" were his main interests. This person died some years ago. He is the one who robbed a casino in the 1990s, I may have mentioned that before here or there.

Jacobsen: How frequent is communication on the Glia Society's electronic mail forum?

Cooijmans: Lately there have been six messages a month on average.

Jacobsen: Why is “rudeness” “forbidden” from the Glia Society’s electronic mail forum (Ibid.)?

Cooijmans: Because people of higher quality do not seem to like rudeness and will leave a forum if rudeness is frequently employed. What remains is the scum. The forum turns into a gutter. Instructive in this respect is that one of the rude members once asked, “Why do you not form two fora, one with very strict rules for the boring civilized people, and one without rules, for the rest of us?” Of course this idea was highly mistaken, as civilized forum participants do not require rules at all; they behave well by themselves. It is the rude ones that need rules, and need enforcement thereof because they are always breaking them, if only on purpose to provoke their removal. So, strict rules would only be needed on the second forum variant.

Jacobsen: Why are “personal attacks” “forbidden” from the Glia Society’s electronic mail forum (Ibid.)?

Cooijmans: Basically the same answer as to the previous question applies. Also, “argumentum ad hominem” is a notorious logical fallacy, and so persistent that it is no luxury to address it formally in forum rules.

Jacobsen: From the perspective of a long-term administrator of a high-IQ society, what happens in fora when “lies, insults, putting words into another’s mouth, slander, character assassination, crime, or any other type of misbehaviour” (Ibid.) are present or excused?

Cooijmans: Exactly as said a few questions ago: The people of higher quality leave, and the scum remains. The forum becomes a gutter. Once, a past forum moderator of the Glia Society abandoned a forum completely for that reason and started another one, and again later he even deleted an entire forum without prior notice. For clarity, fora in the society have almost always been started and administrated by members other than I myself. I am somewhat of a late adopter of new technology, I still do not have a mobile “smart telephone” for instance, or even a flat-screen television apparatus.

Jacobsen: With “no taboo topics” existing and “absolute freedom of speech” as a value, what have been the reactions to controversial subject matter in the fora?

Cooijmans: Not much, as members do not make a lot of use of their freedom in this regard, in my perception. In an earlier interview I already mentioned a discussion that arose after a member published in the journal *Thoth* material that some saw as portraying “violence against women”, so I will not repeat that here. Lately some slight controversy occurred around members showing self-made test items, waiting for people to send answers, and then making known the solution. A problem is that such items may resemble actual test items, and that thus existing tests may be made easier to solve. This is an annoying matter that keeps coming back, and it is disappointing that some people lack the discretion to sense that their material may be damaging existing tests. If you forbid such publishing of self-made items completely, this seems like a hard and rigid measure to some; but if you allow it, others complain that you are too soft and are letting them destroy your work before your eyes.

What makes it worse is that if you even mention that such material may help candidates to solve tests, this in itself will draw people’s attention to those forum threads and they will study them to gain an advantage. I fear that matters like this will remain a recurring theme in my life; I am so naive, so the opposite of paranoid, that I tend to realize only years or decades afterwards that people have been fooling around with me at some point.

Jacobsen: How does the existence of “no taboo topics” and “absolute freedom of speech” enrich

a high-IQ society's intellectual 'atmosphere' (Ibid.)?

Cooijmans: I must say I have always been amazed how little appreciation people have for their freedom. It seems many do not care much about the limited freedom of speech in society in general. So for those, this freedom does not enrich the atmosphere in an I.Q. society a whole lot. I reckon part of this is that intellectuals are relatively often cultural Marxists, and thus are at "the other side" when it comes to freedom; they are themselves the curtailers of it.

Another problem is that there are traitors within the high-I.Q. community who may bring any sensitive uttering of a member to the outer world in hours, despite the prohibition to do such. So sadly, I can not guarantee the safety of anyone making use of one's freedom of speech. And this is not paranoia; it has happened once or twice that a non-member was discussed in a members-only forum and that this individual contacted me soon thereafter, fully aware of what had been said. I have never found out who did this; these cowards hide in ambush and commit their treason in silence. It is important for them to know that I desire their demises to be slow and painful, and that I entertain a diverse collection of objects both blunt and sharp to this end.

Jacobsen: Why is punishing "missbehavers" important alongside "no taboo topics" and "absolute freedom of speech" (Ibid.)?

Cooijmans: Again, an important reason is that good people will leave if bad people are allowed to have their way unpunished, and then you are left with an all-bad group. This is always a risk for a naive, good-natured person like I am. If you are kind to the bad, you are cruel to the good. Softness on crime is cruel, death penalty the epitome of humaneness.

An early illustration of this phenomenon took place in my primary school days, when there were periods when only the naughtiest boy of the village wanted to play with me and all other children avoided me because of the company I was in; a company that I tolerated in my naivety and kindness, which were of course taken advantage of by this person. I remember that the teacher, in such a period, once stated in class, "They that touch pitch will be defiled", looking at me. These periods were interrupted when this boy was away, interned in some special school or youth prison; this was actually the case most of the time.

Jacobsen: How many Glia Society members have been temporarily removed from the electronic mail forum?

Cooijmans: I have not kept count, also because the forum was often administrated by others than I so I did not know about the removals, but I suspect it is in the order of five to ten.

Jacobsen: How many Glia Society members have been permanently removed from the electronic mail forum?

Cooijmans: See the previous answer; I am certain it is less than five.

Jacobsen: You give the reasoning for the rule of only quoting the passage(s) for response and no more.[3] On new topics, Glia Society members should "change the subject line to reflect the new topic" (Ibid.). What confusions happen when subject lines are not changed for a new topic introduction?

Cooijmans: Well, obviously the subject line does not reflect the contents of the message then, and recipients can not decide whether or not to read the message based on its subject line, and are thus forced to potentially waste time by opening it.

Jacobsen: You stated, “It must be possible to identify you from your entry in the member list of the forum. If you use a non-telling e-mail address while withholding your name, you must put your name under every message sent to the forum so that other members know who you are, and also see to it that the non-telling address is mentioned in your member information for the official Glia Society member list (that is, in the information you enter in the Registration form).” (Ibid.) How often do forum contributors or participants try to hide their identities?

Cooijmans: Too often. There are always one or two such cases current, and it is surprisingly hard to make them understand what they are doing wrong. When such a person is contacted and alerted to the fact that the person can not be identified as a member, the response is almost invariably like, “Oh, but you know me! I am [this or that person]”. And then they act as if the problem is solved. But it is not, because all other members can still not identify the person by comparing the person’s forum name to the member list. One then one has to painstakingly explain that either the member list entry or the forum name will need to be adapted to make them match and identification possible; bizarrely, this fails in almost all cases. These people appear unable to understand that privately telling one person who they are does not help others to know who they are. They can not understand that not everyone knows magically to which identity their non-telling forum name corresponds. They can not “curl back on themselves”, can not understand self-reference, have no associative horizon of significance. In fact I do not remember one single case where the person indeed adapted either forum name or member list entry. Such people are then either removed from the forum or the case lingers on for some more time with only the forum inspector privately knowing who they are.

A related problem is that of people registering with the candidate registration form to take a test and then later submitting answers anonymously or under another name. When I then ask them to state who they are so that I can identify them against the earlier test registration entry, they tend to be surprised: “But I already submitted the registration form! You already have my information!?” They can not understand that without also stating their identity when sending answers it is not possible to CONNECT them to the earlier information, which is why all tests, in the instructions section, explicitly and emphatically ask to provide name, age, sex, and electronic mail address when submitting answers. Especially age is often left out, in about half of the submissions. People think that providing their date of birth one time suffices, and do not comprehend that mentioning their age with every submission helps to identify them AGAINST the already registered information.

I learnt these things the hard way; in the old days, it would happen that a test was taken by, say for example, a Miranda de la Hoya. Later on, a candidate named Vera Cardinal took the test. Again later, Miranda Cardinal gave it a shot. Then, Veracruz de la Jolla showed up. Finally, years later, Miranda Veracruz de la Jolla Cardinal came along and the four entries could be fused. Thus, they create multiple entries in the database and trick you into retests. That is why it is needed to identify oneself with every test submission against the existing registration; to prevent multiple entries and retests. Very occasionally, I still find such entries and fuse them.

Of course, sometimes one can guess who the anonymous or pseudonymous person is; but it is tricky to rely on the accuracy of such a guess because a painful violation of the third person’s privacy is the result in case one’s guess is off: Ah, John Smith from South-East Utopia, is it not? Good to hear from you again! How are the haemorrhoids doing? And do you still have that little hooker in the freezer you brutally slaughtered last year?

Imagine how the privacy of poor John would be violated if the anonymous person turned out to be someone else after all!

Incidentally, the two names I just gave are fictitious examples. There is absolutely no need to go looking for them.

Jacobsen: You stated, “If you have a private question to a particular person, ask it in a private message to that person, not in a message to the forum.” (Ibid.) Is this a common confusion or mistake by forum contributors or participants?

Cooijmans: In my perception it is still relatively common, like a few times per year. This mistake originates in the early days of electronic mail fora, over twenty years ago, but has not gone away.

Jacobsen: What seem like the motivations for some members ‘repeating their point’ *ad nauseam* other than “having the last word,” if any? (Ibid.)

Cooijmans: Stubbornness, and the phenomenon of “seizing the moral high ground” and thus granting oneself the right to reprove the other party without ethical or social constraints. These people think, “I am right and the other party is so wrong that anything is allowed and I do not need to be reasonable, ethical, or provide rational arguments”.

Jacobsen: On objective truth and subjective statements, you comprehensively and clearly state:

Words like “truth” and “true” are reserved for information that is objective, factual, proven, absolute, independent of individual perception. Truth is by definition that which does not differ between individuals. For information that is subjective, opinionative, suspected, relative, dependent on individual perception, use words like “opinion”, “view”, or “perception”. For instance, do not say “One person’s truth is not the same as another person’s truth”, or “Truth is subjective”; such rhetorical contradictions in terms erode the word “truth” and confuse meanings of words. Instead, say “One person’s opinion is not the same as another person’s opinion”, or “Truth does not exist; only personal views exist”. This rule in no way curtails what can be said; it merely forces one to think and formulate clearly and consistently, and as such it helps to see possible errors in one’s thinking. Also note that who makes the claim of “Truth does not exist” (or anything equivalent to it) therewith disclaims one’s right to state that anything is or is not true, or to make any assertion at all, as such would constitute self-contradiction. (Ibid.)

How often is this rule ignored by the Glia Society electronic mail forum participants?

Cooijmans: Rarely any more. The quality of the participants has risen considerably over the years, and in my view this is a result of (1) sanctions against misbehavers, (2) a sound admission policy with ongoing attention to the functioning of the accepted tests, and (3) the influx of younger generations of members, who appear less affected by neo-Marxist doctrines like “truth does not exist” and “the effect of communication is more important than whether or not the communicated is true”. The last factor (3) may have to do with growing up with the Internet and therefore being exposed to information other than that from the educational system and the mainstream media, both of which are under stringent Marxist control.

Jacobsen: On challenging “the rules of the forum on the forum itself,” has this happened, too? (Ibid.) If so, how often?

Cooijmans: In the past this happened a lot, and that was the reason to instate this rule. Ever since, it has occurred hardly ever.

Jacobsen: You have some “remarks,” too, as follows:

In case one does not wholeheartedly agree with and applaud these rules, one is free to leave the forum and choose other ways of communicating with members; please do that rather than to challenge the rules of this forum;

For further study into civilized forum behaviour, see the excellent and highly recommendable free course “How to participate in an e-mail forum”;

For deeper discussion of a specific topic, general fora like the present one are not ideal, and one is free to start a thematic discussion or activity group devoted to that topic, for which some guidelines are in the relevant document in the members-only web location, in the section “Courses, self-study materials, instructional materials”. (Ibid.)

As usual from you, the remarks are reasonable. What have been the disagreements with the kind remarks if any?

Cooijmans: I do not remember any disagreements with this.

Jacobsen: Finally, what have been the successes and failures of the Glia Society electronic mail forum?

Cooijmans: Successes: In some periods, it has served as a medium for discussion between members, and it has always been useful for announcements. Failures: Because of the tendency of negative behaviour to rise to the surface in an “easy” medium such as electronic mail (like scum floating on water) combined with the tendency of good people to withdraw in the presence of negativity, the atmosphere in the forum has sometimes scared off new members. A tragic example of this occurred when a new member once introduced herself, and one of the forum trolls replied something like, “This forum is dead, [name of new member]. Go away”. The new member was never heard of again. I have to admit, you can make rules against misbehaviour until you weigh an ounce, but there is no way to prevent one hundred percent deliberate sabotage like that.

References

Cooijmans, P. (n.d.). The Glia Society: Electronic mail forum rules. Retrieved from https://gliasociety.org/forum_rules.html.

Appendix I: Footnotes

[1] Administrator, Giga Society; Administrator, Glia Society.

[2] Individual Publication Date: February 8, 2022: <http://www.in-sightjournal.com/cooijmans-4>; Full Issue Publication Date: May 1, 2022: <https://in-sightjournal.com/insight-issues/>.

[3] “The Glia Society: Electronic mail forum rules” states:

When replying to a message, quote only the passage or passages you are responding to and delete the rest, otherwise the full original message (and anything anyone adds to it) is repeated in all subsequent responses, causing unneeded use of bandwidth and energy, exhaust of harmful gasses into the atmosphere, and annoyance, and resulting in the freight-train-length messages consisting for 99.9 % of layers upon layers of quotations of quotations of quotations of... which we all hate so much. Especially, do not leave in an entire previous message that in itself contains one or more quotations. The latter specification of this rule can in no case be evaded with the defence “I was responding to the entire message”, as that would render this obviously necessary

rule powerless.

See Cooijmans (n.d.).

*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 Entemake Aman (阿曼) on Chinese Education: Member, OlympIQ Society (2)

2022-02-15

Entemake Aman (阿曼) claims an IQ of 180 (SD15) with membership in OlympIQ. With this, he claims one to be of the people with highest IQ in the world. He was born in Xinjiang, China. He believes IQ is innate and genius refers to people with IQ above 160 (SD15). Einstein's IQ is estimated at 160. Aman thinks genius needs to be cultivated from an early age, and that he needs to make achievements in the fields he is interested in, such as physics, mathematics, computer and philosophy, and should work hard to give full play to his talent. He discusses: Chinese culture's view of IQ; the main people in the high-IQ culture of China; the highest IQs in China known; more active in China's IQ circle; Chinese education competitiveness; Chinese education; students' view China's educational system; the outcome for students who go through China's educational system; the educational system in China; different students of different IQs treated in China's educational system; the gifted and talented; Chinese child prodigies; the Chinese educational system improve; older high-IQ students mentor younger high-IQ students.

Scott Douglas Jacobsen: What is Chinese culture's view of IQ?

Entemake Aman (阿曼)[1],[2]*: Only a few people in China pay attention to IQ. Many people generally believe that good learning means high IQ. Mensa has stopped testing people in China.

Jacobsen: Who are some of the main people in the high-IQ culture of China?

Aman: Wayne Zhang, Qiao Han Sheng and other olympiq members. I estimate that there are 10 people with IQ over 175 in China.

Jacobsen: What are the high-IQ societies in China?

Aman: Shen Han's IQ Society (threshold is 130 sd15) and Mensa China. Sheng Han currently has about 4500 members. Mensa China has 800 members. Mensa is a supervised test and Sheng Han is an unsupervised test. Some of China's high scores are unreliable. In China, the answers of slseii, slse48 and numerus have been leaked. Therefore, I suggest Jonathan Wai pay attention to China's slse scores.

Jacobsen: Who have the highest IQs in China known?

Aman: Wen-chin su. My IQ is among the top three in China.

Jacobsen: What societies are more active in China's IQ circle?

Aman: Sheng Han high IQ Association and Mensa China are the most active.

Jacobsen: Is Chinese education competitive?

Aman: Because China has a population of 1.4 billion, it is very competitive. We have to study hard for 12 years before we can enter a good university.

Jacobsen: How is Chinese education built?

Aman: China's education is exam oriented education for the purpose of college entrance examination. Our college entrance examination is divided into science and liberal arts. We all take Chinese, mathematics and English. Science tests physics, chemistry and biology. Liberal arts exam

politics, history and geography. The full score is 750.

Jacobsen: How do students view China's educational system?

Aman: In China, the college entrance examination is the most fair examination, and it is basically the only chance for ordinary students to change their fate. But it's hard.

Jacobsen: What is the outcome for students who go through China's educational system?

Aman: Students who work hard can be admitted to a good university. I think what the college entrance examination needs most is good teachers. If the middle school entrance examination is not good, students will not be able to enter key middle schools, so the teaching teachers will not be very good, and you may not be able to enter a good university. Therefore, it is very important to enter key middle schools in China. Key middle schools have good teachers to teach you.

Jacobsen: How is IQ used in the educational system in China if at all?

Aman: In China, few people pay attention to IQ unless they are interested in high IQ. In China, physics and mathematics may need an IQ of 120 ($SD = 15$). Other subjects need to study hard and have good teachers (good teachers are the most important).

Jacobsen: How are different students of different IQs treated in China's educational system?

Aman: Schools pay little attention to students' IQ. Anyway, whether we can enter a good high school in China and meet good teachers is the most important. In a good high school, you can have the opportunity to participate in competitions, such as mathematics and physics.. If your IQ reaches 120 ($SD = 15$) and you meet a good teacher, you have a high probability of being admitted to a good university.

Jacobsen: How are the gifted and talented treated in the Chinese educational system?

Aman: If you are a genius in physics or mathematics. You can participate in the competition, then you can be escorted to Tsinghua and Peking University. Of course, the premise is that your high school is a key high school. I don't think China's education system is suitable for talents with IQ above 140 ($sd15$).

Jacobsen: What happens to Chinese child prodigies in adulthood after going through the Chinese educational system?

Aman: For those prodigies with IQ greater than 140, if they do not enter a good high school and receive good teachers, they will probably not enter a good university. Therefore, whether a child prodigy with an IQ greater than 140 can become a talent requires good high school and hard study.

Jacobsen: How could the Chinese educational system improve?

Aman: The current education system only needs an IQ of 120 ($sd15$) and can be admitted to a good university through hard study. China has a population of 1.4 billion. I find it difficult to change China's education system.

Jacobsen: How can older high-IQ students mentor younger high-IQ students to help them?

Aman: Study hard from Grade 7. Whether you can enter a good high school is an important condition for you to enter a good university. After entering a good high school, try to participate in math and physics competitions as much as possible.

Appendix I: Footnotes

[1] Member, OlympIQ Society; Member, Mensa International.

[2] Individual Publication Date: February 15, 2022: <http://www.in-sightjournal.com/aman-2>;
Full Issue Publication Date: May 1, 2022: <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 Iakovos Koukas on Love, God, and Online IQ Testing Platform: President & Founder, GENIUS High IQ Network (2)

2022-02-15

Iakovos Koukas is the President and Founder of *THIS High IQ Society*, *4G High IQ Society*, *BRAIN High IQ Society*, *ELITE High IQ Society*, *6N High IQ Society*, *NOUS High IQ Society*, *6G High IQ Society*, *NOUS200 High IQ Society*, *GIFTED High IQ Network*, *GENIUS High IQ Network*, *GENIUS Initiative*, *GENIUS Journal*, *IQ GENIUS platform*, and *Test My IQ platform*. He is the author of the *GIFT High Range IQ Test series*, the *GENE High Range IQ Test series*, the *VAST IQ Test series*, and the *VICE IQ Test series*. He has won the *WGD Genius of the Year 2015 Award for Europe*, the *VEDIQ Guild Intellectual Leader of the Year 2019 Award*, and the *Global Genius Directory Award of the Year 2021*, for his contributions to the global high IQ community. He discusses: the new online IQ testing platform; the one major lesson in love; Orthodox Christian roots; a sense of purpose in life; practical lessons of professional learning; the smartest person; the wisest person; the most creative person; the legacy of accomplishments; the attributes of God; the purpose of human beings; passages of the Bible; scientific discovery; the range of IQ scores; Jesus Christ; theological arguments; “His” existence; passages in the Bible and theology; the creation of *GENIUS High IQ Network*; *WGD Genius Of The Year Award Winner — Europe* and *VEDIQ Guild Intellectual Leader Of The Year 2019*; alternative tests; fiction novels, philosophical essays, poetry collections, and scientific papers written; the *GIFT High Range IQ Test* and *GENE High Range IQ Test*; and final thoughts or feelings.

Scott Douglas Jacobsen: What is the new online IQ testing platform you’re developing?

Iakovos Koukas[1],[2]*: My new online IQ testing platform will be named *Test My IQ*. It will host only timed IQ tests and articles on IQ testing and its importance. IQ tests will be of high quality and various types: verbal, numerical, logical, spatial, and mixed. The authors of the tests (except myself) are Theodosis Prousalis, Anthony Lawson, and Christian Backlund. Currently, I am collaborating with Hans Sjoberg’s *IQexams* website for the standardization of the tests. The platform will be online by the end of February.

Jacobsen: What is the one major lesson in love, not in an abstract sense, learned from your parents and grandparents?

Koukas: The major lesson is that true love is unconditional. The kind of love that you don’t base it on what someone does for you in return. You simply love them, do whatever is necessary for their well-being, and want nothing more than their happiness. Unconditional love is selfless love.

Jacobsen: How do rich Orthodox Christian roots provide a firm foundation in faith for the family?

Koukas: Orthodox Christian roots mean more than being religious. It is related to very specific teachings, traditions, lifestyles, and values. It is a value system that provides a very firm foundation of faith. Orthodox Christian roots mean a combination of values and traditions from the Byzantine culture and the Hellenistic culture.

Jacobsen: From your parents’ and grandparents’ love stories, and the experience of social isolation and school bullying, you developed a sense of purpose in life. What is this purpose of life to you?

Koukas: There are two significant lessons learned from these experiences: unconditional love is the most important thing in life, and nobody can stop you from fulfilling your dreams even when you are entirely different from others. The purpose of life is to find and spread unconditional love and to fulfill your dreams without being discouraged by the obstacles that others put in your way.

Jacobsen: Out of the work and studying in banking services, shipping industry, investment banking, merchant acquiring, writing, and psychology-psychometrics, what were the practical lessons of professional learning for you?

Koukas: Building strong relationships with other people is the most important thing in any professional field. In every aspect of life, you need to provide some form of service to other people, and since every person is different, the kind of service you provide should be different as well.

Jacobsen: Who is the smartest person you've ever met or known about at-a-distance?

Koukas: One of the smartest people I have ever met was Michael Fightmaster, but he is no longer with us. The smartest people I know now are the board members of GENIUS High IQ Network: Dalibor Marincic, Daniel Pohl, Domagoj Kutle, Victor Hingsberg, YoungHoon Kim, and Marios Prodromou.

Jacobsen: Who is the wisest person you've ever met or known about at-a-distance?

Koukas: The wisest people I have ever met were my parents. I remember one of my mother's wise quotations: "Even if you do a good deed for a selfish purpose, it is still a good deed because you ease someone's pain and suffering."

Jacobsen: Who is the most creative person you've ever met or known about at-a-distance?

Koukas: One of the most creative people I have ever met was my best friend, George. He was constantly writing novels, essays, and poetry collections, trying to solve unsolved problems in mathematics, developing innovative theories in quantum physics, and discovering new winning chess strategies.

Jacobsen: At the end of life, what do you hope to be the legacy of accomplishments for you – the memory of you?

Koukas: I want to be remembered as a person who helped his fellow human beings with his endeavors and creations and took initiatives that promoted humanity's overall well-being.

Jacobsen: What are the attributes of God?

Koukas: God is omniscient (all-knowing), omnipotent (all-powerful), and omnibenevolent (supremely good). God knows everything, has the power to do anything and is perfectly good.

Jacobsen: As a "Christian Orthodox," what is the purpose of human beings within the "Universe" "He created"?

Koukas: The purpose of human beings within the Universe is to glorify God, live a life of love, use their gifts in the service of other people, and work hard at making this world a better place to live.

Jacobsen: What passages of the Bible mean the most to you?

Koukas: "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.”

— 1 Corinthians 13:4-8

Jacobsen: What scientific discovery seems the most significant in the history of humanity to you?

Koukas: Electricity. It constantly penetrates human activity, this world, and every aspect of life; therefore, its discovery can be considered the most influential and important of all time.

Jacobsen: With the range of IQ scores among top scorers on these tests, what score seems the most accurate to the fixed IQ for you?

Koukas: I cannot tell for sure for two reasons. The first reason is the margin of error in IQ measurement, especially in the high range. The higher the IQ score, the larger the margin of error. The second reason is neuroplasticity. IQ is not something fixed. The brain can modify, change, and adapt both structure and function throughout one’s life. Psychological stress and certain neurological diseases can lower IQ while reading books and learning new skills can increase IQ. Therefore, I do not really know which score can be considered as my true IQ score.

Jacobsen: Who is Jesus Christ to you, and to the broader Christian Orthodox world?

Koukas: Jesus Christ is the Son of God or God the Son. God exists in three coequal, coeternal, consubstantial divine persons: God the Father, God the Son (Jesus Christ), and God the Holy Spirit, and all three distinct persons share one essence.

Jacobsen: With “God as the first cause and last end of the universe... the Alpha and Omega... [and] the purpose of everything,” what theological arguments make the most sense, and argue for, the existence of God?

Koukas: One of them is the fine-tuning argument: there are several universal constants and measured values in the universe that, if they were changed by minimal amounts, would preclude the existence of life. As theoretical physicist Paul Davies said, “The appearance of design is overwhelming.” Another one is the argument from consciousness: correlations between brain states and conscious states of persons require explanation but cannot be given an adequate scientific explanation. The best explanation of these correlations (and human consciousness) is that they are the result of the work of a purposeful supernatural being, which is God.

Jacobsen: What, in the phrase “His living and non-living creations” indicate “His” existence to you?

Koukas: God exists in three Persons: God the Father, God the Son, and God the Holy Spirit. One can think that a triune God would create beings in His image. The Christian doctrine states that human beings are created in the image of God. Indeed, humans have a triune form: mind, body, and soul. We can see other trinities in nature as well. For example, all atoms are made of three basic particles: protons, neutrons, and electrons. Space itself has three dimensions: length, width, and height. There are many more triadic patterns, which I describe in my treatise, *The Rule of Three*.

Jacobsen: What passages in the Bible and theology provide the most accurate depiction of the “Second Coming of Christ”?

Koukas: “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.”

—Matthew 24:29-30

Jacobsen: What was the inspiration for the creation of GENIUS High IQ Network, and THIS High IQ Society, 4G High IQ Society, BRAIN High IQ Society, ELITE High IQ Society, 6N High IQ Society, NOUS High IQ Society, 6G High IQ Society, NOUS200 High IQ Society, GIFTED High IQ Network?

Koukas: I became a member of several online high IQ societies a year before I joined Mensa, and I realized that most of these online high IQ societies and networks have no real-life purpose, and they don’t have to offer something useful to humanity. I was inspired by their non-purpose to create high IQ networks and societies that will have two specific purposes: bring together highly intelligent individuals so that they can meet their peers and have meaningful interactions and select the most gifted and creative among them who would be willing to contribute towards the advancement of humanity. GENIUS is the acronym for Global Evolving Network for an Intellectually Upgraded Society. GENIUS serves the high IQ community by maintaining a hospitable and civilized environment for constructive interaction, meaningful engagement, critical analysis, and respectful sharing of ideas between its members, and serves the global society by promoting humanitarian actions through the GENIUS Initiative.

Jacobsen: What do awards such as WGD Genius Of The Year Award Winner — Europe and VEDIQ Guild Intellectual Leader Of The Year 2019 mean to you?

Koukas: Such awards mean that my friends in the high IQ community recognized my efforts towards the advancement of the community. I am truly humbled and honored that I have met such bright minds who are also good people.

Jacobsen: What alternative tests developed, by you, seem the most difficult for testees?

Koukas: My verbal IQ tests, either timed or untimed, seem difficult for many testees, sometimes for the vocabulary used in some items and sometimes for the scientific terminology used in some other items. Provided that they are not too dependent on crystallized knowledge, and they are solely focused on pattern recognition, I think that verbal tests designed for the high range should make use of a more advanced vocabulary and more complex scientific terminology because people in the high range have a higher ability to handle advanced concepts in general.

Jacobsen: Of those fiction novels, philosophical essays, poetry collections, and scientific papers written by you, what took the most effort, meant the most to you?

Koukas: My latest two treatises, The Rule of Three and Between Cosmos and Consciousness, probably took the most effort and meant the most to me.

Jacobsen: With the GIFT High Range IQ Test and GENE High Range IQ Test, what abilities does each test tap?

Koukas: GIFT and GENE are both series of verbal and numerical tests. They mostly measure one’s verbal or numerical abilities, but they are also designed to estimate FSIQ or IQ or g with great accuracy.

Jacobsen: Any final thoughts or feelings based on the interview?

Koukas: I want to thank you for this interview, dear Scott. Your questions were quite diverse and detailed, and you covered the most important issues. There are things here that I am sharing for the first time in public. I hope that the readers were able to know more aspects of my personality and my worldview.

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

Koukas: You are most welcome, dear Scott. Thank you for giving me this opportunity.

Appendix I: Footnotes

[1] President & Founder, THIS High IQ Society, 4G High IQ Society, BRAIN High IQ Society, ELITE High IQ Society, 6N High IQ Society, NOUS High IQ Society, 6G High IQ Society, NOUS200 High IQ Society, GIFTED High IQ Network, GENIUS High IQ Network, GENIUS Initiative, GENIUS Journal, IQ GENIUS platform, and Test My IQ platform.

[2] Individual Publication Date: February 1, 2022: <http://www.in-sightjournal.com/koukas-2>;
Full Issue Publication Date: May 1, 2022: <https://in-sightjournal.com/insight-issues/>.

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Conversation with Tor Arne Jørgensen on Nuclear Armaments: 2019 Genius of the Year – Europe, World Genius Directory (5)

2022-02-15

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. He discusses: atomic weaponry for the future trajectory of the world; the story of the Manhattan Project; the Americans reluctant to enter into the war with Germany; the anti-nuclear proliferation movements; main governments with nuclear weapons; the reduction and preventative capacity of nuclear armaments; nuclear arsenals acted as deterrents; historians who specialize; the Treaty on Open Skies; the current context of nuclear issues; the Intermediate-Range Nuclear Forces Treaty (INF); President Vladimir Putin and (former) President Donald Trump; the implications for international nuclear safety; the Nuclear Nonproliferation Treaty (NPT) and the Comprehensive Nuclear Test Ban Treaty (CTBT); nuclear-weapon states and non-nuclear-weapon states; some important terms and concepts for future treaties; the main motivation for the treaties; Hypothetical scenario; the opposing case; Einstein; the Doomsday Clock; the systems; nuclear waste; and these nuclear issues likely remain with us.

Scott Douglas Jacobsen: Next, we'll talk about the nuclear armaments of the modern world now. With the splitting of the Uranium atom in 1938, the directionality of the world changed forever. The power to destroy en masse with minimal means at the hands of a few became available. Hiroshima and Nagasaki as the civilian centers' victim to the American atrocities of dropping thermonuclear weaponry on other human beings in the midst of war. What seems like the crucial importance of the creation of atomic weaponry for the future trajectory of the world?

Tor Arne Jørgensen[1],[2]*: If one understands you correctly and I think I do, then the focus hereby is on the ability of each sovereign state to produce weapons of mass destruction in order of increased self-security by means of affirming their targets with higher accuracy, through missiles with longer distances capabilities, more destruction capability, in order of a total fear policy through pure desire to create a feeling as mentioned of self-security by their own want for position of sovereignty.

Jacobsen: A single coerced-into-writing-letter by Einstein to then-President Franklin D. Roosevelt set forth the Manhattan Project. How is the story of the Manhattan Project told in professional political historical circles? Duly note, Einstein was not involved in the Manhattan Project. He was a pacifist or had pacifist tendencies.

Jørgensen: The letter that Einstein signed came at a time when the war was thrown into a state of total chaos. The world was to face its worst enemy to date, with galloping inconsistencies at

any cost and by any means. Germany and their desire to develop nuclear weapons that had potential global dominance that we all at the time witnessed then and up through the ages in terms of what the United States let Japan's two regions undergo in hope of ending World War II with regards to both Hiroshima and Nagasaki in late summer of '45. Racing to be the first to either end or start a war is equally wrong and that is what Einstein knew all too well and should later regret.

Einstein's voice and fame was a key factor to ensure President Roosevelt's ear and further ability to follow the advice given for the launch of the Manhattan project. A concerted effort to halt the domination of the Third Reich. Einstein was a pacifist in his belief in the impact of war on peace. But as I previously stated that everyone knows, war never leads to peace. Einstein was all too aware of this, whether they intended in the name of good nor evil. Leo Szilard applied to his former teacher Albert Einstein to get the impact needed in that he and the Hungarian physicist Eugene Wigner together could carry the signature that would be the fortification of the transition within the nuclear age and thus change the world balance for all time to come. The age of nuclear deterrent in the hope of world peace had now begun.

Jacobsen: Why were the Americans reluctant to enter into the war with Germany? Why did they eventually choose to enter into it?

Jørgensen: There are many reasons why the United States did not go to war against Germany, but what is most clear is the divided opinion after failed policies after WWI. The League of Nations and its outcome, furthermore the Great Depression, the despair of all the lives lost in the aid of other states at their own massive expense of human life, and to add an enormous economy expense made the United States divided in its privates to participate in World War II. The idea is, in short, that the United States takes care of its own interests to secure as well as strengthen itself by way of self-preservation.

Grounds for participatory engagement by the United States are clear, the attack made by Japan on Pearl Harbor December 7, 1941.

Jacobsen: In reflection on the aforementioned, this means, still, America is the first and only nation to drop thermonuclear weapons on civilian targets on purpose. That's a horrifying thought. How has this haunted international relations and politics, and helped the anti-nuclear proliferation movements?

Jørgensen: The devastating force that was confirmed by the United States' use of nuclear force to end a war against an unjust state that Japan was and still is, the aftermath was all too clear. The memories and images that are burned into all our minds can only be understood as an eternal warning against repeating such a terrible deed to ever be repeated. The terrible destruction is all too clearly documented as the right obstacle to repetition and as a catalyst for the anti-nuclear movement.

The list to repeat this even now almost 80 years later will probably be deterrent enough to follow the current picture for the next 80 years further as well, one must at least choose to believe. The political agenda is then unchanged in its opinion to refrain from all use of nuclear weapons in warfare, and it is further believed that this is also not on the waning front of the world community, no to nuclear weapons will continue to advance for full force against disarmament of this type of mass-destroying weapon. The world has plenty of other material that can more than probably do the same benefit if one can put it that way.

The balance of power throughout the Cold War, the rearmament that was then all too clear and which crippled Russia economically, so that only the United States remained as the one clear superpower and by that changed a worldview that made the United States probably the most feared and the most hated authority, a world police whether the rest of us liked it or not. This has probably driven many of the other states to produce their own nuclear weapons to even out the differences, and possibly face the United States on their own terms. This is clearly not a stabilizing factor for securing world peace, nor the opposite, but it is perhaps what works best for everyone sitting on total power through fear of what the other person may or may not do.

Jacobsen: The main governments with nuclear weapons with readiness capacity known include Russia, the United States, France, China, the United Kingdom, Pakistan, India, Israel, and North Korea. What responsibility does this place on those Member States in the United Nations?

Jørgensen: There is a binding agreement or desired agreement on disarmament under the United Nations Convention of; disarmament, manufacturing and/or any testing of nuclear weapons by the member States and non-member states, also a non – aggression act towards any member state by use of nuclear weapons in any sense. This agreement act is being held to a certain extent but as we see today, North Korea is once again in the process of testing launches, not of nuclear weapons but you get the picture.

Jacobsen: What larger international responsibility is placed on all Member States, defined as such, including non-member observer states Palestine and the Holy See, for the reduction and preventative capacity of nuclear armaments?

Jørgensen: International prohibition and common front against all use of nuclear weapons in the application of sanctions against if any member state should take an upgrading path or non -member states that take the same course of action, this to prevent any form of a “final” nuclear war if one can call it that.

Jacobsen: During the Cold War, the nuclear arsenals acted as deterrents via duopoly of military giants locking proverbial ‘horns’ while retaining a mutual want of survival or non-annihilation. In the current era, if a headcount of the aforementioned Member States, we have 9 major national actors. For Russia and America with 90%+ of the global nuclear arsenals, what responsibilities lie with them, in particular?

Jørgensen: The power that lies with Russia and the United States is to focus on disarmament, to be able to be a stabilizing factor for world peace, to be able to act as a champion for bridge building through the re-creation of weapons of mass destruction through a re-creating forum by the renewal of increased clean power for everyone’s best rather than destruction to everyone’s worst. These two countries are responsible for holding both the East and the West in order to maintaining the status quo, i.e. the balance of power, but should in my opinion rather lead the way towards a new world environment of pure clean energy for everyone.

Jacobsen: How do historians who specialize in the matter view the August 2nd letter of Einstein?

Jørgensen: As I am not an expert according to the specific topics here, it seems to me according to what material is available, that a blurred lines can be removed to ensure transparency between the proper agencies. This can again be applied so that a recommendation from Einstein could again ensure that then President Roosevelt would convey thus present a guarantee that the request is fulfilled as intended.

Jacobsen: What is the Treaty on Open Skies?

Jørgensen: Proposal by Eisenhower in 1955 and expanded later in 1989 by Bush senior, including a joint signature of voluntary participating states, allowing aircraft from other states to fly into one's own airspace to create transparency of other states' military activities. There are 33 member countries from NATO and the Warsaw pact that was concluded March 24, 1992. Further comes the agreement on Passive quota which is the number of observations that a state is required to accept from other states, and active quota which are the actual observations to be carried out of by foreign states.

This is a great safeguard with regards to secure evidence to a large extent against the armament of nuclear weapons. Norway has today committed itself to 7 flights in accordance with the terms of agreement thus to ensure that our own military does not put itself in an active rearmament situation. This of course also applies to the extent that we have a lot of NATO exercises towards the border with Russia, something they been known to have repeatedly opposed verbally at top government level. There is also a lot in the media about high level diplomacy between Norway and Russia according to the topics mentioned here.

Jacobsen: What is its relevance to the current context of nuclear issues?

Jørgensen: Will highlight here the obstacle of increased military commitment by the development of nuclear weapons, which has been uncovered in Iran over the past 10 years. Furthermore, it has emerged that North Korea has built up its nuclear arsenal, which is very regrettable for overall world security.

Jacobsen: What is the Intermediate-Range Nuclear Forces Treaty (INF)?

Jørgensen: The 1987 agreement between the United States and the then Soviet Union and their respective presidents Reagan and Gorbachev, in which the agreement consisted of disarming medium-range missiles armed with nuclear warheads. This made it possible to abolish an entire category of weapon systems towards a safer world, whereby global stability was more aimed at mutual trust through mutual understanding of brotherhood and not through fear spreading propaganda of upscale nuclear arms.

Jacobsen: Why did President Vladimir Putin and (former) President Donald Trump pull out of it?

Jørgensen: The short version is that the United States believed that for several years Russia had violated the agreement signed in 1987, by trial testing regarding missile category thus a clear violation of the signed mutual agreement. This was the reason why the United States withdrew from the agreement. Russia, for its part, has repeatedly denied the allegations in a statement issued stating "Similar, baseless allegations concerning Russia's intelligence have been made more than once."

Jacobsen: What are the implications for international nuclear safety given the progress from its inception in 1987 and destruction in 2019?

Jørgensen: The implications of the breach of agreement go back to a kind of "Cold War" scenario that Putin says in the media today with regards to the NATO allies a look back at the uncertainty about nuclear war that covered the world for decades. What is happening today between Russia and Ukraine is inevitable in this context, as war is once again on the doorstep of all of us with unforeseen consequences.

Jacobsen: How important were the Nuclear Nonproliferation Treaty (NPT) and the Comprehensive Nuclear Test Ban Treaty (CTBT) for global geopolitical stability?

Jørgensen: The idea behind these two programs for testing nuclear weapons in space, on land or under water, and disarmament to change the focus from weapons status to a source of clean energy towards a climate-focused society, is all well and good. The only problem is that some of the most powerful and best equipped states choose to say A but not B, they are initially friendly and shows a hint of partly agreement that these are good programs to join, but when the balance of power is changing, well countries like Pakistan will not nor India join when the other party does not want to.

Furthermore, as I said, the United States has joined part 1, but not part 2 of the agreement program, that is, signed with not committed, and then it carries back to the start again. Letting go of power, thus seeing a possible loss of that power for those countries that look upon themselves as gamechangers on a global scale, or see the profits promoted by the gains of nuclear technology, will not yield the obvious gains in either long term or short term. Finally, this is about power security were to let go of one known scenario outcome to give into a new and unknown one may seem like an insecure draw of cards to make; thus the result is already given in advance.

Jacobsen: For the categories of nuclear-weapon states and non-nuclear-weapon states, how might future treaties utilize such terminologies to clarify intents, obligations, responsibilities, and rights?

Jørgensen: By putting pressure from the non-nuclear states onto the states that have nuclear weapons to ratify their plans for the obligation to disarm, limit, transform and secure the waste in safe storage facilities. Will also point out that Norwegian Physicians Against nuclear weapons (NLA) national branch of the International Physicians for the Prevention of Nuclear War (IPPNW) is actively working for the disarmament of nuclear weapons. We are working well in cooperation with the Norwegian authorities to put pressure on the states that are hesitant to commit to a disarmament plan.

This done so that the commitment can enable a reducing unintentional for a safer future. The fact that private organizations in collaboration with non-nuclear states can, to the extent they can, influence enough for change to take place is then the best answer one can give me here about bonds, and active responsibility through pressure from external factors.

Jacobsen: What might be some important terms and concepts for future treaties to consider for improved deterrence capacity frameworks?

Jørgensen: To have a steady balance of power in the world between two dominant actors as during the Cold War between USA and Soviet Union, with the intention that none of the actors was willing to annihilate the world. This balance of fear should not determine the world of tomorrow in the hope that we can continue to live in peace.

The fact that nuclear military power today when we only have this one planet to live on should, in the undersigned opinion, not form the basis for living in peace. The fact that extended use of a missile defense system by the USA as an extended deterrent, and accelerator for the exercise of the terrorist balance. Not to mention terrorist organizations and their role in influencing the current balance of power in any negative direction to end today's existence.

Jacobsen: What is the main motivation for the treaties? Do these treaties seem to work in increasing the level of safety?

Jørgensen: Self-preservation, and no I do not think so, not as a clear intent of global stability.

Jacobsen: So far, we have talked about the NPT, CTBT, INF, and TOS. There are a bunch of others including SALT I, SALT II, START I, START II, START II Framework, SORT Moscow Treaty), and New START. There are many covering different dynamics of the nuclear issue. Hypothetically, let's pretend the entire world framework for nuclear deterrence in the form of treaties is shredded, what happens?

Jørgensen: Today, one still sees that the need for protection through deterrence through the possible use of nuclear weapons is as relevant today as during the Cold War. Countries such as North Korea, Russia and China are investing more and more to secure their own national status as a nuclear power to reckon with if any events occur that could possibly shake one's statuettes.

It is pointed out by various groups that are in favor of disarmament of these types of weapons around the world that today's society is overdue for a change in security conditions where the nuclear power has lost its role. Finding fully automated weapon systems, we turn our gaze to space and those who may bring this that may threaten our existence as a species. But just look at NATO, which can largely be described as a nuclear alliance, no, the age of nuclear weapons is not in decline, no not in any way, quite the opposite in fact as I see it. So, to sum up, do we need nuclear weapons today, yes maybe more now than ever before? This brings me back to the question of origin, "what happens if all the treaties are shredded", I guess a complete global fire sale of governing security.

Jacobsen: Let's take the opposing case, the INF is reinstated, NPT, CTBT, INF, TOS, SALT I, SALT II, START I, START II, START II Framework, SORT Moscow Treaty), and New START remain and others begin to build on them. What happens to the nuclear issue?

Jørgensen: A continuation of the status quo, possibly an increased status of the status quo.

Jacobsen: Ideally, what would happen in regards to the nuclear issue stability as deterrence or elimination of the nuclear option throughout the world, or some other option?

Jørgensen: Some outcomes of what has been mentioned above does not at present time seen as a possible deviation of possible events. But this does not mean that a third alternative cannot arise that has not yet been anticipated and that may or may not tip the scales away from the two mentioned outcome, i.e. an unknown outcome.

Jacobsen: Einstein, unbeknownst to many, was a key player in the prevention of the attempts at manufacturing and stockpiling of nuclear armaments. He argued for a supranational authority as a deterrent because he considered the bomb inevitable. What hasn't been instituted, which could act as another bulwark against guaranteed mutual annihilation from nuclear war?

Jørgensen: An overarching body. What is meant by that, well today it is left to the nuclear states not to comply with the plan of attack. Where deterrence is the one reason for not attacking and endangering the lives of all of us. If then the UN, or NATO, as a function is in the mindset the overriding body so as not to hand over all responsibility to the individual country.

There are many supreme bodies that can try the individual country's decisions and at best reverse decisions that violate human rights and so on. What if when it comes to the danger of nuclear war, that the deterrent factor is dropped from the individual country and is overruled by a common union for the preservation of these weapons is set up. Could such a common international body be tested faithfully? It's the only thing I can think of that power relinquishes – every single

country and is protected under a community that most likely does not allow the use of nuclear weapons ever again.

Jacobsen: Human beings made this problem. Human beings must solve this problem piecemeal, probably. What can move the Doomsday Clock dial farther from midnight in the midst of strongmen political gamesmanship, and direct attacks on an international rules-based order and on the rights-based global system of governance?

Jørgensen: Through global cooperation for a safer everyday life, overthrow of standing directives, further by a common front on both sides. Change basic structures through global cooperation, but all this is just utopia.

Jacobsen: There have been a number of instances in which the systems controlling much of the nuclear arsenals have failed with the implied consequence as the annihilation of the human species if not for human intervention. One was the NORAD computer chip malfunction, or more than one in fact. The Cuban Missile Crisis was another. The SACPNORAD communications error yet another. The training tape accident of 1979 was still another. Still another, and on home turf, the Norwegian rocket accident along the northern border of Russia, which plunged into the ocean. Why, if the nuclear are to be kept, should the systems be modernized simply for safety reasons?

Jørgensen: The use of nuclear weapons in any such state is not safe, nor can it be safe. A modernizing condition, or type of upgrade for safety reasons is not advisable due to the release energy potential of the components. The financial gains that follow at both ends advocate the security gain. No, it can be concluded that to modernize to secure, rather to break down or turn into productive environmentally sustainable energy.

Jacobsen: What are some other issues to do with nuclear waste from the stockpile that need some immediate consideration and management?

Jørgensen: Proper storage is a key issue here, storage under water is to some extent what needs to be addressed, it is no longer in extended use for the risk that this poses if leaks should occur for the sea areas in question. What should also be looked at is to move the waste out into space and remove it that way now that Elon Musk and his Space X and or Jeff Bezos' Blue Origin is aiming toward an increase travel schedule for transport into space, also to investigate the use of nuclear reactors as propulsion measures for the space rockets in a much larger extent. But littering in this way is also not, in my opinion, a sustainable solution either. What I am brought back to is transforming the mindset of reintroducing nuclear waste into a resource for environmentally sustainability.

Furthermore, of what should be discussed to a much greater extent than today, let us make use of this clean energy in an innovative and functional way, which is what society is benefited by as a way towards a transition over to a more viable alternative energy source as a direct result with regards to a change of course due to the fossil replacements within a short period of time.

Jacobsen: How will these nuclear issues likely remain with us, even as anthropogenic climate change or human-induced global warming continue to loom over the horizon as two of the three heads of the proverbial Cerberus?

Jørgensen: Today's thinking is based on additional cost and limitation of visionary implements. Cost must go down, it must be seen as an meaningful act towards key actors within government

officials, the feud over military accumulation must change, in anticipation of possible future artificially intelligent forms that can help us naïve mortals to see a new solution to the problem, if then, it is not us as creators of the problem who is the problem and by that is in need of a solution...

Appendix I: Footnotes

[1] Tor Arne Jørgensen is a member of 50+ high IQ societies.

[2] Individual Publication Date: February 15, 2022: <http://www.in-sightjournal.com/jorgensen-5>; Full Issue Publication Date: May 1, 2022: <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 “Identification: to Wake Perchance to Dream” and “Roast Pigeon”: Co-Editor, “Noesis: The Journal of the Mega Society” (7)

2022-02-15

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: satori; attachment; a small “i” and a big “I”; intellectual analysis; “But I Hunger and Thirst...for the taste of Vagueness”; circularity; “Dogen Practice”; “Roast Pigeon”; the vagueness; the circularity; a particular, characteristic vague talk in the online chats; and the pigeon.

Scott Douglas Jacobsen: “Identification: to Wake Perchance to Dream” is a woeful story, sort of. What is “satori”?

Richard May[1],[2]*: I speak with no official authority about the Gurdjieff work, you should know. None ...

I’m not sure that I’ve ever experienced satori. Maybe ... But if I have, then I cannot describe it in any case.

But off the top of my head it is an altered state of consciousness (the term satori comes from Zen Buddhism, of course) in which everything is directly seen to be just the way it is in the present moment — When running by the Charles River in Boston once or twice after long 40-minute runs everything looked like it was just the way it should be! The chattering mind had stopped. I just saw ... it was somewhat ineffable ... “Suchness,” tathata in Sanskrit. The Buddha is called tathagata, “one who has thus gone.”

People in the online chat groups would kvetch endlessly that they were “identified.” In any spiritual practice the goal is the practice, period.

Jacobsen: What exactly is meant by an “attachment” in this non-philosophy philosophy?

May: Oh, I was talking about online chats in the Gurdjieff work. After 10 or 15 years of being in “the work,” intelligent people did not have a clue as to the meaning of “self-remembering,” a very important fundamental concept of G.I. Gurdjieff’s teaching. Gurdjieff had an injunction that recognized that everyone was going to die, so people must be helped along the way, “The Fifth Being Obligation.” But after 10 or 15 years “in the work” intelligent chat participants often did not have a clue what self-remembering meant!

Gurdjieff’s pupil, J.G. Bennet was recognized as brilliant and he knew both Gurdjieff and Ouspensky, his foremost pupil. He travelled to Gurdjieff’s home and even met Gurdjieff’s father. Bennet read *All and Everything, Beelzebub’s Tales to his Grandson* 11 times and did not understand it! Where does that leave a person lacking Bennett’s advantages?

In addition after many years the pupils in my chat group were told that the teacher’s teacher had said to his pupils “in the work” that we have a “life time of errors in Beelzebub’s Tales to correct.” How could one understand this writing, *All and Everything*, the Gurdjieffian Bible, without knowing what the innumerable errors are? This tome was translated and written by committee, not by one person, not directly by Gurdjieff, himself. Belatedly you are told that it is riddled with errors. But Gurdjieff himself had what he called the Fifth Being Obligation. Everyone is going to perish and we don’t know when, so there is an obligation to not waste people’s time.

I was satirically contrasting attachments in Buddhism with identification in the Gurdjieff work. There is a saying in Buddhism that “Original realization is marvelous practice.” The meaning is that the practice is the goal. There is no Buddha, no path, no enlightenment. Just meditate. Follow the path.

Jacobsen: The distinction between a small “i” and a big “I” is implicit in the test with the smaller “i” in the identification and identity. Is this distinction purposeful, or am I seeing a ‘there’ that’s not there?

May: Test? Did you mean text?

We are all always seeing ‘a there that’s not there’! Was that a wave or a particle that just walked by? Often small i refers to the individual fictional ego-identity and big I to the ground of being, itself, the individual wave in the ocean and the ocean, itself.

Jacobsen: Why does intellectual analysis interrupt the potential attainment of satori or enlightenment?

May: Intellectual analysis is fine during cognition, but not so much during a meditation practice. (Often people have random thoughts, but do not actually think in any case.) Having thoughts is fine, just let them pass. Patanjali defines Yoga as the “Cessation of the modifications of the mind-stuff.” No or less internal mind-chatter is Yoga.

Jacobsen: What is meant by “But I Hunger and Thirst...for the taste of Vagueness”?

May: Gurdjieff wrote of individuals who “hunger and thirst after truth.” In the Gurdjieff chats there was a plethora of vague talk. Vague talk is not truth. I was mocking what generally occurred in the online chats.

And there seemed to be no evidence-based research on the practices of attempted self-remembering (i.e., being present to oneself in the body, emotions and intellectual mind simultaneously) or

on “sitting,” one of the Gurdjieffian meditation practices. But the work was claimed to be scientific.

Jacobsen: There is a circularity, sort of, to the path from analysis to not really analyzing to more analysis. Is this reflective of our constant intellectual meanderings away – and away and away, again – from satori experiences?

May: Yes, more or less. I was satirizing the attempted use of analysis to understand why there was endless analyzing. — Just watch your mindstream of thoughts, your bodily sensations and emotions. The practice is the goal. There is no Buddha, no Dharma (law), no Sangha (community)!

Gautama Buddha was not a Buddhist, Abraham’s mother was not Jewish, hence Abraham wasn’t a born Jew, Jesus wasn’t a Christian and Gurdjieff was not a Gurdjieffian.

Jacobsen: The final quote from “Dogen Practice” states, “Original realization is marvelous practice.” Why is there no definitive distinction between realization of awakening and its cultivation?

May: To have such a distinction would get in the way of realization, create an expectation, make awakening less likely!

Jacobsen: “Roast Pigeon” continues, a bit, with some of the same ideas from “Identification: to Wake Perchance to Dream” “taste” and “vagueness.” What is the association between the vague and the gustatory in these two publications?

May: Gurdjieff said something to the effect that one cannot expect a roast pigeon to fly into one’s mouth in the Gurdjieff work. By this he meant that one must make an effort, constant effort. Work takes effort. It’s not a sinecure.

Jacobsen: Why must the vagueness be stolen?

May: Nothing can be given; Nothing will be given, by the teacher or by Gurdjieff. In Yoga, the Yoga is the effort, not some position. One must steal the truth.

Jacobsen: There’s the circularity in this one, too, with “being in question of being in question” or “pondering pondering.” Are most of our thoughts circuitous-ish?

May: I was again just mocking the endless vague talk in chat groups about “pondering and being in question.” Must we ponder pondering? Can we question being in question? And ponder being in question? ... staining the fragments of silence ... “You are the space between your thoughts,” Jean Klein.

Jacobsen: At one point, the amorphous is juxtaposed with the precise in the phrase “certain vague talk.” A certainty in the vagueness, this seems paradoxical, so... traditionally May-Tzu – looking at the other side of the partition to apprehend the whole as with the silence between sounds, background & foreground. The fragments of silence are some of the “Stains Upon The Silence.” Glenn Gould talked about the silence between notes or the gaps in notes – and higher harmonics – as rites of passage in a way. He, so it seems with you, see ‘both sides’ if this can be conceptualized, as such. What do you see as “stains” in the silence?

May: By “certain vague talk” I mean a particular, characteristic vague talk in the online chats, not anything to do with probabilistic certainty.

Jacobsen: Also, what is the pigeon, and why roast it?

May: According to a Google search: “Roasted pigeons have been a well-known delicacy in France since the 16th century.” I didn’t know this, but it makes sense as a context for Gurdjieff’s saying. Truth and moksha (liberation) are not going to fly into your mouth effortlessly.

After decades “in the work” there are individuals who cannot cease smoking or lose weight. Yet unification of one’s being is supposed to be a fruit of the Gurdjieff work. Gurdjieff himself was an obese cigarette smoker with chronic bronchitis for thirty years, according to sources.

Gurdjieff’s most excellent pupil, P.D. Ouspensky at the end of his life was an alcoholic, or nearly so, and completely disillusioned with the system of the Gurdjieff work. He said that nothing can be achieved without the “higher emotional center” and we don’t know how to use the higher emotional center. The title of Ouspensky’s book *In Search of the Miraculous* was originally intended by Ouspensky to be *Fragments of an Unknown Teaching*. Fragments ... Unknown ... The publisher, however, chose the former title. Perhaps that tells us something. My teacher didn’t mention the fate of poor Ouspensky, for some peculiar reason.

Now some people remain “in the work” for more than fifty (50) years, which Gurdjieff would never have allowed. Some individuals today make a career out of “being in the work,” exactly as Ouspensky made a career out of the work, finally lecturing in London.

In *The Fourth Way* Ouspensky states that there are “no institutions associated with the Fourth Way,” Gurdjieff’s path. What then is the Gurdjieff Foundation, if not an institution? Ironically Gurdjieff’s own system predicts that this would happen. In the relative world everything turns into its opposite, a loose paraphrase of the relevant ideas.

By contrast Alfred Richard Orage left Gurdjieff and the work. After Orage died, Gurdjieff called Orage his friend, a epithet he rarely used, and implied that Orage had “created a ‘soul’” by saying that he hoped he went straight to ‘paradise’.

As someone said to me in a chat group, “The work doesn’t work, but I don’t know anything better.” He also said, “Human beings f*ck up everything they do and Gurdjieff did too.” I asked him what he meant by that and he replied, “You’ll have to figure that out yourself.” I already had.

Gurdjieff said “Believe nothing, not even yourself.” — *The Harmonious Circle* by James Webb is an excellent book on the Gurdjieff work. Webb suicided.

Yet I think that there is much of value to be extracted from the traditional wisdom and psychological teachings of G.I. Gurdjieff, e.g., that humans are unconscious automata most of the time, rather than conscious unified beings with free will. We are incubators or wombs for the creation of a ‘soul’, which can survive bodily death. But the precious diamonds are often found lying deep in dung.

And “Most people can’t hear gray.” — May-Tzu

“To know means to know all. Not to know all means not to know. In order to know all, it is only necessary to know a little. But, in order to know this little, it is first necessary to know pretty much.” — G.I. Gurdjieff

Appendix I: Footnotes

[1] Co-Editor, “Noesis: The Journal of the Mega Society.”

[2] Individual Publication Date: February 15, 2022: <http://www.in-sightjournal.com/mav-7>;
Full Issue Publication Date: May 1, 2022: <https://in-sightjournal.com/insight-issues/>.

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

Conversation with Paul Cooijmans on the Frequently Asked Questions About the Glia Society: Administrator, Glia Society (6)

2022-02-22

***Paul Cooijmans** is an Independent Psychometitor and Administrator of the Glia Society, and Administrator of the Giga Society. He discusses: Frequently asked questions; not attempting to force one's way into a high-IQ society; other patterns of illegitimate action to try to enter into high-I.Q. societies; Glia Society's admission policy; tests accepted for admission; the minimum requirements for a test to be "valid in the high range"; the number of high-I.Q. societies focused more on quantity; "a lack or absence of psychometric expertise"; the prime examples of the void in psychometric expertise; the prime examples of profound ineptitude; false impressions from rejection or exclusion of take-home tests by some high-I.Q. societies; take-home tests; and the rarer types of articles submitted to Thoth.*

Scott Douglas Jacobsen: "Frequently asked questions The Glia Society" (n.d.a) contains three questions and three answers. The first question asks, "I am not able to qualify for high IQ societies but still feel I can make valuable contributions to society. How do I get IQ societies to accept me?" (Ibid.) You deconstruct and concisely answer the question while correcting assumptions in it. To expand on the first question (the one at the top of the web page), is a higher I.Q. indicative of a higher potential to contribute to society? So, if an individual can "do that perfectly outside of the I.Q. societies, via universities, science, business, politics, and so on," (Ibid.) can one have a higher potential to do that more if they have a higher I.Q.? In other words, they can contribute more, theoretically, if they have proven Glia Society level or higher intelligence and take part in business, politics, science, universities, and so forth.

Paul Cooijmans[1],[2]*: Yes, I am certain that persons of higher I.Q. levels have greater potential to contribute to society, and are in practice indeed contributing more. I am then talking about the full range of intelligence, not necessarily about the situation within the high range, as it is still being studied whether intelligence can be meaningfully measured at all there. I mention this because I know many stare themselves blind on nuances within the high range ("Can I contribute to [this or that field] if my I.Q. is only 143? Or should I try a few more tests to see if I can score over 150?") but really it is differences within the range 60-140, maybe 55-145, that determine people's functioning. I dare not say with certainty that even higher I.Q.'s add something extra, although they may.

Having said that, I should add that "intellectual" types of work are hugely overpaid nowadays compared to manual labour, and that is a problem. This gap has grown over time, and is related to the takeover of all vital institutions by certain species of intellectuals, who despise physical work.

Jacobsen: You mentioned, in the first answer, not attempting to force one's way into a high-IQ society. There was a famous case of Paul Maxim trying to get into the Mega Society, for instance. As others have stated to me, though anecdotal, this is a pattern in the high-I.Q. societies, or, more properly, in the attempts to get into particular high-I.Q. societies by people in and out of the high-I.Q. communities. What is the ethic behind these efforts, as such?

Cooijmans: I think people want to derive social status from belonging to groups with very high admission standards. For illustration, it has happened that someone tried to join the Giga Society

with screen shots of online games that reported I.Q.'s over 200 (without even containing the name of the candidate) saying something like, "You really have to admit me now because I have already told all my friends that I am a Giga Society member, please please please do not make me look like a fool before my friends." That betrays the kind of motivation of such people, although most of them are not that explicit about it.

Jacobsen: What are other patterns of illegitimate action to try to enter into high-I.Q. societies? What are some of the famous cases known to you? You have a long history in this world, not many can stake that claim of longevity and activity.

Cooijmans: A pattern that I have observed is, for instance, very repeatedly sending the same type of "proof" of qualification, of course some test result not on the list of accepted tests. What has also occurred more than once is demanding entrance based on a mainstream psychological test score way beyond the usual ceiling of the test; most typically this is some form of the Wechsler Adult Intelligence Scales, and apparently, some psychologists are in such cases willing to provide reports with absurdly extrapolated scores, like way over I.Q. 200. I am quite certain that some people are fully aware of the contents of the test and its intended solutions, and practise extensively before taking the test, and there may also be cases where the report itself is fraudulent.

I think it is not ethical to name names of these individuals as they are mostly teenagers when starting this behaviour and stop later on when growing up. Sometimes there is also a psychiatric background.

The most common way to force oneself into a society is cheating when taking a high-range test. Those responsible for the unauthorized spreading of test answers, however evil, are not necessarily the ones trying to enter I.Q. societies, so in the context of this question I need not discuss the former. "Creative" ways of "entering" societies are to forge a membership certificate using a specimen that an actual member showed publicly on a social medium, or to add oneself to the listed members in the society's entry in an online do-it-yourself encyclopedia. I even suspect that such entries are sometimes created purposely by people in order to put themselves in and pose as members.

Jacobsen: The second question asks, "Why is the Glia Society so liberal in its admission requirements, in that it accepts a lot of take-home tests rather than [sic] just official standard tests?" (Ibid.) As you state, the Glia Society's admission policy is more stringent than other high-I.Q. societies. Let's expand on this, why are "mainly regular tests" or "regular psychological tests" without much validity below I.Q. 70 and above I.Q. 130, presumably on a standard deviation of 15?

Cooijmans: Regarding below I.Q. 70, people in that range, and especially under I.Q. 60, tend not to be able to take tests in the usual format, and their I.Q.'s are mostly assessed in other ways, such as by observation and interview in direct personal contact. There are special tests for that. And yes, I know there are people who will now bark, "What?! Are you serious?! Why would people below a certain I.Q. not be able to take tests in the usual way?!" These are the ones that deny the real-world relevance of intelligence and I.Q., the ones who claim that someone of I.Q. 65 can just as well be a mathematics professor as someone of I.Q. 165.

The lack of high-range validity of most regular tests is due to the absence or lack of truly difficult problems in those tests. If you include such problems, you may get validity in the high

range, but at the expense of violating certain paradigms of the current academic climate, wherein it is unthinkable to create tests and publish data that show significant sex differences in important behavioural variables like intelligence. And on really hard problems for mental ability, there is one sex that does better than the other. This taboo is hidden by leaving out such problems.

Another way in which sex differences in mental ability are hidden in science is by using childhood data when studying sex differences; in childhood, the later-to-develop adult differences do not show up because the hormones of puberty have not done their work yet. In fact, before puberty, girls mature faster than boys, so that childhood studies yield a biased result compared to the state of affairs among adults, favouring girls. The use of childhood studies to “debunk” sex differences in mental ability is a form of scientific fraud.

I suspect that a mainstream scientist who published data on high-range mental tests like I do would be banned for life from the academic world.

Jacobsen: How do tests accepted for admission (Cooijmans, n.d.b) to the Glia Society tap into its minimum required I.Q., and higher, better than the regular intelligence tests?

Cooijmans: By containing sufficiently hard problems.

Jacobsen: What are the minimum requirements for a test to be “valid in the high range” (Cooijmans, n.d.a)?

Cooijmans: When it comes to high-range validity in the psychometric sense, “valid in the high range” means that the test has positive loading on the general factor “g” in the range beyond the 99th centile, so within the top 1 % of the general population. But validity alone is not enough; robustness (resistance to score inflation) is just as important, as is mere hardness.

If “beyond the 99th centile, so within the top 1 % of the general population” is not precise enough, one may read this as “whatever one defines as the high range”, or, when it comes to society admission, “around the intended pass level”. Of course, a test never starts measuring exactly at a given level like the 99th centile; high-range tests typically have a threshold somewhere around the 90th centile but more than half of the scores exceed the 99th centile.

Jacobsen: If you had to estimate the number of high-I.Q. societies focused more on quantity, or growth of membership, than quality of membership, what percent or ratio of extant high-I.Q. societies fit into this identification?

Cooijmans: That is difficult for me to answer because obviously I avoid looking at such societies, if only to prevent vomiting over the keyboard of my electronic computer. I can only make a rough estimation: the majority of them.

Jacobsen: Why is there “a lack or absence of psychometric expertise” in many high-I.Q. societies, even “a deep incompetence” (Ibid.)?

Cooijmans: I imagine the following reasons exist for this: People who feel called to start I.Q. societies tend not to be experts in psychometrics. For instance, when Mensa, the largest I.Q. society, was conceived, its founders thought they were selecting at the level of 1 in 6000. Later they found out it was only 1 in 50. This was related in an issue of the Mensa journal, possibly in the 1990s, in an article about the early history of that society. In more recent years, it has been obvious that some I.Q. societies are founded on a whim by people who were not able to qualify for existing societies, and without having any knowledge of psychometrics.

Then, when people are delegated the task of admissions officer or test psychologist in a society, those who offer to take on this job tend not to be bona fide experts in psychometrics and tend not to be interested in a strict admission policy. Some seem to have “liberal” inclinations and really just want to please and admit anyone regardless of their intelligence level. They secretly despise selecting by intelligence, and it may even be that, when becoming active in I.Q. societies, they did not fully realize they were getting involved in something that went against their moral principles. On the other hand, they may have joined purposely to sabotage the selection procedure and destroy the elitist nature of the society. Such infiltration and corruption of policies would mirror the undermining of democracy that we have seen in Western societies in general, where cultural Marxists have gradually occupied all institutions, resulting in exceedingly liberal immigration and other destructive policies.

Early examples of lack of expertise were observed by me in the first few years of my Mensa membership, when I had some correspondence with the test psychologists of the Netherlandic and International branches, and had to conclude, to my shock, that they were incompetent.

Another reason I believe to be behind the silly admissions policies of many societies is that a strict admission policy, unfortunately, produces fewer female members the higher one sets the pass level. This can be countered by accepting tests without validity in the high range, as on those tests, the possible scores in the high range are meaningless (random, having huge error margins), thus containing more females as well as more unqualified people.

Jacobsen: What are the prime examples of the void in psychometric expertise?

Cooijmans: A list of accepted tests containing tests that can not discriminate, have no validity, in the range where the society’s pass level resides. A list of accepted tests containing scores based on long outdated norms (Raven’s Advanced Progressive Matrices is notorious for that). A list of accepted tests that appears to be more or less copied from other societies (which betrays a lack of independent research). A list of accepted tests that is not updated and adapted based on feedback from the evaluation of incoming members; that is, the functioning of the admission tests is not monitored by assessing whether the members who qualify through those tests are indeed at the required level.

Also, testing potential members with tests that require supervision, but without supervising the test administration. So: simply sending the test by mail and letting the candidate supervise and time oneself (supervised tests tend to be timed, for practical reasons). This causes serious problems in case it concerns a test with heavy loading on vocabulary and knowledge while prohibiting reference aids; candidates can then cheat easily by looking things up. It also causes problems because the self-reported time taken may be off. Mensa International used to do this in countries where they did not have a testing infrastructure in place; early members of Mensa Singapore have told me they received the Raven test by mail from Mensa International and took it unsupervised and self-timed. The International Society for Philosophical Enquiry, too, has a long history of testing for willingness-to-commit-fraud rather than intelligence. Wait, I have to clean my keyboard now.

Jacobsen: Following from the previous question, what are the prime examples of profound ineptitude?

Cooijmans: Hm, I should have waited with cleaning my keyboard I see. Here we go again. An early example took place in the early 1990s after joining Mensa, when I published an article in

their journal in which I explained that, when selecting the top 2 % on each of a number of tests as Mensa did, one is really selecting more than 2 % of the population because of the imperfect correlation between the tests, in other words, because the top 2 % scorers on the respective tests have only a partial overlap. To my dismay, the society's test psychologist replied in the journal, denying me in words that betrayed that he was not able to comprehend the reasoning set forth in the previous sentence. Ineptitude does not get more profound than that (incidentally, I had to look up the word "ineptitude" in order to answer this question).

Other examples of ineptitude I have observed, in people dealing with high-range test and I.Q. societies:

Publishing score histograms consisting of a mixture of first attempts and (multiple) retests, without explicitly mentioning this mixed nature, just to give the impression of more data than there actually is.

Incorrectly computing full-scale reliability of a test from its constituent subtests, resulting in a much too low value; this happens by taking the simple average of subtest reliabilities. This is wrong because, *ceteris paribus*, reliability increases in proportion with the square root of test length and is therefore not a simple average. Spearman and Brown have provided a set of formulas for correctly computing the reliability coefficient of a test based on partial (subtest, odd/even) reliabilities.

A recent hilarious example concerns an individual who was founding one society after another and charging money for entrance, accepting his own tests as well as many others. He presented himself as an I.Q. test designer, and claimed that the validity of his tests was "insured" by computing the "Pearson R". A higher density of error is hardly possible: The Pearson correlation coefficient is known as "Pearson *r*", not "*R*". While it is an informative statistic, computing it in no way affects the validity of a test. Finally, one wonders which insurance company would issue such a policy. Inevitably, such a person puts himself on the member lists of his self-founded societies, even if the nominal requirement is some 70 I.Q. points above his real level. The maxim "fake it until you make it" comes to mind in such cases.

As it does in the case of the one who maintains a counterfeit Giga Society web page, of course listing himself as a member as well as a number of others. At least some of those members are (were) listed there without their knowledge; apparently he has used names and biographical information found on the Internet to fill his fake society, which is perhaps more fraud than ineptitude. Such cases make me think of the current hype of having one's face injected with silicone, botulinum toxin or whatever, or even have surgery to create a certain appearance. These people focus on appearance rather than essence when striving for success. Seen from the front, they may have nice voluminous lips; but from the side, they look like ducks because their lips are sticking out like a bill. Some even quack.

An extreme case of felonious ineptitude was reported to me by a candidate; a test constructor had invited him to take one of said constructor's tests, with the guarantee that the result would remain confidential (which should be standard). However, right after the test had been scored, this test constructor, who purports to be a certified psychologist and a PhD, published the score, including the name of the candidate, on a social medium. This is so serious that I consider it my duty to warn the unsuspecting public of characters like this.

In general, the publishing of candidates' scores including their names and without their permission is typical of inept test scorers. I have received more than one complaint about that. On one occasion, such a bungler even published a list containing only one name (mine) with a fictitious (too low) score behind it, apparently to discredit me.

Publishing item analysis data is another form of ineptitude; it helps future candidates because it reveals the exact hardness of each problem of a test.

And then, congratulating or praising the candidate with one's score! Those idiots do not understand that an I.Q. score is an objective datum, not an achievement. You praise someone for a scientific discovery, invention, or work of art; not for an I.Q.!

Jacobsen: To some members of the general public with an interest in I.Q. and high-I.Q. societies, as you state in the second answer, they can get false impressions from rejection or exclusion of take-home tests by some high-I.Q. societies. A false impression of a "strict entrance policy" (Ibid.). Why is this the current culture or norm with high-I.Q. communities?

Cooijmans: I think this is already answered sufficiently in the question 'Why is there "a lack or absence of psychometric expertise" in many high-I.Q. societies, even "a deep incompetence" (Ibid.)?'

Jacobsen: Why should take-home tests be considered part of respectable high-I.Q. societies?

Cooijmans: Because those are the tests meant to measure intelligence with validity in the high range. Most regular I.Q. tests fail at this. And for the minority of regular tests that do possess validity in the high range, a problem is that those who administer the tests in practice are sometimes not able or willing to do so correctly and to report the score correctly and honestly, despite their formal degrees in psychology or psychometrics. Looking at what some psychometrics "doctors" have done in the world of high-range tests, I have to say that such a degree is virtually a guarantee for incompetence and fraud. I am then talking about providing super-high scores to unqualified idiots, publishing names and scores without the candidates' permission, and leaking out scoring keys of tests. The fingers of one hand barely suffice to count the high-I.Q. "doctors" who have done exactly that.

Another problem with regular psychological I.Q. tests, rarely mentioned but oh so real, is that one can usually buy them as a "kit", including the intended solutions naturally, if one is at least something like a student of psychology. And I suspect that some of the "certified psychologists/psychometricians" who perverted the admission policies of I.Q. societies have entered those societies with scores obtained thus, and would never have qualified on proper high-range tests or without fraud altogether.

Jacobsen: The third question asks, "What kind of articles are you looking for when taking submissions for the Glia Societies journal *Thoth*?" (Ibid.) You answer with the values covered before on absolute freedom of speech and no taboo topics for the Glia Society. As a short side question, what are the rarer types of articles submitted to *Thoth*?

Cooijmans: Esoteric interpretations of works of literature, conspiracy theories about historical events, a few unusual novels, and seven submissions by an early member who was quite brilliant but withdrew from the high-I.Q. world after seeing proof that God existed.

References

Cooijmans, P. (n.d.a). *Frequently asked questions The Glia Society*. Retrieved from <https://gliasociety.org/faq.html>.

Cooijmans, P. (n.d.b). *Qualification: The Glia Society*. Retrieved from <https://gliasociety.org/qualification.html>.

Appendix I: Footnotes

[1] Administrator, Giga Society; Administrator, Glia Society.

[2] Individual Publication Date: February 22, 2022: <http://www.in-sightjournal.com/cooijmans-6>; Full Issue Publication Date: May 1, 2022: <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.

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 (5)

2022-03-01

***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: Nordic cultures; Norway's birth rate; 'White' or Euro-North American racists; racists from across the pond; these same individuals within the borders of Norway; the typical view within the high-IQ circles; an Indigenous high-IQ group; people with higher IQs tend to have fewer kids; the Flynn Effect; smart women tend to have fewer children or none; and other directions.*

Scott Douglas Jacobsen: What words best describe Nordic cultures?

Eivind Olsen[1]: Generally speaking, the Nordic culture(s) are somewhat egalitarian—where most people are considered to be equal, unless they're not. Royalty is one area where that's not the case (in Norway, Denmark and Sweden).

Erik Haereid[2]*: Hard working. Independent. Naïve. Trustful. Egalitarian and excessive bureaucratic political systems spiced with a dash of double standards and hidden xenophobia. A combination of pietistic order and romanticized nationalism draped in a suit of provincial stubbornness and pride. And beneath these dichotomic layers of infantile behavior and mature responsibility, there is an intrinsic naïve belief in the goodness of mankind.

Tor Arne Jørgensen[3],[4]: Different, neutral, and innovative according to statistical poles. A healthy exterior characterized by an insufficient wish aimed at self-development ensured further by a steadfast and rock-hard economy and efficient institutions aimed at technological innovations. Furthermore, the Nordic Permian position is probably explanatory through its geographical imprint. Not only a barren and frozen landscape but housing a hardy people who sadly sit on their own personal mountaintops and share their interests by and for their own conceivable pleasure.

A historical population within its real-life monopoly state, whereby covered and insured through acquisitions furthered by philanthropic eccentricities fueled in the futile hope of saving an already lost existence by common front to stop global deforestation and beyond with their democratizing intensities, a part where joy, despair and boredom go hand in hand. The Nordic embrace that is postulated only to covers the rest of the world washed over by its cool exterior and shady appearance.

Jacobsen: In spite of the social and health indexes of a healthy society, Norway's birth rate, as with many developed countries, is below 2.1 or the theoretical replacement level. Its most recent tallied level is 1.53. It's not Japan bad, but it's not great. What is the national conversation about this? Countries simply cannot make up the deaths with more immigration indefinitely. It can be a threat to social stability with destructive movements looking to capitalize on demonizing immigrants and to social welfare programs dependent on a productive younger population, especially ages 25 to 54—more in the actuarial realm and expertise of Erik.

Olsen: There are probably multiple reasons for the low birth rate. I'm guessing that economics play a part (raising multiple children has a cost). People might want to wait until later in life before they have children—and might eventually realise that they have waited too long. We've also received sex education, and have good access to prophylactics, which probably leads to fewer “accidental” pregnancies. A society does need a certain amount of productive (as well as reproductive) citizens. If we look back in time, people needed to have more children since not all of them could be expected to grow up. We also didn't have the same social security we do today, so people needed to have kids so someone could take care of them when they grew old.

Haereid: “Make more children!”, our prime minister said a couple of years ago. I don't expect it to have effect in the long run.

It's an unfortunate combination having an aversion against too many immigrants and an aversion against getting and raising children; it's a cataclysmic consequence of developing welfare states. Such attitudes are built on romantic beliefs in development; technology and eternal life. It's like “the only person I am not in conflict with is me”, and this becomes the social benchmark. “To what do I need other people?”; a social dystopia and a narcissistic utopia.

It's a substantial increase in the population for people older than 45 years, from 1990 to 2021, compared to the increase among those younger than 45. The population growth in the group 45–79 is about 57% from 1990 to 2021! The growth is only 12% in the group 0–44, and 35% for those older than 80 years. The population distribution between age groups is approximately 56% (0–44), 39% (45–79) and 5% (older than 80).

There are some net immigrations and some birth surplus, and there are not expected a lot more net birth nor immigration in the next couple of decades, and the growth in population are expected in the older group. There are about 18–19% immigrants in Norway today, and 20% of these are born in Norway with immigrant parents.

The xenophobia factor will always be apparent in societies with mixed populations, like in most western countries today. Statistics will of course prevent and reduce some of the irrational critics, but the harsh group of haters give a damn in statistics. I think the most important task is to provide statistics and information about ongoing changes to the people. If some exploits the system, independent if they are immigrants or ethnic Norwegians, the society has to deal with that and contribute to get everyone into activities. Assimilation is not about making everyone similar, but allowing everyone to be different together. The genetic similarity between humans is about 99,9%, and that should be an inspiration to nurture and respect our differences.

Jørgensen: Our former Prime Minister Erna Solberg went on national television and tried to influence the people to produce more citizens. We were and are still not able to maintain a positive development according to the birth rate of 2.1

It's been a few years now, but a noticeable change is yet to be discovered. As immigration goes it cannot replace the growth necessary for the positive development of the population output. If this were to be the case, it would undoubtedly have been, and as one sees in Sweden that ethnic-related conflicts have escalated to conditions that are unfortunate to ensure a stable democratic development. According to what is presented in the media, the government in Norway will not allowed for that to happen here I am sure, as we have strict regulations on who receives a residence permit on the right basis, insofar as family reunification is concerned and more... If we are

to maintain a healthy welfare system and at the same time hope for a prosperous economic future, whereby we the citizens can all benefit strongly, a strict regulation must be advisable at all levels- of social structure.

Jacobsen: ‘White’ or Euro-North American racists, typically, stoke fear and prejudice, and territoriality, about Western Europe, Canada, New Zealand, Australia, and America, being taken over by non-‘whites’ or non-European heritage peoples with the implicit claim of very low melanin levels in skin, generally speaking, associated with historical-territorial claims to post-colonial settlement nation-states—Canada, Australia, New Zealand, America(, and South Africa)—and Western European nation-states. These are, as usual, falsified racist lies, not simply for the basis on the non-scientific pseudo-taxonomical term ‘race’ and concept of ‘races.’ It’s not a term validated in scientific literature, by and large, and more reflects the sociological—so artificial—categories of the individual purporting to speak for their ‘actualization’ or reification. Anyhow, insofar as has been documented, the only known Indigenous group in Western Europe is the Saami (previously Laplanders). They live in currently drawn-out parts of Norway and other Nordic territorial boundaries too. They can be traced back to 6,000 years ago, which matches some of the longest-lived extant Indigenous civilizations today. Indigenous Europeans go back along time. What is the treatment and general knowledge about the Saami?

Olsen: Disclaimer: I’m do not, as far as I know, have a Saami background myself, so my reply here is based on my perspective and understanding. It won’t necessarily be universally valid. I think Norwegians in general know that Saami exist, but often just think of the reindeer herders in the northern part of Norway and forget that most Saami are not reindeer herders. The Saami are a diverse group, with multiple different Saami languages (from 3 to 11, I believe, depending on who you ask and how you count). Since the 18th century (at least, possibly longer), the church were campaigning to convert the “heathen” Saami to Christianity, and in that process did their “best” to eradicate Saami culture and language—a process which was continued by the Norwegian state/government, and which to some extent has continued up until more recent times.

Haereid: The knowledge about the Saami people is poor but growing. The main TV-channel in Norway marked the Saami’s national day 6. February, and I think this is the first time they have done so into this extent. That’s an improvement.

In general, I think the Nordic people respect the Saami more than ever, based on knowledge about their culture. But it’s a long way to go.

Jørgensen: As far as the Sami people are concerned, the knowledge is consequently set up. We in Norway are well acquainted with the origins of the Sami people and the injustice that has been inflicted on them during the course of centuries. This dates back to the early 13th century and onwards well into the 16th century with reference to the persecutions as a result of the rumors of sorcery, shamanism, witchcraft, whereby the result is a witch hunt as recognized on a global scale, these persecutions were set forth by both the official ecclesiastical and the official Norwegian government, all the way to more recent times, now by failed assimilation policies imposed on the northernmost counties and there indigenous population.

The Alta uprising in 1981 that we who have lived a little remember all too well from the national news reports. The recognition of the Sami Parliament’s origins in a newer sense in 1989, the Sami National Day on 6th February and so on. The road to acceptance and recognition of the Sami people has been a tortuous path to walk, a sad testimony and national stain inflicted upon

the real Norwegian origin, and not just a steel acquisition, whereby murder, oppression and deportation generally accepted procedure set forth by the Norwegian state. Recently decorated with a vague public apology from government officials far too little, far too late for such a wonderful and proud people.

Jacobsen: How do Norwegians tend to view the, rather loud, racists from across the pond in North America?

Olsen: We shake our heads in disbelief when we hear about blatant racism in the USA. Not that we necessarily understand or interpret the situation in the right way.

Haereid: Norwegians became angry after the George Floyd killing. Most people can't believe that such an event can happen in a modern, civilized democracy. There is racism in Norway, obviously, and most verbal and subtle. But the violence in the Floyd-case, and some other cases where the American authorities have expressed irrational destructive behavior, is disturbing; it's a tendency. One mad man; that happens. But when the incarnation of the Law treats people like that, and this is not one case, it is distressing.

Talking about the American racists in general, it depends on who you ask. Some get angry and emotional, and a few agree with them. Most are indifferent. I think some look at it as a part of a movement growing in USA, not at least in the wake of president Donald Trump. He pushed a hidden North-American button. There is something wrong with the distribution of goods.

Jørgensen: Land grabbing of tribe property, the oppressive condition put in place by the early settlers. The near extinction of the total Native American tribe community, furthermore the acquisition of forced labor through the triangle trade, as regards to the African American community, etc... are hereby far too much to deal with at this point. Briefly referring to Donald Trump and his movement, attempt to disabling of the entire democratic foundation by inspiring to attack the U.S. Capital building, nothing more is needed, furthermore the refusal of students to go to school during the decades from the early 20th century onwards.

Police assault and lots more, this for me must be a separate isolated topic, as this is one of my special fields, so one must categorize these events regards to both national and global spectrum for a later interview...

Jacobsen: Although, every country has them. What is the view of these same individuals within the borders of Norway?

Olsen: In general, we like to believe that we're not racists ourselves. In reality, we as a society have our fair share of racists, somewhat-racists ("I'm not racist, but..."), and people being tarred with the same brush as racists ("He votes for that political party, so he must be racist"). We have Trump-supporters, and we have "woke BLM-supporters", and we have many people who are neither. My personal opinion? Racism (and other discrimination) is a tricky subject, and not everyone agrees on what it is and what it isn't. For example, some people will claim that racism is a one-way street—that it can only go in one direction ("only whites can be racists, and only towards blacks"—sorry for the choice of words, btw.), but that is a definition I do *not* agree with.

Haereid: Unfortunately, I think many Norwegians are quite indifferent to such people, including own racists. The internal pond is made of mountains, woods, miles and self-centered minds. I think this is one of the negative features with respect to prosperity; the rich don't care unless they have to pay tax. The racists are usually not in their garden. I think there were a lot of empathy

after 22/7 2011 (the ABB-killings). But after some months it disappeared.

Jørgensen: It is perceived as sad as it is, that people should treat each other in this way whereby the difference in skin color or otherwise should judge a person to status of less valuable, how on earth have we not come any further than that, look at what history has displayed with regards to the injustice toward peoples of different skin color. If certain elements of society are to keep up this mind-bending madness, nothing will ever change. Yes, we have this problem in Norway as well, and this is being cracked down on hard by both the general public and the police, hate crime is thus being judged extra harshly in this country and rightfully so.

The terror attack of 22nd of July 2011 on the innocent political youth at Utøya is a grim memory of this white supremacy movement. Populist riots in such a state must be eradicated any way possible. We the Norwegians in a big way as far as history goes been a big part of the disgraced also with regards to the slave trade also called the triangular trade during the 16th and 17th century, a historical record not to be proud of.

Jacobsen: Indeed, the high-IQ communities have them, even well-known ones. What is the typical view within the high-IQ circles?

Olsen: I have the impression that the typical view is pretty similar to the rest of society.

Haereid: I don't know the typical, current view among high-IQ people. I am hibernating at the moment.

Jørgensen: It is probably from what I mean and believe, that certain utterances are allowed, but where set outer boundaries are broken, the relevant elements are excluded. The freedom to express oneself as one wishes does not come without restrictions and fortunately one gets to say, when direct violations that move outside the direct events in question and whereby the focus is directed towards one's ethnic origin are by that fact misplaced. What is in these unreasonable borderlands should be removed to ensure that everyone is accepted regardless of their heritage roots.

Jacobsen: Is anyone aware of an Indigenous high-IQ group or even individuals? I would love to interview them.

Olsen: I haven't heard of any such high-IQ groups. Mensa is open to all who qualify, regardless of "race", creed or religion, and I think most (all?) other groups also have similar principles. I know we have members with various ethnic backgrounds, but it's not something we keep track of.

Haereid: I am not aware of any.

Jørgensen: I do not know, I'm sorry, but maybe Eivind or Erik have some more information to hand out here.

Jacobsen: Why do people with higher IQs tend to have fewer kids?

Olsen: I'm guessing it's caused by many of the same reasons we have low birth rates in society. The same factors probably apply to an even greater extent.

Haereid: The short answer is: Because they (we) are emotionally immature, and/or want to

spend their (our) time on pure cognitive, intelligent practices more than developing advanced social skills. This doesn't mean that people with children are emotionally and otherwise mature, or that people without children are necessarily immature.

Jørgensen: The basis for having fewer children of those with higher IQ than the average is based on higher education in anticipation of better paid jobs. Moreover, career seeking whereby the intense desire to secure their own need for an opportunity into the history books has become for me in some degree an absolute. If one can spend time on self-sustaining activities, where disruptive elements can affect one's outcome on success, then it becomes decisive for the possible conditions one undertakes.

This is summed up by the fact that the importance of one's own success overshadows the need for happiness through the acquisition of one's and for one's own offspring.

Jacobsen: With the Flynn Effect in a modest stagnancy and decline, though with decades of increase over time before, is there a potential relationship between better nutrition, wider educational access, and improved equality for all—e.g., men and women, for higher average IQs and lower birth rates? Some have attempted preliminary research into test scores and GDP, for example.

Olsen: I wouldn't be surprised.

Haereid: Yes, I believe so. Humankind is in a peak of its cognitive potential, and achievements are culturally prioritized. In this individual and collective struggle, we easily forget that we are mentally and physically limited as species. Our minds allow us to create ideas about who we are and what we can do, without any prior humbleness that make us get frequently in contact with whom we are; we tend to think we can achieve something we can't within the timeframe we draw. We will profit on striving for a more balanced development. An example is the production of the neurotransmitter dopamine, which is increased when we experience success, which we feel when we achieve something. It's like getting a reward. In lack of alcohol or heroin, which obviously destroy our bodies, we use sex, prosperity, titles, chocolate, creating heroes, run and so on to attain the level of dopamine we feel we need. But that level normalizes on an increasing higher level. The problem with dopamine is the lack of it, and that level depends of how much "normal" has become, which is a function of how much pleasure we expose ourselves to. The abstinence factor, the pain, will appear immediately after we stop achieving and celebrating, and endure until the body accepts the lower level of achievements as sufficient. Raising children is more pain than pleasure, I have heard. And this alternating activity between ups and downs competes with the abundance of opportunities the modern unlimited world provides and will provide almost everyone.

Jørgensen: I have personally too little information on the subject, but I think that an improved and healthier lifestyle, less disruption from outside forces and to some extent negative stress, will affect most of us in a positive way according to mentioned better general physical condition and mental health. It seems obvious to me that this should be the norm, but in an age of widespread use of brain-dead mental stimuli, acquired through watching people eat food on YouTube, bloggers talking solely about mental exhaustion through loneliness and boredom, whereby their personal feelings are being exposed on social media in the hope of huge financial gain makes itself very prevalent.

The creative and or intellectual measuring bar that could be characterized by maintaining a previous high standard has now become so low that one simply stumbles across it on flat ground. What personally irritates me the most is that now the more brain-dead material that is presented, the greater the financial earnings, further fueled by a tsunami of “likes” and words of praise for its impressive and innovative content. I find myself torn between the following facts, whether in total belief as to positive social structure input, or in total despair of the foolish ingenuity on a global scale.

Jacobsen: Particularly smart women tend to have fewer children or none, there seems to be multiple factors playing into this. For one, as stated by many smart heterosexual or bisexual women, heterosexual or bisexual men don’t like smart women for long-term partnering as much on average, though only pluralistically anecdotal and women speaking about men rather than asking the men, too. For two, they’re busy with cognitively demanding jobs or educations, which take time and effort away from potential family formation or even supersede any interest in children with or without a partner. For three, there are many women who simply reject the stereotype of women’s innate natalist inclinations; some have absolutely zero desire: Deal with it. Do some of these analyses seem fair and reasonable? What other factors might be at play here? I realize the irony of four guys talking about this. What about smart men? What has been the experience for the three of you, e.g., Tor is a parent of two?

Olsen: Previously, society expected women to limit their ambitions to “breed” and “stay at home”. That is no longer the case. Not every woman has “produce offspring” on top of their bucket list.. I keep hearing how men supposedly only want “dumber” women, but that’s as you mention anecdotal, and coming from women. I can’t remember having heard *any* man say that they want to find a “dumb” woman—but I can’t say that it never happens at all. Personally, Since we’re sharing anecdotes: I’m a heterosexual male, father of two. I’ve really only been attracted to women with at least half a brain—ideally a fully functioning one at that. My exes, and my current partner, have all been on the right side of the Bell curve (i.e. I’m convinced that they’ve all had an IQ of 120 or higher (with standard deviation 15), and I know my partner is “Mensa-material” (she’s a member). No, I don’t know the exact numbers, and the numbers aren’t important. What matters is that the person has a brain and can use it, and that we feel like we’re living on the same planet (so to speak).

Haereid: Women want emotionally mature, charming, confident, masculine and strong men, optimized relative to their own self-esteem and social and sexual value. Traditionally, women think of their future children’s welfare, when looking for a lifelong partner. Exaggerated but to a certain degree true: Men look for sexual satisfaction when they choose women; women are traditionally pickier choosing men than men are when they choose women.

It’s something about men feeling insecure when women beat them intellectually. This is linked to archetypical features. Men do not only provide food and security, but also inventions and technical solutions.

Raising children takes much of women’s time during their “best” years. I think smart women are more selfish in a more modern way, and want to achieve something, using their intellectual capacity. Getting and raising children are not only time-consuming, but also a risk; you depend upon the other half’s genes. You can predict something, but maybe only 10–20% of all the hidden genetic stuff. What if you get a child, you are not happy with? Then the moral issues take place, and invade a brain that you instead could use on evolving yourself.

I think the unconditional love “concept” is real in all of us, also in intelligent women. If you get close to another person, and especially your own flesh and blood, you can’t escape feeling strong love for that person independent of what or who this organic creature is. You can repress it, ignore it, but never get rid of it.

Before you choose to have children or not, you don’t have any; you are not in the condition of feeling unconditional love to your child, only having ideas about it. And our rational behavior doesn’t take such irrational emotions into account. Especially when your brain is filled with intellectual opportunities.

I have been in one fairly long (ten years) adult relationship with a woman, but are not in any now. Maybe I am too selfish, and probably introvert.

Jørgensen: Strong women tend to intimidate men with their intellectual superiority, their regulations governing the household with an iron grip. I easily see that their interests in self-realization can easily be a hindrance for family life, whereby a weaker male partner may have to give into their premises in favor of the strong female partner with reference to stereotypical career woman. For my part, I have now been so lucky that 22 years ago I found the most beautiful woman in the world, and who incredibly has endured me and all my extremities all this time.

I am eternally grateful for this.

My two boys or my two prides are knowingly set to this world of pure love as the desire for self-enrichment through the search for ever new knowledge, has been occasionally pushed aside and created space for emotional based care and parental feelings. The influence that my lady has had on me as an egocentric logic seeker has enriched me in more ways than I care to mention... The best in my life has sought me out and together with my close ones it is again time to seek towards new horizons in the quest for new and possible undiscovered knowledge just waiting to be plucked like ripe fruit from the tree of knowledge itself.

Jacobsen: What other directions are of interest to you? I think we can expand the conversation grounds to more Norwegians now.

Olsen: Other topics? I really like talking about Amiga computers, or why The Last Ninja was the best game ever on the Commodore 64. 😊

Haereid: Why is little Norway the dominant nation in winter Olympics? And generally, in sport? What about more cognitive activities like art and science?

Libido and drives versus control and cognition. What is unconditional love? Is it possible to learn to like people? Is this necessary to establish civilized peace? Do we try to be civilized when it’s impossible to be? If so, why can’t we just be savage? Is UN and such institutions based on some powerful dictatorship that profit on creating illusions about humans being civilized? Or is the human idea about world peace sincere; embracing everyone?

What is convincement?

What are thoughts? What are perceptions, and how do they appear? What are emotions, and what kind of role do they play? Which social role do emotions like guilt, shame, anxiety, anger, happiness and interest, to mention some, have?

Jørgensen: I have previous mentioned in this interview of topics to be debated forward according to themes about North America and settler mentalities, Native American wars, African

American exploitation, and segregation policies with regards to the 21st century. Also, looking forward to getting more people to share thoughts and opinions with.

Footnotes

[1] 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.

[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] 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: March 1, 2022: <http://www.in-sightpublishing.com/norway-5>;
Full Issue Publication Date: May 1, 2022: <https://in-sightjournal.com/insight-issues/>.

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

Conversation with Paul Cooijmans on Registration to the Glia Society: Administrator, Glia Society (7)

2022-03-01

Paul Cooijmans is an Independent Psychometitor and Administrator of the Glia Society, and Administrator of the Giga Society. He discusses: registration to the Glia Society; rationale for free membership; the need to submit the registration form if giving a qualifying score; members returning to the Glia Society if they have left; members expelled of the Glia Society; the importance of having the information entered in the registration form available to members of the Glia Society; the optional registration form information; prevent the sharing of members' information to non-members; and the main ethic guiding the structure of the Glia Society.

Scott Douglas Jacobsen: “Registration: The Glia Society” (n.d.a) is the main page for consideration for registration to the Glia Society. Membership is free. Other high-I.Q. societies aren’t free. What is the typical rationale for charging membership fees among some high-I.Q. societies?

Paul Cooijmans[1],[2]*: In the past, the Glia Society had a fee for subscribing to the journal, which was sent by regular mail, and the fee just covered the cost of producing and mailing the booklet. Since the journal became digital-only, there has not been a fee any more. Other societies may have a fee for the same reason, or to cover costs of online infrastructure. In some cases, the fee serves also as a source of income for the person leading the society; this has never been the case with the Glia Society, or any of my societies.

Jacobsen: What is the rationale for free membership to the Glia Society?

Cooijmans: The cost of conducting the Glia Society is not so high that it warrants a fee. The cost of the society’s web location is technically born by my business I.Q. Tests for the High Range, which is appropriate since it is money from test fees.

Jacobsen: For new members, you emphasize the need to submit the registration form if giving a qualifying score or scores when, or around the time when, submitting it. How often is this instruction misunderstood or missed?

Cooijmans: As good as never any more, but in the past it happened that people submitted the registration form without providing a qualifying score, and then I had all that unusable form data, and had to contact people to tell them they needed to show proof of test scores, which they often failed to do. That is why I added that instruction to the form, and it works well.

A similar situation occurred with the test registration form on my tests web location; in the past, it could be reached via hyper references on the web location itself, and people were constantly submitting it without subsequently taking any tests, so that the database got polluted with useless data. So I removed the hyper references and only referred to the form from within the test files, and that works much better.

Jacobsen: How often are members returning to the Glia Society if they have left?

Cooijmans: That happens regularly, maybe a few times per year, but I am not keeping count of that specific event. In fact, it is because of returning members that I stopped reusing member numbers long ago. In the early years, I reused the member numbers of people who had left, because I am a frugal person and did not want those numbers to go down the drain. But I learnt that returning members sometimes like to have their old number back.

Jacobsen: Also, how often are members expelled of the Glia Society? What are the main reasons for the expulsion?

Cooijmans: Three times so far, in twenty-five years. Once for harassing other members, once for publishing a test item from an admission test with proposed solution and explanation, and once for fraudulently and without permission using the name “Giga Society”.

There are some latent expulsions too; people who leaked out members-only information but have not been identified yet, and people who committed fraud with tests for which I do not have hard proof yet.

Jacobsen: What is the importance of having the information entered in the registration form available to members of the Glia Society?

Cooijmans: Well, members can know who the other members are. Anonymous membership is expressly not allowed, so it is possible for any member to know who all of the others are. Thus it is also possible for any member to verify that those present on the society’s communication fora are indeed members, and report it to the Administrator if not so. And that is an everlasting battle; if you neglect this aspect, the fora get infested with non-members before you know it.

Jacobsen: What part of the optional registration form information do applicants tend to fill out the least?

Cooijmans: The web location uniform resource locator. Not too many people have personal web locations any more. I have the impression that the advent of social media, as well as the omnipresent contents management systems, have killed personal web locations, which had their heyday in the late 1990s and early 2000s when people were still able to write hypertext markup language by hand. It is even so that when people today see a genuine handmade web location, they may be observed making remarks like, “That looks like it has not been updated since the 1990s”. One wonders if they ever look at the source of a page (Ctrl-u) and see the difference between clean hypertext markup language and spaghetti code. One wonders if they appreciate that a proper web page is rendered in a tiny fraction of a second, while a contents management system takes several seconds to load a page because its contents has to be pulled from a database and produced by server-sided programming. One wonders if they realize that all that server activity and sending rubbish code from server to browser use extra energy and cause extra exhaust of harmful gasses into the plagued atmosphere of our planet.

Jacobsen: To prevent the sharing of members’ information to non-members, you state, “By submitting this form you agree to respect this state of affairs; that is, you certify you will not leak out information shared between members to non-members.” (Ibid.) What happens to members who break this social contract?

Cooijmans: They will be expelled when it becomes known who they are. So far, no such moles have been identified though.

Jacobsen: What is the main ethic guiding the structure of the Glia Society, the rules for the interactions between members, and the administrative duties of the Glia Society?

Cooijmans: These matters serve to have and keep a group truly selected at the stated intelligence level, to protect the privacy of members, and to prevent any perversion of these goals by a hostile takeover, such as via “democratic” procedures. I have seen these things go wrong in other societies and try to do better. As said before, I see parallels between the hostile undermining of I.Q.

societies and that of societal institutions and industries at large.

References

Cooijmans, P. (n.d.a). Registration: The Glia Society. Retrieved from <https://gliasociety.org/reg.html>.

Footnotes

[1] Administrator, Giga Society; Administrator, Glia Society.

[2] Individual Publication Date: March 1, 2022: <http://www.in-sightpublishing.com/cooijmans-7>; Full Issue Publication Date: May 1, 2022: <https://in-sightpublishing.com/insight-issues/>.

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Conversation with Richard May (“May-Tzu”/“MayTzu”/“Mayzi”) on “No Mirrors” and “Sunrise”: Co-Editor, “Noesis: The Journal of the Mega Society” (8)

2022-03-08

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: “No Mirrors”; and “Sunrise.”

Scott Douglas Jacobsen: “No Mirrors” – ahem – reflects the same pattern as before in this comedic philosophical work. Are there no mirrors, or are there no people to be reflected by the mirrors, or nothing to be reflected and nothing to reflect at all? I ask on behalf of nobody.

Richard May: There are no mirrors that work, i.e., allow one to actually see oneself and there are no individuals to be reflected by the mirrors, only fictional narratives in our brains from which we construct our identities, always playing our favorite character in fiction. See *Valentines Moment*: <https://megasociety.org/noesis/176#29> “... two opposing mirrors each reflected, and even mirrored, each other with perfect, but depthless, fidelity; empty mirrors looking into each other eternally, or until someone turned off the lights.” and *Dr. Capgras Before the Mirrors*. “Am ‘I’ actually strobing moment to moment among the shadows of shadows . . . of shadows of uncountable Buddhas in a quantized stream of time or recurring endlessly in some fragmented eternity? Will these replacements of myself happen in the past or have they already happened in the future?” “But who or what is the observer, here before the mirrors, and who or what is the observed?” (*Noesis The Journal of the Mega Society Issue #200*, January 2016, page 44) <https://megasociety.org/noesis/200.pdf> Nobody, the Man of Tao, will see what I mean.

Jacobsen: The opening two lines state: Sitting in a room observing myself, sitting in a room observing myself, I ask the prior question within that context. As the point of view of no one is in itself paradoxically formulated when ‘confronted’ with a mirror, it’s the recursion of the system, which continually strikes me in the head like an Acme Co. anvil. So, as if a recursive crash test

dummy, why is recursion or a cyclical quality so popular with you?

May: It a recursion and an indeterminate nested regress. Observing myself — observing myself — observing myself —

Jacobsen: At 16 or some such age, maybe younger actually, I read *Finnegan's Wake*,

May: I should be interviewing you or you should be interviewing yourself! \

Jacobsen: painfully. I should have read the preface,

May: I would probably have read *only* the preface.

Jacobsen: which stipulated, more or less, in the first sentence, 'The first thing to understand about this text is that it is essentially unreadable.' (Thanks.)

May: That may also be the 2nd and 3rd thing to understand about the text.

Jacobsen: Yet, I see a similar cyclical quality in this work and in the works of James Joyce. The themes are presented as jokes,

May: "Some subjects are so serious that one can only joke about them." — Niels Bohr

Jacobsen: as in a Wittgenstein quote. It, definitely, is a philosophical work; it is, certainly, a comedic work; and, it's, obviously, recursive in character. Did you ever read any Joyce?

May: Any? Oh, yes, the titles of a few of his works, maybe a few pages here and there, the philosophically important parts. I recall one of his characters was fascinated by the farting of his girl friend, undoubtedly as contributing to Gynecogenic Global Warming versus the issue of the suppression of women's flatus by the Patriarchy, and perhaps another character was very interested in the stains on women's panties. Divination by panty stains may be an Irish form of divination, perhaps equivalent in subtlety to the *I Ching*. I go for the quintessence when I read, because of a tendency to subvocalize, attention deficit disorder and a bit of OCD. (Will this be on the 'test'?)

Jacobsen: The line, "slumped, chin in hand," brings to immediate mind the posing philosopher stance, the famous sculpture stance of a thinker. A stance supporting a "concatenation of jokes in a black cap..."

May: "a concatenation of jokes in a black cap" is a bit of self mockery.

Jacobsen: With "no Buddhas," which goes to some prior points about there being nobody home to show 'The Way' or some such master-slave relation.

May: Eh? Truth is a pathless land. — Jiddu Krishnamurti.

Jacobsen: Yet, at the same time, it's even worse than that... there's no one home in the stance! This is a headache to think about(!), but for no one. The part seeming ambiguous to me: "black cap." What is "a black cap" referencing? Do you wear black hats, too? And how so?

May: A cap is a form of headgear or clothing that you wear on your head. I would have thought that some Canadians would have seen caps. Black is the absence of light. Sometimes I have worn black hats or other colors, mostly on my head. "Alles Vergaengliche ist nur ein Gleichnis." — Goethe. Everything transitory is only an allegory or metaphor (of the eternal). So I suppose that a hat is not actually a hat. But I thought it was a hat.

I used to dwell in what I generously referred to as the Nigerian sewer system, a city often mistakenly thought to be in New York State. It was cold during the winter, which was eternal. Hence, I often wore a hat, even indoors.

Jacobsen: The lines about stealing truth, in some manner, have been explained before. Then, back to recursive text, the closing lines remark on observing yourself sitting in a room. In this manner, the process of thought creates a ‘you’ or a little i. How do you cross the ts and dot the ‘i’s on the “little i,” as in awaken?

May: G. I. Gurdjieff taught a certain process of self-observation. One could observe oneself in various “centers” or minds, somewhat analogous to the Hindu chakras or the centers in Taoist alchemical philosophy. One could strive to be present to oneself in the moment, simultaneously aware of the sensations of the body, the solar plexus or the emotions and the ordinary intellectual mind.

Slumped simply refers to my bad posture.

Jacobsen: “Sunrise” is more of a synesthetic reading experience. We see “no one” referenced who is “listening,” or not, with the “taste of Braille shadows.” I am reminded of the “taste of vagueness,” etc., referenced in other works within the text. You’re a poet, No One, not a politician. You lure others into a world rather than lead them there with a gun.

How was the meal by the way, the “Braille shadows”?

“Sunrise

No one

— listening

— the taste of Braille shadows”

May-Tzu

May: Braille shadows taste somewhat like koans. — Umami Mama, it’s all Dada!

Footnotes

[1] Co-Editor, “Noesis: The Journal of the Mega Society.”

[2] Individual Publication Date: March 8, 2022: <http://www.in-sightpublishing.com/may-8>;
Full Issue Publication Date: May 1, 2022: <https://in-sightjournal.com/insight-issues/>.

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

Conversation with Paul Cooijmans on the Tenth Anniversary of the Glia Society: Administrator, Glia Society (8)

2022-03-08

Paul Cooijmans is an Independent Psychometitor and Administrator of the Glia Society, and Administrator of the Giga Society. He discusses: “Glia Society tenth anniversary lecture”; the interaction and reaction of the people present at the tenth anniversary; writing articles and placing advertisements in magazines; founding a high-I.Q. society and learning; the apathetic to the pessimistic; members failing to see the immense opportunities available before them; virtuous individuals; other traits; creative output; the creation of work for the high I.Q. society by members; an important ethical consideration of the lives of individual members outside of the high-I.Q. society; “first test design activities”; 1994; the problems much too difficult for most of the volunteers; September, 1997; the highest scorers; the 3 highest legitimate scores on a Cooijmans test by testees; using the most up-to-date norms on tests; the website and the e-mail forum; communication on the e-mail fora; some distinctions between the new and old logos; the inspirations for the old logo and the new logo; particular difficulties; the total number of high-I.Q. societies; the standard policy changes to high-I.Q. societies; reformation of a society; and changes of the Glia Society between 2007 and 2021; and other changes.

Scott Douglas Jacobsen: “Glia Society tenth anniversary lecture” (n.d.) is a lecture given on October 6, 2007, in Brussels. How many people were present at this tenth anniversary?

Paul Cooijmans[1],[2]*: Six.

Jacobsen: In recollection, what was the interaction and reaction of the people present at the tenth anniversary?

Cooijmans: Early on, there was some discussion around negative topics like test fraud and unqualified idiots in I.Q. societies, but I managed to end that by playing guitar. I gave the lecture twice, and the first time was filmed. The guitar was a handmade steel-string guitar I had bought just one week before, so I was not used to it yet. Two of those present (at least) have died meanwhile.

Jacobsen: You describe writing articles and placing advertisements in magazines (Ibid.). What was the trend in the early responses to the articles and the advertisements?

Cooijmans: People were mostly very enthusiastic and interested, especially from abroad. Responses from my own country, the Netherlands, were relatively often negative. In particular I remember one response saying, “If you want genius, go to the asylum”.

Jacobsen: You remarked on founding a high-I.Q. society and learning “not everyone benefits from membership like I have benefited from it” (Ibid.). Some members “remain passive, consumptive, negative or complaining... are disappointed after joining” (Ibid.). How are these unproductive stances of members of a high-I.Q. society?

Cooijmans: I do not understand the formulation of this question well, but I suppose I could answer like this: These members may be either entirely inactive, or they may complain there is not enough to do, or they may complain that “everything is cast in stone” and they have no influence on what goes on. They may also participate in initiatives of other members, which is good of course.

Jacobsen: How are these particular members from the apathetic to the pessimistic contributing to these problems?

Cooijmans: People with negative, complaining attitudes scare off new members, and do not add to the positive activities going on in the society. A problem with completely inactive members is also that they remain on the member list as long as they do not explicitly resign (which I would rather have them do), thus creating the impression of a larger membership than there effectively is. This is a result of there being no membership fee. With a fee, you could remove members who failed to pay. For information, the member list contains around 500, the active members are probably 100 to 200.

Jacobsen: Also, how are these particular members failing to see the immense opportunities available before them?

Cooijmans: I think the essence is that the opportunities I see in the high-I.Q. community require initiative and an inner drive, while these people expect something more organized or ready-made presented to them. Another factor, with regard to negative and complaining attitudes, is that people in general complain about problems they can not solve; they complain so that others will solve those problems for them. So, people with a high problem-solving ability will complain less than those with lower levels of that ability.

Jacobsen: How is selection by I.Q. scores, even very high I.Q. scores, insufficient to gather virtuous individuals into a society based on I.Q.?

Cooijmans: While intelligence does correlate positively with being virtuous, this correlation is not perfect. The combination of high I.Q. scores and lack of virtues may occur in cases of test fraud, or in people belonging to a caste or bloodline wherein high intelligence has coagulated genetically with evil as mentioned by me before. So even with selection by I.Q. scores, you have to stay alert to unethical behaviour and act against it.

Jacobsen: What other traits “must be taken into account” in the creation and growth of a high-I.Q. society (Ibid.)?

Cooijmans: Being ethical, and conscientious in general. Associative horizon, sense of humour. Combined with intelligence, these will result in creativity.

Jacobsen: Why is creative output another important aspect of people in creating or developing a high-I.Q. society?

Cooijmans: The fact that someone is creative, and produces work, reveals the possession of a combination of intelligence, conscientiousness, and a wide associative horizon, and these people tend to be good members. They are self-directed and inner-driven.

Jacobsen: You remark on the non-necessity of the creation of work for the high I.Q. society by members, as this can sap energy and time of a member who functions in other capacities in the world outside of the high-I.Q. society. Why do some high-I.Q. societies, potentially, not consider the lives of members outside of the high-I.Q. society?

Cooijmans: If such societies still exist, I believe they require such work to make certain that all members are actively involved in the society in a positive way. An example was Ludomind, where it was required to design a certain number of puzzles every year or something like that. I would not commit myself to that, I want to decide for myself where I put my time and energy.

Jacobsen: Why is this an important ethical consideration of the lives of individual members outside of the high-I.Q. society?

Cooijmans: Because the real-world work of a creative person is more important than one's activities in an I.Q. society.

Jacobsen: You stated:

My first test design activities were not with intelligence tests but with a guitar playing ability inventory called the Graduator. This psychometric instrument could express a guitarist's advancement on a scale from 0 to 300. I scored over a hundred guitarists on it; the all-time top score is 237.

Here is the certificate to go with that.

In addition, the Graduator was an artificial composer who created a musical composition to each possible score profile out of 2 to the 300th. The algorithm consisted in pencil on paper and had to be executed by hand for each score profile; this was so much work that I only managed to complete it for one score profile: my own. A recording thereof is available on my web site. The title of the piece is For who loves truth, the garrote called 'life' is daily tightened a turn. (Ibid.)

Even though, your "first test design activities" began with the Graduator. What personal proclivities and interests preceded even the construction of the Graduator, the psychometric instrument?

Cooijmans: Composing, music theory, guitar playing, writing, running, reading about science, trying to understand things like awareness and the universe, cycling, chemistry experiments, explosives, fireworks, mopeds, hypnosis, building model aircraft, listening to music, photography.

Do notice that possible proclivities and interests that came after the Graduator are not listed here.

Jacobsen: The pivotal year, perhaps, was 1994 with work on the Graduator for guitarists leading into "intelligence test problems" (Ibid.). You experimented with volunteers. You found the problems "were much too difficult for almost all who tried them..." (Ibid.) Was the transition from the Graduator to intelligence test problems easy, natural?

Cooijmans: Yes, I could even use partly the same volunteers for the early intelligence test experiments, like guitar students.

Jacobsen: Why were the problems much too difficult for most of the volunteers?

Cooijmans: This must be the phenomenon of projection; the problems seemed easy enough to me, so I assumed, involuntarily and unawares, that they would be easy enough for others too. This kind of projection is important, and I have come across it in the fields of guitar playing and music theory too. Teaching and psychometrics are two activities that confront you with this: What is easy, natural, or obvious to me, is not necessarily so to others. What I know is not necessarily known by others. What I am capable of does not always lie within others' capabilities. To make things understandable and doable to or for others, I have to go many levels below what I initially believe to be the appropriate level of difficulty.

Jacobsen: What made September, 1997, a sufficient year, since beginning with intelligence test problems in 1994, to found the Glia Society?

Cooijmans: I was in contact with a number of people who were willing to join a new society, and I had some ideas about how to run the society, based on what I had seen in other societies

meanwhile.

Jacobsen: Who have been the highest scorers consistently on the alternative tests constructed by you? Those who have taken many tests by you and scored high on them.

Cooijmans: I can not say that because it would violate their privacy.

Jacobsen: What have been the 3 highest legitimate scores on a Cooijmans test by testees to date while using the most up-to-date norms on tests? If I may ask, who were these individuals?

Cooijmans: First, I want to say that this is not an easy question. There are many thousands of scores in the database, and they are raw scores. To compare them, they have to be converted to protonorms. This would not be doable by hand in any reasonable amount of time and effort. To our good fortune, over the course of two decades I have painstakingly written programming code and created a protonorm database so as to dynamically link the raw scores to their current norms, and, for instance, put out a list of scores that exceed a certain level, with the name of the test and candidate if desired. This is the largest and most complex informatics project I have undertaken, and I think it is also the most difficult thing I have ever done, intellectually.

Of course, any good programmer should be able to do this. Still, I must say I never see test statistics by others that even remotely have the quality of my reports, so it seems that not many combine their programming skill with statistics. I set the controls such that only the top three scores remained, and they are 76 raw on the Cooijmans Intelligence Test – Form 3E, and 27 and 28 raw on the Cooijmans Intelligence Test 5. The I.Q.'s are 190, 186, and 190, respectively. I can not give the names as that would violate the privacy of the candidates.

Of course, the norms in that range are still uncertain, and there may be a number of scores right under these that, after renorming, turn out to be equal to or higher than these.

Jacobsen: Why make the website and the e-mail forum for the Glia Society in February, 2001, rather than earlier or later?

Cooijmans: I did not have an Internet connection before that time, and had bought a computer in January. The day I got Internet, I had the web location online by midnight. The electronic mail forum was started by another member on 7 March 2001; I did not even know what it was at the time.

Jacobsen: You stated:

Communication on the e-mail fora — there are two now — is different from that in the journal. Because of the easy nature of e-mail, those who could never write a journal article through of lack of ability are now able to rise to the surface and become prominent. Before the e-mail era, such members would have remained invisible. Now, they become conspicuous billboards for the society, signalling to every new member: stupidity rules here. This is a destructive phenomenon that has yet to be exterminated. (Ibid.)

Any sign of extermination?

Cooijmans: Yes, lately I have not seen any such behaviour. This may also be because most communication is now taking place on other than electronic mail fora, and I have not personally kept up with everything.

Jacobsen: Outside of the sex club or the pornographic web site reference regarding the new logo

– at the time, what were some distinctions between the new and old logos pointed out by members, even non-members?

Cooijmans: Some found the old logo more beautiful, and it was also noted that the old logo was actually pictorial while the new one consists of styled letters, so is text-based. I have kept the new logo on the web location because I think it looks better on the whole there. For the journal *Thoth*, I have, in some periods, regressed to the old logo that graced the cover of early issues, but not recently because that logo takes up a whole page, so that the contents table has to be placed on the second page (or on the back, when *Thoth* was still in paper form). Somehow, that version of the old logo only works if it has the whole page for itself.

Jacobsen: What were the inspirations for the old logo and the new logo, at the time?

Cooijmans: For the old logo, that is meant to represent a brain cell. For the new logo, I do not know as it was designed by someone else. It contains the letters “Glia Society”, perhaps that might serve as a subtle hint as to its inspiration.

Jacobsen: You stated, “Finally a few words about possible improvements to the Glia Society, or I.Q. societies in general. The quality of communication and activity in a society depends mostly on the quality of that society’s membership, which in turn depends on the admission policy.” (Ibid.) How is this more easily stated than practiced? What particular difficulties have occurred with the Glia Society for you, e.g., finding wolves in sheep’s clothing, having to expel frauds, removing rude people from fora, and so on and so forth?

Cooijmans: The easiest part is the fine-tuning of the admission policy. Difficulties have occurred when dealing with undesired behaviour, but most of that has already been mentioned I think. One person who was expelled objected to his expulsion, and then died while his case was being considered. People have been annoyed when (temporarily) removed from a forum and resigned as members, but subsequently tried to stay present on another forum. People have purposely misbehaved to provoke their removal, and then acted as if they were victims and unjustly punished. People who leaked information to non-members could not be identified.

Jacobsen: You continued:

As said before, selecting by I.Q. alone is not enough; additional assessment of personality and creative output or productivity is needed. So for improvement, either the admission policy of an existing society has to change, or a new society has to be formed with a better policy.

The latter is constantly being done, especially since the advent of the Internet which made it easy for every Tom, Dick, or Harry to start its own super-high-I.Q. club, so that there is now an endless proliferation of societies that each think they have invented the wheel. (Ibid.)

Any estimate as to the total number of high-I.Q. societies, or at least claimed high-I.Q. societies, that have been founded since the formation of the first high-I.Q.-society?

Cooijmans: I have not counted them, but probably in the order of a hundred or more.

Jacobsen: What have been the standard policy changes to high-I.Q. societies to improve these longstanding issues regarding admission and membership quality?

Cooijmans: There are no such standard policy changes, most societies are all too happy with a defective admission policy and low membership quality. They would not want it any other way. In fact, those responsible for defective policies would not be in their respective societies with a

stricter admission policy in the first place.

Jacobsen: Your preference has been reformation of a society. Although, “Reforming an existing society is difficult though, because you have to deal with the current membership which is partly incompatible with the possible new admission policy.” (Ibid.) Has this been an issue since 2007 with the Glia Society? What were the policy changes to the Glia Society between 1997 and 2007?

Cooijmans: These are two questions. I will take the first as “Has this been an issue with the Glia Society since the most significant admission policy changes took place?” There are two issues; the first is that of returning members who qualified under the old policy but no longer have qualifying scores. It has been decided to re-admit those without requiring new proof of qualification. So effectively, past membership counts as qualifying. This decision is based on considerations of humaneness, and concerns a limited number of people.

The second issue is that of existing members who no longer qualify by the current policy. Also for reasons of humaneness (and for consistency with re-admitting returning members with outdated qualifying scores) these are allowed to remain.

The policy changes were to no longer accept homogeneous (one-sided) tests on their own but only in combination with another homogeneous test of different contents type, and to no longer accept tests that proved unsuitable for some reason, for instance invalid in the range where the pass level lies. These were a number of regular psychological tests, but also the later versions of educational tests like S.A.T. and G.R.E.

Jacobsen: What have been the changes of the Glia Society between 2007 and 2021?

Cooijmans: It is not clear if meant here are changes to the admission policy, or changes in general. I think the admission policy has not changed lately, only tests have been added and removed to the list of accepted tests as needed. A general change is that the paper version of the journal has ended. This saved an enormous amount of work, and also the postage rates in the Netherlands had been rising such that I was almost ashamed to ask a fee that would cover the cost. In the end it cost close to 4 euros to produce and mail the booklet. This had almost doubled in ten years time. If you bought stamps, a few months later they were outdated and you had to add extra postage. At some point they stopped putting the amount on the stamp, so that they could raise the price of it without needing to print new stamps. That is privatization of public services for you.

Jacobsen: You stated:

One of the changes I might make in the future is to keep my tests, or most of them, exclusively for Glia Society members, and use for admission other people's tests and maybe just one or two of my own, in addition to assessment of personality features besides intelligence and assessment of creative output.

Apart from improving the admission policy in several ways, this will have the advantages of protecting my tests better from the general public, and of protecting myself better from the general public. I will probably have to charge a fee then when members take my tests. (Ibid.)

How extensively were these changes pursued?

Cooijmans: Not at all yet, but some of it might occur one day. An alternative scenario is that wherein I become so rich that I do not need test fees any more; I might keep scoring tests then, but restrict them to a select group like Glia Society members and GliaWebNews subscribers,

something like that.

References

Cooijmans, P. (n.d.). Glia Society tenth anniversary lecture. Retrieved from <https://gliasociety.org/lecture.html>.

Footnotes

[1] Administrator, Giga Society; Administrator, Glia Society.

[2] Individual Publication Date: March 8, 2022: <http://www.in-sightpublishing.com/cooijmans-8>; Full Issue Publication Date: May 1, 2022: <https://in-sightpublishing.com/insight-issues/>.

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Conversation with Scott Durgin on Life, Work, and Views: Member, Giga Society (1)

2022-03-08

Scott Durgin is a Member of the Giga Society. 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 discovered; the extreme reactions to and treatment of geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; profound intelligence necessary for genius; work experiences and jobs; particular job path; the gifted and geniuses; God; science; the tests taken and scores earned (with standard deviations); the range of the scores; ethical philosophy; social philosophy; economic philosophy; political philosophy; metaphysics; philosophical system; meaning in life; meaning externally derived, or internally generated; an afterlife; the mystery and transience of life; and love.

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

Scott Durgin[1],[2]*: Grandma telling of her ancestors being Huguenots. Her son, my father being born late and during a flood, my mother being thrown from a car days before Kennedy was shot, my ancestors active in the revolutionary war, my mother's father emigrating from Ireland, he could play the fiddle by ear; my dad's musical inclination and woodworking skills, marksman in the army, ranger in the forest, a few others I can't recall.

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

Durgin: Somewhat. Later in life I was able to track my family history through William Brewster and two other pilgrims. Later still, I was able to trace it back further to Fulk V of Jerusalem. Self extension is a critical notion I'm glad you brought that up, as it has great potential for growth, there are many applications of it. A sense of history is important for future conceptualizations and decision making, so my adult life has been dedicated to satisfying a voracious appetite for studying history.

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

Durgin: European blend, all English speaking by the 18th century, all Christian (and anti-authoritarian so not many Catholics). Mostly settled in New England by late 1600s. Originated from U.K., France and Germany.

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

Durgin: I was observant but largely socially inept until high school, except for sports. Lots of exploration, digging, sports, outdoor activities, music; voracious appetite for reading started in 7th grade, mostly science fiction Ray Bradbury, Arthur Clarke, Asimov, Heinlein. One or two close friends every few years or so, then drifted away.

Jacobsen: What have been some professional certifications, qualifications, and trainings earned by you?

Durgin: IEEE, SBE, ASME, Pi-Mu-Epsilon, AA in General Studies, BS in Engineering Physics.

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

Durgin: Enjoyment in solving problems. Life is a puzzle, so it's practice too.

Jacobsen: When was high intelligence discovered for you?

Durgin: It was a slow work in progress. By the time I was 25 to 30 years old I began seeking out extraordinarily difficult puzzles because I had been doing so without help for decades prior: Rubik's cube, "The square root", which is a sliding wooden pieces type of puzzle, mazes, optical illusions, creating my own labyrinths, mastering chess, stratego and other board games. I appear to be the only one I knew (among maybe 2 dozen others or so) who actually solved the Rubik's cube and Rubik's Revenge without the book. Same thing with the square root. Later on I put together the jigsaw puzzle known as Devils Dilemma which has identical images on both sides but one side is rotated 90° relative to the other, and the puzzle pieces are actually "double sided" so you can't tell by flatness which way the pieces should go. Insane exercise looking back. When I was in my late teens I invented a variation of chess that involved two moves for each person (with certain exceptions of course; certain new rules had to be invented to keep everything sane). It was a great mental exercise but it also hurt my brain. Probably the first time I realized I had an abnormal intelligence started in fourth or fifth grade when I was fairly adept in math and could also recite the alphabet backwards could read upside down, find the Dalmatian among the chaos of black and white spots, things like that. – Finding the pattern within the sea of randomness was important to me early. It was only after a decade or so after that I began to use rational thinking and scientific methods to check whether those patterns were meaningful. Painful process actually.

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.

Durgin: Discomfort is the answer. It seems that most geniuses or exceptionally creative people tend to be (at least partially) introverted, meaning they do not require others, or interaction with others but are rather comfortable with solitude. I believe this grates against the weaknesses of the extroverts because they do require human interaction every day, which means they manipulate others into getting energy from them. Introverts do not intrude. Introverts retrieve energy from within. They do not require recognition. People who are comfortable with solitude do not require acceptance in a group and this makes weak people nervous and uncomfortable. One who is comfortable with darkness and solitude can navigate the greatest fears and overcome them.

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

Durgin: Plato, Euclid, Vitruvius, Confucius, Hypatia, Proclus, Roger Bacon, Al-Hazen, Dante, Those who composed the Zohar, those who composed the Hermetic philosophy, John Dee, Leonardo, Mozart, Newton, Maxwell, Goethe, Gödel, Einstein, Emmy Noether, Dirac, Feynman. My favorites in there are probably Vitruvius, Al-Hazen, Mozart, Maxwell, Feynman and daVinci.

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

Durgin: Humor, no question. Music too. Film art like South Park, Archer, Veep, Patriot. Those are genius. Watch all the Batman films in order then watch LEGO Batman. That is genius.

Jacobsen: Is profound intelligence necessary for genius?

Durgin: No.

Jacobsen: What have been some work experiences and jobs held by you?

Durgin: Grave digger, Bank proof operator, Security guard, RF Engineer, Physics Teacher, Marketing & Sales Manager, Engineering Manager, Business Manager, Engineering Consultant, Founder and President.

Jacobsen: Why pursue this particular job path?

Durgin: I like a challenge, because puzzle solving is enjoyable and I want to enjoy life, career included. Engineering is by definition problem-solving at the real world level. I eventually settled on RF & Microwave Engineering because it is THE challenging and multidisciplinary activity, especially when one works with high power (multi-kilowatts) and further advances beyond Engineering to Design Engineering. One must be expert as a Thermal Engineer, Mechanical Engineer and Electrical Engineer (a fusion of all three) to accomplish this and solve real world problems in Communications. To top off the “discipline tower”, one must additionally master the physics of waves, which most EEs do not, because the difficult mathematics of waves involves partial differential equations in space and time. Hello Maxwell. Physics supplies the ultimate backdrop. Optics a good subset. Ph.D. highly recommended. Negotiating contracts, working with and managing others and communicating critical information through language barriers also requires an education in the liberal arts.

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?

Durgin: The good and long lasting myths are deep because they are masking truths otherwise not understandable without knowing physics and mathematics. So myths and symbols are extraordinarily important to carry on knowledge even if that knowledge is not understood by the great majority of people. Even if all civilization is destroyed except for a few (where those few are most likely to be uneducated), if the myths are remembered then eventually an intelligent individual will be able to decode the symbols and unpack the physics buried within them.—Regarding genius, I don’t know. But two words come to mind besides Humor: Polymath and Paradox. Some of the more profound mysteries of the world have been solved by thoroughly investigating a paradox. But I do know that genius is not necessary if you work every part of your brain as much as you work the rest of your body. Take care of your brain. The brain needs a workout just like the body does. Things that harm the brain or suppress brain development are not good: drugs alcohol etc. Sex is also good for the brain. Ecstasy, Exhilaration and Enthusiasm all beneficial.

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

Durgin: Mankind creates God, indubitably. Our perception of God’s perfection, capabilities and other attributes/aspects improve with our own improvement in knowledge, until eventually God is irrelevant or gone. Excellent symbol for God is the all seeing eye within a triangle, which is normally shown elevated above an unfinished pyramid. There are very profound reasons for this arrangement. But I will only focus on one: Insight requires a great amount of prior physical and mental activity, then a period of rest like Helmholtz described. The reason the triangle is above the pyramid (itself symbolizing a great labor) is the insight appears to come from nowhere, when in fact it does not. It comes from the brain – but only after rest. In this way, self generated insight

can serve as a symbol for an improved version of yourself, or your future self, or your perfect self or God.

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

Durgin: Science is the true and final method of finding things out; finding THE truth. What seems to be a great way to start that process is exploration and wild speculation, but coupled with and grounded by an education in Science (the hard ones). This also means entertaining and following imaginative leaps, flights of fancy that appear at first to go nowhere, but actually do open the door (or lead down blind alleyways where a hidden door may be) to answers from a sideways path. Balancing the irrational with rational thoughts, feelings and notions seems like the best scientific path, for it is only after subduing the irrational that it truly can be categorized as irrational. In Art, One must explore all paths first to eventually know how to place the ground where it belongs and the figure where it belongs. It's the same with science; slow but sure. And – most critical is learning to distinguish between evidence and other information; between something physiological and something psychological. Science is EVIDENCE based, or nothing.

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

Durgin: I don't keep very good track of that but most of my IQ scores on tests taken in the late 90s and 2000s range between 140 to 170 with an SD of 15. The tests I truly enjoyed were those by Coijmans and Hoeflin and a few others but I can't remember. Two memorable occasions I can think of now are an IQ test and an entry-test to University. Both of these tests were 20 questions. The university test was taken by a few hundred others over a few years to see whether candidates would be suitable for a five-six year very intensive dual degree program in engineering and physics; so one would receive a BS in both. Apparently only two received a perfect score, I was one of them, so I entered the Program.

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

Durgin: FREEDOM, period. The only freedoms forbidden are those that remove freedoms from others; so again, balance.

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

Durgin: See last question.

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

Durgin: See last question, although I would add that a people-owned government is the ideal, with the rules of engagement duly constituted in a document which serves as the law, with a strict separation of church and state, meaning any and all government bodies are perforce religiously neutral. Three reasons for these: 1. A constitution cannot be assassinated, replaced or overturned without great effort and time, so authoritarian regimes are illegitimate. Who is president does not matter because the president's first job is to protect the Constitution. 2. When the government, sworn FIRST AND FOREMOST to protect the constitution, is owned by the people (ALL the people not just some), then freedom has the best chance AND 3. When institutions like Science, Health, Education etc are owned by the entire public, those institutions are NOT subject to religious influence. How? Because of church-state separation. Allowing religion to be individually based and private is the only way to protect it. So a summary: Freedom is mandatory for individuals but not government. And no royalty, no bloodlines, no authoritarians. Those things

have become stupefyingly nonsensical and irrelevant in today's world. And there is no such thing as religious authority. Nope, Never again. Lincoln was right: By the people, Of the people, For the people (BOF). We all need to be BOF-ed.

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

Durgin: The mystical tradition of Kabbala is actually the most workable, because it is not mystical at its bottom. It's psychological. A great deal of study reveals this, especially the geometry of it. Knowledge of Hebrew required. Knowledge of Ancient Egyptian required. Buddhism and ancient Druidism are also favorites. Study of Carl Jung helps: *Mysterium Coniunctionis*, Psychology and Alchemy two excellent examples.

Jacobsen: What worldview-encompassing philosophical system makes some sense, even the most workable sense to you?

Durgin: Physics. Physics covers many planes or correspondence: vibration, polarity, rhythm cause-and-effect and gender. The Universe is ONE THING. All other things follow from this, the most obvious being that all entities are related to one another, like all spokes are connected to a central hub. The simple wisdom expounded in *The Kybalion*, though dated, is apt here. If the concept of God seems comforting to people then I would maintain that FIELD comes as close as possible to fulfilling that concept. Einstein stated it tersely: "There is no space empty of field", which is consistent with Descartes. That does not mean that empty space is summarily filled with field, but rather the field...is....space. There is no such thing as empty space. Ever. If all the fields were removed there would be no space left. A rigorous and long term study of General Relativity will convince those who seek to understand this fully. Gravitation Electrodynamics, Light etc. That means 5-6 mathematical steps above calculus are necessary: partial differentials and 2nd rank tensors and higher. Expect despair, pain and mental contortions.

Jacobsen: What provides meaning in life for you?

Durgin: Purpose and growth. Growth Cleaves Stone.

Jacobsen: Is meaning externally derived, internally generated, both, or something else?

Durgin: Subjective.

Jacobsen: Do you believe in an afterlife? If so, why, and what form? If not, why not?

Durgin: Based on evidence so far, a physical afterlife (albeit transformed) seems obvious, but not a mental or psychological one. Will power has no power or life without a brain. You can't even think about it without your brain. Memory is possibly transferred as a record could otherwise be, but this must be partial at best.

Jacobsen: What do you make of the mystery and transience of life?

Durgin: Life is wonderful. Enantiodromia provides a great path to transformation. My probable future has unfolded many times due to my own efforts. Resonance is possible at every level if one makes the effort. Every breathing second is meant to be purposeful, enjoyed and explored. This I do.

Jacobsen: What is love to you?

Durgin: Passion, Purpose, Obsession, Balance and Generosity.

Footnotes

[1] Member, Giga Society.

[2] Individual Publication Date: March 8, 2022: <http://www.in-sightpublishing.com/durgin-1>;
Full Issue Publication Date: May 1, 2022: <https://in-sightpublishing.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.

Debunking I.Q. Claims Discussion with Chris Cole, Richard May, and Rick Rosner: Member, Mega Society; Co-Editor, “Noesis: The Journal of the Mega Society”; Member, Mega Society (1)

2022-03-15

Chris Cole is a longstanding member of the Mega Society. Richard May is a longstanding member of the Mega Society and Co-Editor of Noesis: The Journal of the Mega Society. Rick Rosner is a longstanding member of the Mega Society and a former editor of Noesis: The Journal of the Mega Society. They discuss: I.Q.; fake I.Q. and real I.Q.; more reliable and valid I.Q. ranges; robust, legitimate tests; and the status of measuring I.Q. scores above 4-sigma.

Scott Douglas Jacobsen: Today, as this is a group discussion with three longstanding members of the Mega Society, the focus is Intelligence Quotient or I.Q., particularly debunking claims. What is I.Q. truly a measure of, at this point?

Chris Cole[1]*: I.Q. is an attempt to measure general intelligence, which is analogous to the power of a computer. There is an enormous literature on this subject. I’m going to take it as a given. It will be embarrassing if when we understand more about how the mind works it turns out to be a chimera.

Richard May[2]*: ‘g’, the general factor of intelligence, i.e., cognitive ability.

Rick Rosner[3][4]*: IQ as measured by a high-end test is somewhat different from IQ as measured by a regular range usually group-administered test. Regular range tests measure intelligence, the ability to focus for 45 minutes, and cultural literacy.

High-end tests can measure obsessiveness and attention to detail, a love of puzzle-solving, and in some cases desperation for validation.

Intelligence has changed over the past 20 years to include skill at using tech to get answers.

Jacobsen: What differentiates a fake I.Q. score claim from a real one, e.g., signals of a fraud or claims far above the norms of a test, etc.?

Cole: Since it is difficult to define, it is difficult to measure. There is a desire to claim intelligence which creates a motivation for “vanity” tests. In science we try to overcome such tendencies using experiments to disprove theories. It is a sign of trouble if a test is not carefully normed.

May: You can perhaps find examples on Facebook and the social media generally.

Rosner: Concerted efforts to lie are fairly rare – claiming a high IQ is not very helpful in life and may even hurt – there’s Stephen Hawking’s quote that “People who brag about their IQ are losers.” There are casual claims – BSers at parties, movie stars trying to seem smart. Geena Davis’s PR team used to mention that she’s Mensa. Sharon Stone is said to have a 150 IQ. James Woods 180. And these might be legit. But that’s to address a specific issue of not being considered a bimbo.

One big tell for IQ fraud is people claiming to have completed and gotten a high score on the Mega or Titan in 10 or 12 hours. Back in 1985, I spent more than 100 hours on the Mega. Now with the internet (and coding skills which I don’t have), I could’ve cut that time by 80%. But the

internet has also invalidated the Mega – not only with all of the answers floating around out there but also with instantly solving the verbal analogies just by plugging them into Google.

Jacobsen: What ranges for I.Q. scores have the highest reliability and validity, typically?

Cole: The Langdon and Hoeflin tests are on the cutting edge of reliability and validity. The Mega Test, for example, has been normed several different ways. A group of us are working on a new test that is cheat resistant.

May: Scores with the highest reliability and validity are those closest to the mean on standard IQ tests. Hoeflin and Langdon's tests are untimed power tests more suitable for measuring above average intelligence.

Jacobsen: What tests are considered the most robust, legitimate?

Cole: We have a problem now that several of the most carefully normed, such as the Langdon Adult Intelligence Test, the Mega Test, the Titan Test, the Ultra Test, and the Power Test have been spoiled.

May: Those of Hoeflin, Langdon and Wechsler.

Rosner: Hoeflin's tests have been the most thoroughly revised and normed. His Mega Test was normed on more than 4,000 test takers. His test items are excellent. But his tests have been voided by the internet – too many easily found answers. The Mega was published in Omni magazine in 1985, I think, a decade before most people had the internet. You had to use actual physical dictionaries.

Today, I think Paul Cooijmans' tests are the most legit high-end tests. Paul takes pleasure in bursting the bubbles of people who claim high IQs by offering stringent scoring and norming. Doing well on his tests takes much time and what he calls "associative horizon" – being able to come up with dozens of ideas to crack a tough item.

Jacobsen: What is the status of measuring I.Q. scores above 4-sigma – experimental high-range testing, in other words?

Cole: The Adaptive Test, which is a work in progress, is the cutting edge. Contact me if you want to work on it. [Ed. chris@questrel.com.]

May: Apparently measurement at the far-right tail of intelligence has improved astronomically. I mistakenly thought that determining and measuring IQ was quite difficult even at the 4 sigma level. The Mega Society used to have a statement either at the beginning of Noesis or on our website or both, I think, indicating that we attempted to select members at the 4.75 sigma level, but selecting this rarity was experimental and quite difficult for many reasons. (Not exact wording.)

Today there is an IQ group which has apparently identified the 3 most intelligent individuals on planet Earth! This is quite an achievement in my view.

Since it is well known that the actual distribution of IQ-scores at the far-right tail does not conform to a Gaussian distribution, one has to assume that even if the ceiling of the IQ tests employed was sufficient (not exceeding that intended by the test developers) and the intercorrelation of the various tests at the highest levels was known and that the correct Kuder-Richardson (?) formulas were applied to concatenate the valid IQ scores, that the entire population of planet

Earth was actually tested by or on behalf of this group. Since various planetary subgroups of different sizes could have differing means, standard deviations and distribution shapes, a weighted average would need to be taken in order to determine the statistical properties of the global IQ distribution for planet Earth.

This is an unparalleled achievement in psychometric history. I personally don't know anyone tested for this project in order to determine the actual shape of the global distribution of IQ-scores at the far-right tail, but I assume this is just a minor sampling error. Presumably you and your friends and neighbors have all been tested. Since the three most intelligent individuals on planet Earth have now been identified in fact, the correct protocols were undoubtedly used. If only Lewis Terman were alive now! — [LINK here](#).

Footnotes

[1] Chris Cole is a longstanding member of the Mega Society.

[2] [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](#).

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

He has written for [Remote Control](#), [Crank Yankers](#), [The Man Show](#), [The Emmys](#), [The Grammys](#), and [Jimmy Kimmel Live!](#). He worked as a bouncer, a nude art model, a roller-skating waiter, and a stripper. In [a television commercial](#), [Domino’s Pizza](#) named him the “World’s Smartest Man.” The commercial was taken off the air after Subway sandwiches issued a cease-

and-desist. He was named “Best Bouncer” in the Denver Area, Colorado, by *Westwood Magazine*.

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

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

[4] Individual Publication Date: March 15, 2022: <http://www.in-sightpublishing.com/debunking-1>; Full Issue Publication Date: May 1, 2022: <https://in-sightjournal.com/insight-issues/>.

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Conversation with Tor Arne Jørgensen on God, Leonardo Da Vinci, and Religion: 2019 Genius of the Year – Europe, World Genius Directory (6)

2022-03-15

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. He discusses: one of the more favourite geniuses; an enigmatic and a puzzling character; the source of the myth as an artist first rather than a natural philosopher and engineer; noteworthy quirks of behaviour and personal taste; trends; heretical minds; religion; his lack of religion; gods make the most sense; gods make the least sense; religious denomination within a religion, seems the most reasonable, plausible, and balanced; a belief in God; faith justified; faith not justified; the terms "faith" and "religion" conflated; despised throughout the world; the best argument for God; the best argument against God; where one is born, for the most part, determine, largely, one's belief in a particular religion rather than another; the obsession of religion with women's bodies; religions make only or mostly men leaders; science and religion; the greatest genius in history; the good of religion; the nature of religious community; an interview with a pastor; long chats with religious community leaders; the different major world religions; demographic advantage for the rest of the 21st century; the Norwegian take on religion and religious community; thoughts on the future of religious evolution; evolution via natural selection such a terrible bane for religious ideology; and, Intelligence Design proponents and Creationists.

Scott Douglas Jacobsen: Leonardo Da Vinci, in experience of interviewing a decent number of individuals of the high-IQ communities, is consistently ranked among the favourite geniuses of the communities. He seems to have made a deep impression on them. Which raises some questions for yourself, as you're a growing member of these communities, as a member of more than 50 high-IQ societies, is Da Vinci one of the more favourite geniuses in history for you?

Tor Arne Jørgensen[1],[2]*: The answers present it selves with is resounding yes, by the resolute effort he made to meet his nascent and at most pure sense of curiosity about how the world around him worked. That his legacy perceived as something very distinctive and exceptional becomes for me a desire to learn more about the life of this very special man. Will also add to the fact of carrying the seal even with a promoted awe at its way of self being, whereby expressions of one's inherent disposition are not obscured, but in fact are parade through the streets of medieval Florence with great sense of pride in a time when narrow-minded prejudices, persecutions further by several acts of terrorism due to church and their tunnel vision views of colorful diversity among men.

The Church's normal reply in most cases in accordance with their own views as to uphold their

interpretation of “high moral standard”, was to deploy its league of death dealers to deliver the lords message of righteousness to the unholy of men. The defiance shown by Leonardo and the likes of him, the fearlessness, the resistance, and unwavering courage at a time when difference was not accepted back then and still replies today is nothing short of impressive, all credit due to Leonardo the character, the man and what he stood for and believed in, is a designation of the highest dignity even overshadowed by its inherent and shining genius, a true persona indeed. This is for me perhaps the most admirable trait and legacy of Leonardo to be honor through the ages.

Jacobsen: Famously, Da Vinci is seen as an enigmatic and a puzzling character, though recognized through inventions and artistic works. One myth to bust is the fact of having less interest in art and more intrigue in – what is now called – science and technology. The art was a series of techniques developed to study geography, anatomy, flight, and the like. What seems like the purpose of this technique for Da Vinci, personally?

Jørgensen: Leonardo’s notes are based on what is to be found in information, made in the sense of creating an accepted overview of his surroundings in the eternal search to improve his horizons of understanding presented in his paintings and more ... these notes are massive and noted in many of his sketchbooks, better known as zibaldone. More than 7,200 pages have been found, but it is believed to be at least double that. The notes that Leonardo made are referred to as; “ *the most astonishing testament to the powers of human observation and imagination ever set down on paper.* ”

Leonardo’s codex collections are varied, impressive, and diverse in its fullest sense. His accumulation of notes was further established, it was a kind of “work in progress”, whereas changing or improvement of previous thought understanding, were improved upon on or deviated from all together, this done in order of being able to fixate on a more innovative approach to be used as a more practical form of understanding. He paved the way as to pass on further the conceptual understanding of our pictorial views, this was due to his lack of mathematical understanding, as Leonardo saw pattern formations to a much greater degree than through understanding of fundamental perceptions through mathematical calculations.

The same can be said about his understanding of written language of Latin, which he also did not achieve to the extent he himself wanted. Seeing patterns in all movements, which one can add that he studied people’s approach, conversation with each other, those of normal hearing and the hearing impaired, namely the deaf, Leonardo who found it extra exciting to observe their sign language, and guidance of understanding each other’s conversational appearances. That to be surprised to such an extent to give oneself completely to the elements surrounding him to see into what I experience as the future perlatives, as we back then and still now today allow ourselves to be amazed at his innovative techniques. We must be able to study, learn, admire, seek, and explore what is facilitated by nature and her fundamentals, then and only then can one truly discover one’s own preconception believes of the wondering surroundings and precise optimal perception of the known universe.

Jacobsen: What seems like the source of the myth as an artist first rather than a natural philosopher and engineer?

Jørgensen: As for the source of his works, it probably lies in the fact that he defended with great effort on his part what it meant to create a masterpiece. Where color, shading, use of light to cre-

ate contrasts, and removal of lines used to create the outline by and for the contours, also by incorporation of so many different elements from sculptural constructs, scientific discoveries in addition of the geometric figurations of mathematics to create spatial obscurities. Leonardo mentions in several texts that art moves across so many more layers than mathematical calculations will allowed for compilation with regards to geometrical movements, and or sculptural constructs. Fractal summarized by so many more considerations are needed in order of producing a masterpiece, then any scientific endeavor would ever portray, nor any calculating terms against a preconception of universal laws.

Leonardo and his obsession with experimenting to better understand the world around him was motivated by being able to express himself in a way that could last for posterity and present himself in the everlasting spotlight in his quest for world fame.

The fact that painting at that time was not seen as something that would necessarily secure you money and fame, one had to shift focus in the pursuit of easier income by weapon encroachments for a more prosperous living environment, as an eternal tangle of frills with a clear goal. Will finally point out that Leonardo was not known for signing his works, he spent a lot of time on his artworks, and most were not completed. If then the search for fame was so great, why not make yourself known for posterity by signing your art. Or was that exactly what he did, when he drew himself into most of his compositions, perhaps some of the most famous ones, but left his true identity out...

Jacobsen: He wore purple tunics, wrote left-handed, wrote backwards, and may have been either asexual or homosexual, or pansexual or queer, hung out with mostly men and had a trusted young male friend, Salai. What seems like some other noteworthy quirks of behaviour and personal taste of him to you?

Jørgensen: Firstly, some info about the boy Gian Giacomo Caprotti or as he was referred to by Leonardo as Salai or “Little Devil.” Salai in this case came to Leonardo when he was about 10 years old, Leonardo at the time was about 38 years of age, the event took place in July 22, 1490. The relationship that was then to unfold moved over from being seen as firstly of a student, or apprentice, but this is mostly wrong.

The boy started as an assistant at first then later a companion, and eventually a lover at some point in time later on. Now to Leonardo and his other quirks, or extremities if one can call it that.

He wrote down everything he experienced in notebooks, it is mentioned in several texts that he had a pocket notebook with him that was small enough not to be a nuisance, this was used to write down what he experienced of the local community around him, he could bring home with him random people in order to observe them in normal conversations, whereupon there characteristics of their distinctive features appear in a humorous way which could then later be used as sketch drawings where humor, anger, and thoughtfulness was to be expressed. The way forward to create vivid moments, which can be equated today with taking pictures, where the 3-D effect is produced, every detail is recreated and put in its proper element even in its heyday, to make the image production so accurate as possible, was for Leonardo absolutely crucial, fueled by impression of manic behavior in his search of perfection.

Furthermore, his humor was widely acclaimed through his theatrical spectacles and promiscuous inventions in good company with those around him. There are also his slightly macabre aspects

of dissecting dead people and various animals to better understand the human and animal anatomy in detail, this paved the way for groundbreaking work within anatomical knowledge, that is in some way still used today. This of course done so he better could depict his artwork more vividly, to better preform through creative artwork that seemed more alive, more lifelike.

Jacobsen: Some take some quotes out of a larger context of the views of Da Vinci, as if a religious person. He may have had – and seemed to have – deep naturalistically spiritual sentiments, moral convictions, and spelled out personal opinions about God and the soul in paragraphs. He was deeply doubtful of either. Similarly with another character in the history of times before intelligence measurement, William James Sidis, he was clear about personal atheism. These aren't the majority of the opinions but stand out because of the oppressive circumstances or general views of the laity and the societal hierarchs of their times. Even Goethe may have went through spiritual and other circumstances, he, eventually, ended, more or less, what seemed like an atheist. Einstein considered the biblical texts “pretty childish.” These are the typical views one would gather from the world of theological debate without simply looking at the words rather than what people say about the words, the interpretations. Do you see these trends, too?

Jørgensen: Will in this subtask, if one can call it that, by fortify myself further in the same track to ensure a unifying preconception of the main character (Leonardo) life and work. If one is then going to turn towards the more religious aspect, and what known statures and thereby implications this had on Leonardo's life and the work that he did, then one must take the following considerations, which in turn can be presented in a questioning range of possibilities, whereas critical conceptualities and fortified truths may crumble if even just a bit, and will probably appear at best as; (speculative observations bordering on heresy towards Christianity's written truths and religious belief systems).

When one then goes ahead with this task and by that presents what concerns from what one knows in the degree of information is hereby then interpreted, and furthermore is then firstly and foremost to illuminate the following scale view of Leonardo and the supreme position of the Catholic Church according to homosexuality sat era. The era decreed is traced back to the Middle Ages, just before Leonardo returned from Milan to Florence in the late 15th century, I will now refer to a text excerpt from world renowned author Walter Isaacson and his bestseller book about Leonardo Da Vinci the following quote is marked as follows: *“In 1494 a radical friar named Girolamo Savonarola had led a religious rebellion against the ruling Medici and instated a fundamentalist regime that imposed strict new laws against homosexuality, sodomy, and adultery.”* (Walter Isaacson, Leonardo Da Vinci, p.300).

Now it should be said that a radical fundamentalist does not define the statutes of the Catholic Church per se, but the angles towards this type of “deviate» orientation are clearly consolidated in the Bible, which apply still to this day as well. I would then like to point out that the “elephant” in the room by reference to Leonardo's orientation, his appearance, as he does not in any way try hide his orientation in the least either in characteristics, or general clothing style, nor who he appeared with point in term to Salai. Is it conceivable that Leonardo's personal experience of what the church's general attitude towards homosexuality did not go completely unnoticed? We must not forget Leonardo and his Loki prominent stature, and immense brilliant mind far ahead of his own time, probably the clear dominant intellect in the Western hemisphere at that time. The ecclesiastical council did not quite see from what I can understand, what Leonardo really brought forward to the table as to various works commissioned by the church. It is possi-

ble that the interpretation missed completely or at least partial based on the actual intention ambiguity visualized by beautiful and whimsical brushstrokes by the master artist himself.

That the church fathers interpreted the works of Leonardo as an agreed tribute to the biblical characters, for the intended purpose is to me almost a bit on the ridiculous side, no offence intended. With all due respect to the religious believers back then and through the ages, one will imagine that one's own inherent motions and emotions would at some point materialize via some form of personal conflict through their expressional art in many cases across their professional commitments. I must extract a clear case according to the following painting by Leonardo. *Virgin on the Rocks*. Two versions were made, the first version which hangs today in the art museum in the Louvre Paris and the second version which hangs in London. The commissioning of the work was done as many know by the Confraternity of the Immaculate Conception.

If one then looks at the picture that hangs on the Louvre, ie the first version that was not completely accepted as a commissioned work, and had to be redone and what almost imposes itself on the testimonies studied, then one sees a prominent phallus, right behind the head of a Virgin Mary. This center stone is clearly and prominently shaped like what is just mentioned. In this case, I tried a small experiment when I asked my class as I am a teacher of religion about the following artwork: "What do you see in this painting?" The answer that came back was 90% of the 10th grade pupils unanimously agreed with, and without me pointing out the obvious, that; the picture had an erotic twist clearly presented. So, it was concluded that yes, a rock formation of a major phallus was clearly visible in the painting. The question was asked again among my personal friends and colleges, and the same answer came back again. Also, there are several more cases where the artist indulges in their humorously funny elements at the expense of the blindness of the believers.

What then is meant by this, in a clear case about John the Baptist that was one of Leonardo's most admirable figurants, the love he was shown in Leonardo's paintings was not equated with Jesus nor Mary Magdalene. This is due to the disagreements between John the Baptist and Jesus and more... So, it does not matter. Short Review, John the Baptist is said to have been arrested and later killed by losing his head, at the behest of King Herod. I must also add that Leonardo's ultimate wish was to become famous beyond national borders at any cost. If one then looks further at the Shroud of Turin and the time around the 13th century, whereby the world's most likely first photograph was taken, and where the separation of the head and body emerges clearly, with reference to the fate of John the Baptist with his beheading.

This image is supposed to be Jesus' shroud in the aftermath of the well-known crucifixion, but the height of the cloth itself is measured at over 2 meters, which would then have made Jesus the foremost giant of all time, but which mysteriously does not appear in any biblical texts. Something that would of course have been noticed had that been the factual case. No, what is the most likely being displayed is not the body of our savior, but rather that of Leonardo himself. What I take for granted from what one sees and reads in various written works is that Leonardo has managed to fool the whole world with his absolute masterpiece to portray himself as Jesus through ways of ecclesiastical statues, paintings and so on, thus secure eternal fame.

As he liked to paint himself into his own artworks, he visualizes himself through his sketches and paintings as form of young, old, male, and female version. Will then finally point out that the most famous painting of all time the *Mona Lisa*, is probable self-portrait of a female expressive Leonardo, same as in the drawing of the *Vitruvian Man* in full scale. The desire to secure total

fame for all eternity is in my opinion clearly accomplished, and I might add brilliantly executed, all credit to you Leonardo for your achievements and your contributions to the world.

Jacobsen: We see similar heretical minds considered singular-ish in their own eras. Those who would not be found throwing rocks at a wall, as in the Great Jamara; a wall representing Satan and intended as a practice to remind believers of the Devil's efforts and to prevent believers from being led astray. Quote-mining is often done by individuals preaching for their interpretation of a sacred scripture. However, the opposite can be done, as suggested above. Hypatia said, "All formal dogmatic religions are fallacious and must never be accepted by self-respecting persons as final." Also, "Fables should be taught as fables, myths as myths, and miracles as poetic fantasies. To teach superstitions as truths is a most terrible thing. The child mind accepts and believes them, and only through great pain and perhaps tragedy can he be in after years relieved of them." During a trial, it is reported that Bill Sidis was an atheist and did not – hilariously stated – believe in the "Big Boss of the Christians." Goethe, by 1931, seemed highly skeptical of the supernatural or faith-based claims, stating, "I have found no confession of faith to which I could ally myself without reservation." Da Vinci stated, repeatedly, similar sentiments, "When the followers and reciters of the works of others are compared to those who are inventors and interpreters between Nature and man, it is as though they are non-existent mirror images of some original. Given that it is only by chance that we are invested with the human form, I might think of them as being a herd of animals." Again, "Along with the scholars, they despise the mathematical sciences, which are the only true sources of information about those things which they claim to know so much about. Instead, they talk about miracles and write about things that nobody could ever know, things that cannot be proven by any evidence in nature." Once more, "Wherever there is no true science and no certainty of knowledge, there will be conflicting speculations and quarrels. However, whenever things are proven by scientific demonstration and known for certain, then all quarreling will cease. And if controversy should ever arise again, then our first conclusions must have been questionable." Finally, "It seems to me that all studies are vain and full of errors unless they are based on experience and can be tested by experiment, in other words, they can be demonstrated to our senses. For if we are doubtful of what our senses perceive then how much more doubtful should we be of things that our senses cannot perceive, like the nature of God and the soul and other such things over which there are endless disputes and controversies." So, these ideas of quote-mining seem silly, in the end, to me, and more indicative of the reasoning given, at times, by profound intellects, more than a proof, evidence, or neither, of some deity. What do you make of these particular cases listed above?

Jørgensen: One can in most cases argue against prudence as to the incomprehensible notion of content presented, where adaptation of that content should be place in order to create a more meaningful utterances for the neglected notion that is being formatted. We cannot forget that the origin must be consolidated in its natural environment, where tested through scientific explanations, cannot be taken out of its legitimate context. A mixed outcome to secure their beliefs neither -nor from must be confirmed fortitude, on this I agree of what emerges from scientific approaches in favor of their religious alter egos.

Jacobsen: What is religion to you? How do you teach this to school children?

Jørgensen: How to answer something that will not be swallowed up, is also not understood for the purpose for which it is intended. I tend to find that my own experience of what religion is or means to me, can hardly be explained in the context of not being experienced as an incantation of consideration for someone other than the creation itself.

One way I experience religion is to engage by seeking something beyond oneself in one sense or another, which one can then leave to be redeemed from one's sins in whatever fundaments of time this may or may not have arisen, thus dictated against the texts there has its origin in a somewhat sinful state. Or perhaps look inward at oneself, where one's own strength, creation, discovery of inner spirits, whereby one works to accept what can be experienced as load-bearing foundations for creative structures beyond. I prefer the latter, as the desired qualities which are then best sought are answered by searching inwardly towards one's exalted spiritual status, as these have a self-observed quality in being more easily fulfilled in those for accusations whereas conceivable mundane.

To the other share questions about teaching students about the true nature and thereof characteristics by fourth fundamentals through personal experienced religion. Can it be answered more pruned than that of the historical element within the religious regime, that is what triggers my intentions.

What is then created by personal enthusiasm in my religion classes is the students' reflective abilities of and about what is met by informants through teaching situational settings. But it should be said that the principle of neutrality of pure instructive structure where one's own experiences should not be turned against a subject one's will, has thus become a burden that is sometimes too heavy to bear.

Jacobsen: Are you religious? If so, in what sense? Or if not, why not?

Jørgensen: If one can describe oneself as a bearing force that cannot be defined, but which in a way can be worshiped in the hope of having their prayers answered in a very different sense, then the answer is yes, more so than that an abstract spiritual unity in the state of fulfilled ideological from shekels, whereby the outcome of prayer is as always absent with its presence in its all-state. No, I would rather seek towards inherent qualitative value where one can get a reply and receive some kind of factual sign, rather this then the alternative...

Jacobsen: What gods make the most sense to you?

Jørgensen: No God creates a sensible mindset in me, as one can rather say by which inherent identity may seem most likely to lean towards an abstract reason-based unity. The search from within is for me what seems to create correction towards a greater spectrum of truth than a sorry entanglement of spiritual eventualities.

Jacobsen: What gods make the least sense to you?

Jørgensen: Every worship of these false idols is to me a fallacy by their mere absent of tangible essence.

Jacobsen: What religion, in fact religious denomination within a religion, seems the most reasonable, plausible, and balanced to you?

Jørgensen: Which denominations that to me seems like the most likely balanced or probable today is probably none. The fact that religion-based thinking should be founded, where we should all submit all of our humanly faith over to a larger autonomous being, is for me by the very definition wrong. The only thing that can be said to have a touch of balanced intelligibility is what was practiced by tribal societies before mainly, whereby the earthly distributions and their naturally established anchors, formed the fundamental basis in most cases of worshipping.

Jacobsen: Some argue for a need for a belief in God. Others argue for a psychological propensity for the creation of many gods, as in animistic gods. Do these claims seem evidenced to you, reasonable to you?

Jørgensen: Thinking that for most people, seeking beyond themselves and leaving their intentions to a type of false idol, where they can seek understanding, awe, comfort, and security becomes quite clear to me. We live in a chaotic society. The question of “are alone in the universe”, what is the true basis for our existence? Why are we, what is our purpose I life, etc. ...? This loneliness or lack of understanding for us being created, can easily be applied to the fact that we are specially chosen to serve some tasks given to us by a higher benign being, as I see it, the obvious underlying intent of eternal emotional slavery in one sense or another. What is then more understandable than searching beyond what nature has assumed, where our understanding ends, and we of course seek towards the supernatural realm in the eternal search for an account of one’s own existence, a final answer to the all-consuming question of WHY?

Jacobsen: When is faith justified?

Jørgensen: Faith depends on seeking comfort when there is no comfort to be found, I choose to find comfort not to lift one’s own values before a divine figure, but for oneself. To stand to look at oneself in the mirror and find one’s values and see that this is good. That your inherently inviolable values make you proud of yourself and your actions, they are both a reflection of the inherent transcending being and are justified as such.

Jacobsen: When is faith not justified?

Jørgensen: Now a fort can seem harsh against a huge ecclesiastical movement. “Faith can move mountains”, as the saying goes. Further that faith will prevail in the end is for me in these times of war in Europe and has been displayed up through the ages across the globe, that considering all the suffering that mankind has experienced, for me the belief in an almighty good God, whereby a single intervention from the Almighty would have stopped all the evil that takes place.

The fact that God’s will happens for a reason, such as the fact that, if something good happens, it is a miracle through the will of the almighty God, but if something terrible happens, then God works in mysterious ways. To me, the term of a benign Almighty God, in which we should all praise by his mere kindness to all mankind. His goodness is portrayed regardless. In the film End of days from 1999, where it is said by the antichrist played by Gabriel Byrne to the retired policeman Jericho played by Arnold Schwarzenegger, that “God had a fantastic PR agent”, I must reveal that I agree with what was presented here in his statement. So, to conclude I will say, that for me faith is in most cases is not justified in any sense.

Jacobsen: Why are the terms “faith” and “religion” conflated?

Jørgensen: To think of faith and religion as two polarized entities in which a natural bond does not exist, falls on its own unreasonableness. This will not come as a shock to the most people, where one follows the other, or rather the one cannot exist without the other, they exist in an addictive relationship, like some similar notion of Yin and Yang.

Jacobsen: Everyone has a right to freedom of belief, expression, and religion. However, not all are treated equally. Why are Muslims and, particularly atheists, so despised throughout the world? I assume the reasons are both similar at some points and dissimilar at others.

Jørgensen: Going against generally accepted norms is probably always seen as disgraceful, if

one looks back in time, when people who opposed the ecclesiastical communities, or as Leonardo Da Vinci had a different idea of the dogmatic foundations of the time, where persecutions were carried out to a great extent. Creates emotions even today, where ridicule, expulsion, inflicting shame, and intimidation propaganda such as “you will end up in hell if you do not turn towards God, even in today’s society are very real factor of retribution.

This forms much of the basis for not daring to- speak out, though it should be said that we are now experiencing a greater acceptance of the expression of different opinions, where much of the dogmatic returns are not as powerful as before, at least not executive in their practice to the same degree as now. You can actually survive after presenting your counter-perceptions towards the church, and not be burned at the stake or worse ...

Jacobsen: What seems like the best argument for God?

Jørgensen: Big brother syndrome, or a fatherly figure that will take care of you in some way. This abstract being is for many an anchor point that gives the majority of people around the world a purpose in life, someone to confine in, to seek shelter in, a kind of safe haven.

Jacobsen: What seems like the best argument against God?

Jørgensen: In short, believe in your own powers, trust yourself, trust that you are born without sin, and that you are born perfect as nature intended. You are strong as a self-governing being, you do not need to seek outwardly to some kind of greater entity for acceptance, or approval, you are born with these qualities. Believe in yourself, and thus pray to yourself, only then will great things happen as you would like them to.

Jacobsen: Why does where one is born, for the most part, determine, largely, one’s belief in a particular religion rather than another?

Jørgensen: In short, the social structures determine which way the religious compass directs us.

Jacobsen: What is the obsession of religion with women’s bodies?

Jørgensen: What is described in what a woman’s body is, Jesus is portrayed as thin and muscular, but the woman here in this case is portrayed as a little fat, where gluttony has its distinct origin. Otherwise, in more general terms, the woman is seen as the driving force, where innocence and piety have clearly emerged.

Jacobsen: Why do most religions make only or mostly men leaders?

Jørgensen: Reasoned in the beginning with the distinction that was put out by Saint Peter himself against the potential and actual heir Mary Magdalene or rather “Apostle of apostles”. The feud between her and Saint Peter is recorded and fortified in the eternal holy texts, where Jesus himself had to protect Mary from Peter’s wrath. Had the religious outcome been reversed as to gender, where Mary was selected as the natural choice to pass on the gospel of Jesus, then the male-dominated expression would probably have been completely different. High-level politics has created the religious layer that has been accepted as right and proper in everyone’s eyes, but should this be taken as a actual fact or not, that may be up for a serious debate on what gender was the rightful successor in passing on the gospel to all mankind.

Jacobsen: Are science and religion, ultimately, irreconcilable or reconcilable, e.g., via their epistemologies and derived ontologies?

Jørgensen: Leaning against the scientific justifications, where reality is clearly rooted in both

the epistemological and the ontological origins, this cannot be said to the same degree for me, as my views of concern regarding the counterpart of religious and its reason for justification.

Jacobsen: Who do you regard as the greatest genius in history?

Jørgensen: A difficult choice to make, by the allusion that several candidates can easily be labeled as the world's changing individuals, were influential qualities towards a common good are accelerated in the name of development. Since one can probably here in this round lead in the direction of what has been described here as a clear candidate, where the ability to see solution proposals not justified until five hundred years into the future in several cases, can probably and thus easily be presented here in perhaps the greatest prodigy that the world has ever seen by the amazing talents of the one and only Leonardo Da Vinci.

Jacobsen: What is the good of religion? I mean "the good" as in the Good, the positive, the upbeat, the constructive, and so on.

Jørgensen: Religious communities' main purpose as I see it, is by gathering people from all walks of life in a shared form of communion. They get an experience of sharing something very special together. It forms the basis for affiliation, a sense of belonging without the consequences of social division, regarding the working, middle and nobility classes. Everyone has a common understanding of togetherness. This is probably as much as I can bear to muster up of positivity towards the religious community.

Jacobsen: What is the nature of religious community?

Jørgensen: As I see it, separation, from the rest, a them and us, them who are looked upon as the chosen ones that will be allowed to enter paradise through salvation by the lord all mighty, and we the rest also recognized as the enlighten ones, those who are damned for our heretical opinions for all time where the next stop is simply put, purgatory and then hell.

Jacobsen: I recall an interview with a pastor a few years ago. He brought to mind something about the nature of a church, or any place of worship, e.g., mosque, synagogue, temple, cathedral, etc. It's not an empty volume. It's an idea. It's a place in which communally recognized dogmas are renewed, reinvigorated, and brought together under a common ideological framework. Often, superstitious, illogical, anti-scientific, and nonsensical, but, in a way; a certain nobility to the entire endeavour – something with grandeur, while sweet and reassuring: a comfort. Do you find the same or different, or similar?

Jørgensen: For those concerned, and by that, I mean those who finds a need for affirmation of the self through recognition, togetherness, understanding, comfort, and assurance that their imprint in this world is affirmed and further considered by the spiritual world as a sure one-way ticket into the hinterland. Furthermore, my impression is, well, a hesitant affirmation, furthered by the proviso of common denominators.

Jacobsen: Have you ever had long chats with religious community leaders?

Jørgensen: During my time as a student of religious history, and with my didactic specialization also within religion. I did meet many Christians that had a special personified relationship towards their religious beliefs and debated whether or not their foundations within their faith could be justified beyond what is referred to in various sacred texts. Duly intended as to how they came into their strong religious beliefs, and what they saw as the most fundamental reason for their

personal inclinations towards their belief system. Furthermore, what do they think about scientific truths. Their reply was as ever unified notion of; *that science has only so far confirmed what the Bible has always stated and will always state* with reference to its factualizing texts about the universe and all its content etc.

Jacobsen: How do the different major world religions build community?

Jorgensen: There are many variations here, but requiting is done manly through different medium, religious gatherings, among other things. Furthermore, emphasis is placed on, as mentioned earlier, a “them and us”, where a promise of eternal life is promoted, in short, a sure way to paradise. This is just some of what is being done in order to requite new members to their distinct religious beliefs.

Jacobsen: What world religions seem to have the demographic advantage for the rest of the 21st century?

Jorgensen: Geographically, based on the standards that have carried the religious imprint that we are left with today, I see no religious section that has a clear advantage. The changes that may or may not come by way of demographic bliss will thus have the intended alteration, based solely through means of assimilation, based on the pragmatic rule. This is absolutely crucial for the religious imprints of the future.

In sum, the understanding of the dominant religious dogmas of the future will be incontrovertible to which religious directions that will have the most distinctive and thus effective control over its followers.

Jacobsen: What is the Norwegian take on religion and religious community?

Jorgensen: Stable downward trend, where more and more people see the real underlying intentions that we have been taught to follow blindly through fear of eternal damnation promoted by the church’s friendly nature or now more precisely its total absence of that claimed notion of righteous friendliness.

Jacobsen: Any thoughts on the future of religious evolution?

Jorgensen: The religious layer will in the long run diminish, or change into an alternative form, it has always had, since the time when the first humans fortified themselves to the earthly elements, or through religious sacrifice in order to appease the higher powers, by human sacrifice or animal sacrifice. Or as in later times whereupon one exalted oneself to the status of God-King like the pharaohs of old. As long as there are people on earth, religion will exist, but as mentioned, it will probably be diluted in the long run.

Jacobsen: Speaking of, why is evolution via natural selection such a terrible bane for religious ideology?

Jorgensen: Reason being is relatively simple, where the genesis narrative in the beginning of the Bible, so to speak, appears as pure fabrication, against its counterpart relation to what is factualized according to Darwinist mindset. That is, what can factually be proven scientifically. The fact that our total existence does not exceed more than 6000+ years, is to me unfathomable, considering the mountain of evidence that indicates the complete opposite. In sum, the whole biblical fact notion would then be inevitably reduced to nothing more than pure nonsense, and possible resulting in a total collapse of all structural foundations on a global scale.

Jacobsen: Why are Intelligent Design proponents and Creationist so hell bent against it?

Jorgensen: As referred to above, the Bible for one loses all credibility, which in turn can lead to a total collapse regarding the ecclesiastical commonwealth. The religious conglomerates are not interested in losing their mighty and clammy hands over their blind subjects, where high politics governed through lust for power and wealth are at stake. The question is how much longer can this misleading policy be allowed to continue before the world finally wakes up?!

Footnotes

[1] Tor Arne Jørgensen is a member of 50+ high IQ societies.

[2] Individual Publication Date: March 15, 2022: <http://www.in-sightpublishing.com/jorgensen-6>; Full Issue Publication Date: May 1, 2022: <https://in-sightpublishing.com/insight-is-sues/>.

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

Conversation with Paul Cooijmans on the Constitution of the Glia Society: Administrator, Glia Society (9)

2022-03-15

Paul Cooijmans is an Independent Psychometitor and Administrator of the Glia Society, and Administrator of the Giga Society. He discusses: correspondence; introduction to the constitution of the Glia Society; provision of a forum for intelligent persons; the study of high intelligence; Section III Structure of the Glia Society constitution; Section IV Offices of the constitution; tests to candidates; the archives of the Administrator of the Glia Society; members; delegated tasks; offices have been created by the Administrator; Section V Admission; the world population; unsupervised untimed tests; supervised timed group tests; unsupervised tests prohibiting reference aids, unsupervised timed, and self-scored tests; most mainstream tests; the difficulty in discernment of intelligence level; Section VI Finance; Section VII Journal; the society's admission tests in Thoth; verbatim publication; Section IIX Members; fraudulent scores; wrongly communicating, publishing, or spreading, answers; leaking member communication to non-members; admitting non-members to members' communication for a; extreme rudeness, harassment, insults, lies, misrepresentation of another member's character, and similar (mis-)behaviour; the highest number of offences by a single individual; highly unethical, including criminal, behaviour; an intelligence below the level of the Glia Society; revisions; the motivation for the ongoing administration of the Glia Society; the major lessons in administration of the Glia Society; and final thoughts.

Scott Douglas Jacobsen: You provide contact information to interested parties:

Paul Cooijmans

De Wolwever 39

5737 AD LIESHOUT

THE NETHERLANDS (Cooijmans, n.d.a)

The email is administrator@gliasociety.org. To act as a small quality control to individuals who read this part of the interview on the Glia Society, and who want to send materials to you, what should individuals who hope to send correspondence bear in mind?

Paul Cooijmans[1],[2]*: With regard to Glia Society admission, one should keep in mind that the admission criteria as published online are complete, and that not understanding those – that is, applying without qualifying scores – is not compatible with the required intelligence level and naturally disqualifies the applicant. One should also distinguish an application from an assessment procedure as described on the web location. One can not do both at once!

I would like to utilize this opportunity to express thorough frustration as to the following recurring conversation:

Correspondent: Is the X test accepted for admission to the Glia Society?

Administrator: The list of accepted tests is online and complete, as so clearly stated there.

Correspondent: Yes, but the X test is not on it, hence my question.

Administrator: ?????!!!!

I trust every logical thinker will agree that such a correspondent appears not to be at the required intelligence level.

Regarding myself and correspondence, I tend not to respond to anonymous or pseudonymous messages, or to insults and threats. I also prefer to ignore mass mailings that include me without my prior consent. That reminds me of a person who contacted me regarding admission to “your society”, but, after some writing up and down, turned out to have no clue to which society she was applying and what the membership requirement was! She had sent an application to many societies at once, using the blind carbon copy field. When I referred her to the list of accepted tests online (without specifying a society name or uniform resource locator) she had no idea which web site or society it concerned and became furious, apparently for having been caught red-handed doing a mass application, and began to lecture me about kindness and compassion. But that is not how you apply to an I.Q. society, sorry.

Jacobsen: The introduction to the constitution of the Glia Society states, “This document should be seen not as a formal law imposed upon the society, but as describing the actual state of affairs as it has come to be. It is an ongoing process, an attempt to formulate how an I.Q. society is run.” (Cooijmans, n.d.b) What have been the hardest lessons in the construction of the constitution? Those items needing stipulation due to the actual state of affairs of a high-I.Q. society.

Cooijmans: The first thing that occurs to me is that the goal “Provide ways of self-improvement for intelligent individuals, for instance in fields like study, health, and work” is exceptionally hard to meet. Some members may have improved themselves thanks to their own efforts, but to actually provide to others ways of self-improvement that work is so hard that, after decades, I still dare not guarantee that the Glia Society is doing that.

If I consider my own case, the main things that have worked to improve me are (1) running, (2) joining I.Q. societies.

Items that needed stipulation due to the actual state of affairs: The “Other offices” were added because they actually occurred. The remark on children having to qualify by adult norms was added because of questions as to whether childhood age-based scores were accepted. The remark about the pass level occurring at about one in three among high-range scores was added after this had been so reliably for many years (do note that this is not how the requirement is specified; it is just how it happens to be). The remark about admission tests needing to have at least two different item types came after observing that one-sided tests did not tend to produce qualified members. The assessment procedure is mentioned because it had been conceived and useful. The varying size of the journal is a fact that occurred in reality. The stipulated tearing to pieces of failing candidates by a monster that is a mixture of a crocodile, a lion, and a hippopotamus is a not infrequent state of affairs. The grounds for expulsion have mostly occurred in reality.

Jacobsen: The Glia Society name origin has been described before and the description is provided in the constitution, too. Section II Goals of the constitution states:

II Goals

Provide a forum between intelligent individuals;

Do, encourage, and support work and study related to high intelligence;

Provide ways of self-improvement for intelligent individuals, for instance in fields like study, health, and work. (Ibid.)

Has the Glia Society succeeded in provision of a forum for intelligent persons, as the Administrator?

Cooijmans: Yes, for some of the members that seems to have succeeded. It is an ongoing process.

Jacobsen: Has the participation of individuals in the Glia Society assisted in the study of high intelligence and helped individuals self-improve?

Cooijmans: Yes, it has certainly helped the study of high intelligence. I do not know if it has helped individuals self-improve. Maybe a few. I am always hesitant to make such claims; only the person in question can tell. I tend not to trust people like gurus, therapists, or philanthropists who claim to be helping people. Such strikes me as self-gratifying and narcissist.

Jacobsen: Section III Structure of the Glia Society constitution stipulates official tasks are conducted by the Administrator. A successor would be a member of the Glia Society, appointed after the Administrator retires. Why the emphasis on optimization over democratization of the process?

Cooijmans: To protect the original goals of the Glia Society as stated before by me in this interview. Democratization can be dangerous as it opens the door to hostile takeovers.

Jacobsen: Section IV Offices of the constitution states:

IV Offices

Administrator

Selects admission tests and sets pass levels;

Informs candidates on society and requirements;

Administers tests to candidates without qualifying scores;

Admits qualifiers and registers personalia;

Keeps archives;

Produces and publishes (among members) a journal;

Maintains the society's web sites;

Delegates any of these tasks to members of sufficient ability when possible and appropriate;

Revises the constitution when needed.

Other offices

Members may hold offices related to any tasks that need to be performed; for instance, administrator of a forum, journal editor, or forum inspector (verifying that the society's members-only fora indeed house only members). Officers must perform their tasks with dedication, meticulousness, and persistence, which are rare qualities. Officers must be selected with care, as laxity in officers does much damage to a society. (Ibid.)

What is some other information important for society candidates outside of the frequently asked questions for the Glia Society?

Cooijmans: The membership is surprisingly diverse, also in terms of opinions. I see this as a result of a strict admission policy and freedom of speech.

Jacobsen: How do you administer tests to candidates to the Glia Society?

Cooijmans: Through electronic mail and the Internet. In the past I had a few supervised tests that could be taken by visiting me, but almost no one ever did so I ended them. If a test is taken so extremely rarely, it is problematic to maintain it and keep consistency between the far-between test administrations. You have long forgotten how to administer the test by the time the next candidate comes along.

Jacobsen: What is in the archives of the Administrator of the Glia Society now?

Cooijmans: The paper originals of the Thoth issues from the period when there was a paper version. For clarity, these are A4 sheets with two pages per sheet, such that for instance pages 32 and 1 are on one sheet, pages 2 and 31 on the next, and so on. There are a few copies left of a small number of issues. And the electronic archives contain the digital Thoth issues in editable form (so not necessarily in portable document format, which is the read-only format to which it is exported at the very end of the production process) and the member database.

Jacobsen: How many members have been delegated tasks?

Cooijmans: One does not count such things. Probably in the order of ten to twenty.

Jacobsen: How many offices have been created by the Administrator? What ones?

Cooijmans: One does not count such things, one just does them as needed. Forum moderator or administrator, forum inspector, editor of Thoth, ombudsman, prince of peace. Most of those have been fulfilled by more than one person each.

Jacobsen: Section V Admission states:

V Admission

The ideal requirement is to be at or above the level of one in a thousand of the adult population in g (at the high end, that is). This implies that both adults and children are admitted if they qualify; if they score "one in a thousand" by adult (not childhood or otherwise age-based) norms. Acceptable for admission are tests with sufficient degrees of the following:

Robustness;

Hardness — which places the other five statistics in the relevant range (that is, around the 999th millile);

Validity;

Reliability;

Resolution;

Quality of norms.

Formal criteria for these five independent statistics have not yet been composed.

In the light of the differences in average I.Q. across the nations of the world it is needed to specify the "population" meant above; to remain consistent with the actual admission levels of higher-I.Q. societies of the last several decades of the twentieth century, one must realize it is the

population of the developed, Western countries that is relevant. Considering the lower average I.Q.'s in many other countries, this "one in a thousand" is probably around 1 in 30 000 of the world population.

Another way to indicate where the actual admission level lies is to give its position among high-range test candidates, which, according to the Administrator's most recent data, is about the 667th millile; in other words, the level of one in three.

General guidelines for selecting admission tests

Suitable for admission

Unsupervised untimed tests allowing reference aids;

Supervised individual tests;

Supervised group tests.

Avoided where possible

Supervised timed group tests highly loaded on "speed", even if administered individually.

Such tests have no validity whatsoever in the high range.

Avoided at all times

Unsupervised tests prohibiting reference aids;

Unsupervised timed tests;

Self-scored tests.

On such tests it is extremely easy to cheat.

Specific high-range tests are the principal tools for member selection. Regular tests used by mainstream psychology are avoided as they mostly lack items that discriminate at high levels and therefore have no validity — that is, no g loading — in the relevant range.

Admission tests should contain at least two different item types (out of verbal, numerical, spatial, logical). Tests containing one item type may be used in combination; the pass level must then be met on at least two different such tests.

Assessment procedure

Given the large and increasing number of tests claiming to measure in the high range, it has become impossible to determine for each test individually whether it is suitable for admission. An assessment procedure that considers the quality of a candidate's (work, creative) output, whether or not in combination with one or more test scores, is also acceptable to determine if the candidate meets the society's requirement. (Ibid.)

You have articles describing some of the core mentioned terms, e.g., quality of norms, robustness, reliability, resolution, and validity (Cooijmans, 2008; Cooijmans, n.d.c; Cooijmans, n.d.d; Cooijmans, n.d.e). Why haven't formal criteria been developed "for these five independent statistics" (Cooijmans, n.d.b)?

Cooijmans: These statistics are partly experimental, and the experiment has not yet advanced to the stage that formal criteria could be based on them.

Jacobsen: How does the 1-in-a-1,000 become 1-in-30,000 when considering the world population?

Cooijmans: Because intelligence is not the same everywhere, and the 1 in 1000 is based on the situation in Western countries where the average I.Q. is around 100. Considering the national average I.Q.'s worldwide as published by Lynn and Vanhanen, the average I.Q. in the world (expressed on a scale where the British average at the time of their first study is set to 100) is about 90 (when weighted by national population sizes) or about 83 (unweighted). So the level of 1 in 1000 by Western norms will be more rare worldwide, probably closer to 4 world standard deviations above the mean than to 3 world standard deviations above the mean (this is complicated somewhat by the fact that the world standard deviation may be a bit larger than the defined 15 points of the I.Q. scale on which the British average is 100, because when you merge groups the combined standard deviation tends to be larger than those of the constituent groups).

It has repeatedly surprised me that so many people find this hard to understand. "But I thought the average I.Q. was always 100?!" is a sometimes heard remark. But of course if you want to compare I.Q.'s of different countries, you do not norm the scale separately for each country, because then the average is the same everywhere (to wit 100) and no comparison is possible. You norm the scale on one population (Britain in the case of Lynn and Vanhanen's study) and express the other national averages on that same scale, using the same norms.

I guess it is so that many people do not understand the concept of "standard deviation" and therefore do not understand the difference between (1) mean and standard deviation of the I.Q. scale (which are defined, set, decided) and (2) means and standard deviations of actual populations (which are the result of measurement).

Perhaps it is good to relate the following anecdote for further clarification: Once I wrote an article in the Netherlandic Mensa journal in which I explained that I.Q.'s as yielded by most tests are normalized standard scores; that is, that they are really "percentiles in disguise". The scores of the norming population are initially computed as percentiles (or whichever form of quantiles) and those are then converted to I.Q.'s via the normal distribution, mostly via table lookup. This process is known as "normalization" or "forcing the scores into a normal distribution". In the next issue, a not-understanding member replied, "That is stupid; suppose that on another planet there live only 1000 beings; they highest I.Q. there could never be more than 147 or so, no matter how smart they are?!" Of course he made the same mistake of comparing I.Q.'s of groups that have been normed on different samples and are therefore not comparable. To compare groups, you have to express the I.Q.'s on the same scale. The highest I.Q. on the other planet, expressed by Earth norms, may as well be 200 (or 20, for that matter).

Another lesson to be learnt from the previous paragraph is that the verb "to normalize" means "to force into a normal distribution" and not "to norm". This is an error sometimes made by incompetent dilettante test scorers, who may say posh-sounding things like "the test was normalized using scores on other tests". They mean "normed", not "normalized". But that does not sound as impressive, does it?

Jacobsen: Why are unsupervised untimed tests allowing reference aids, supervised individual tests, and supervised group tests, suitable for admission?

Cooijmans: Because on those test formats it is possible to include hard problems and obtain validity in the high range, provided that ample time is allowed on the supervised tests. In practice it

is often so that supervised tests lack hard problems, and some of them allow too little time.

Jacobsen: How are supervised timed group tests weighted on speed without validity at the high range?

Cooijmans: Because a speeded test has lower “g” loading, especially in the high range. This relation between speed and “g” loading has been found experimentally; if you allow more time for a test, its “g” loading rises. This is reported on by Arthur Jensen in his magnum opus “The g factor”, one of the more important books in psychometrics. Why is the “g” loading of speeded tests lower especially in the high range? Obviously, scores in the less than high range require fewer correct solutions, and the allowed time may be ample to solve such a lower number of problems. But for the high-range scores, many problems need to be solved, and the time is (purposely) too short for that. This type of test – speeded – tends to consist of easy problems that most persons of above-average intelligence could solve all when given enough time. Therefore, the ranking of candidates you get at the high end of such a test’s score distribution is determined by the speed at which one can solve easy problems. This speed has been found to be correlated with the personality trait of extraversion rather than with “g”, the common factor in mental testing. So technically, the test can give very high scores, but beyond a certain point the correlation with intelligence is lost so that the scores in that range are hollow with regard to “g”. That point is typically about the 99th centile. As an aside, I mention that this technique of test construction also prevents or hides the sex difference that is observed on true high-range tests.

After such an explanation, two things need to be stressed: (1) While test-taking speed is not loaded on “g”, reaction time is, and so are other elementary cognitive tasks. Elementary cognitive tasks are NOT test-taking speed. (2) Highly intelligent people are not necessarily “slow thinkers”; some misunderstand the explanation in the previous paragraph thus. But it is nowhere claimed that the correlation of “g” with test-taking speed is negative! Rather, test-taking speed is something else than “g”, lies outside the cognitive domain. Those high in “g” may be fast test-takers or they may not be fast test-takers. This depends on personality traits other than “g”.

Jacobsen: Why are unsupervised tests prohibiting reference aids, unsupervised timed, and self-scored tests, illegitimate for the purposes of the Glia Society?

Cooijmans: Without supervision, one could use reference aids despite the prohibition (which increases one’s score enormously on tests loaded on vocabulary and knowledge) and report the used time falsely or use more time than allowed. Self-scored tests could be scored falsely.

People have privately admitted such offences to me, but some violently deny it concerns fraud, with notorious false arguments like “everyone does it so the playing field is level”. Once in the Netherlandic Mensa journal, I wrote a satirical article in which I announced that the unmasking and punishment of test frauds was imminent. On the day of publication, one of them called me angrily over the telephone, emphasizing that it was not fraud what he had done, and begging me not to betray him. The idiot even offered to “help” me with certain tests, the answers to which he had received from other dishonest persons and was willing to share with me.

Jacobsen: As you note, most mainstream tests lack validity in the high-range because of the lack of items discriminating at the high-range. Why is mainstream psychology having little focus on the high-range given the lack of test items? They have far more resources than anybody else in the area of intelligence testing.

Cooijmans: I have come to believe that this is to avoid or hide the sex difference in performance

on difficult tasks in the plane of mental ability. As an extra bonus to this answer, and, of course, entirely unrelated, I invite the reader to ask oneself why there are separate chess tournaments and championships for women.

Jacobsen: The last portion of the admission's section describes the difficulty in discernment of intelligence level. What are some signifiers of sufficient quality of creative output in further consideration of an individual candidate to the Glia Society?

Cooijmans: I understand the word "signifiers" as objectively observable features, not as theoretical intrinsic qualities. Such signifiers are the continued production of work and availability of that work, the development of that work over time, the being capable of rational communication and the continuity of that capability, and the being a focal point of attention to others; really every creative person becomes the centre of a "school" or starting point of a trend sooner or later, albeit that in some cases this happens after the death of the creative person.

Negative signifiers are self-promotion and "marketing" of one's work. Promotion, "marketing", advertising and the like are only needed for low-quality individuals and low-quality work that no one is in urgent need of, that have no genuine place or niche in the market to begin with.

Jacobsen: Section VI Finance states, "The society does not own money. The Administrator kindly finances his work from private funds. This is the better system because one is more careful with one's own possessions than with common property." (Ibid.) This seems fair. What can be careless use of funds in the instances of common property?

Cooijmans: Unneeded spending, spending more than needed, buying from merchants chosen nepotistically, and using common funds privately, to name a few. These things are so common that they seem almost inevitable, and they are hard to stop because the culprits involved are volunteers that will leave when criticized harshly, defending their wrongs with statements like, "How dare you criticize this volunteer's work?! I am doing all the work while you do nothing", and "A prestigious society needs to spend much on its promotion otherwise no one takes it seriously".

An example of unneeded spending was observed in the 1990s in the Triple Nine Society, where members who had not paid their dues in years were kept on the member list and sent the (paper) journal nevertheless, thus giving the impression of a much larger membership than there in fact was.

Jacobsen: Section VII Journal states:

VII Journal

The journal named "Thoth" is distributed among members six times a year. It is produced at low cost and contains, verbatim, copy by members or others. There is no censorship and the Administrator or Editor makes no alterations or revisions. Copy is reproduced as accurately as possible and not shortened. Sole restriction to this anti-censor policy is that in no case correct answers to the society's admission tests are published. This paragraph implies that, apart from the restriction, any member at any time has absolute certainty that whatever copy that member submits is published verbatim. This guarantee is exceptionally rare and valuable for a journal, and constitutes a golden opportunity for who can appreciate it. If one does not see that opportunity and grab it with both hands though, one does not deserve it to begin with.

The size of a journal issue may vary, depending on the amount of copy available at the time of

production of that issue.

The journal is named after the Egyptian moon god Thoth. Thoth, represented as a scientist and magician, was seen as the inventor of writing and reckoning and creator of languages. Thoth weighed the hearts of the deceased at their judgment to decide whether they would be admitted to the hereafter or, if the test was failed, torn to pieces by a monster that was a mixture of a crocodile, a lion, and a hippopotamus. (Ibid.)

Has anyone been foolish enough to try to publish correct answers to the society's admission tests in Thoth?

Cooijmans: I do not remember any instance of that, so I think not.

Jacobsen: Why is verbatim publication of one's copy exceptionally rare in a journal?

Cooijmans: Because editors tend to have an irresistible urge to alter other people's text, thinking they are improving it. There is not enough respect for the integrity of text, there is no understanding of the true meaning of "copyright". Perhaps a lesson is in place: Copyright is (1) the right to publish a work and (2) the right to alter a work. (2) is not generally known and understood, possibly because by far most people never experience the hell of having one's work messed up, simply because by far most people never produce any work of significance that could be messed up in the first place. Copyright has nothing to do with money, but serves only to protect the integrity of work. Altering a work without the author's permission is copyright violation (in the case that the author is the copyright holder); it is like cutting up the author's soul with knives. That is the part of copyright that is not sufficiently understood.

To complete the lesson I should add that copyright is a natural right that one obtains through the act of creating a work. Contrary to popular misunderstanding, it is not needed or even possible to go to some institution to "copyright" the work. One has the copyright the moment one has created the work. Exceptions are (A) when the work is created as a paid assignment, in which case the employer has the copyright, and (B) when the copyright is transferred to another person, typically by contract.

Jacobsen: Section IIX Members states:

IIX Members

When joining the society, the candidate receives an I.D. with name, member number, and secret U.R.L. of the members-only web location. Members notify the Administrator of changes of address when needed.

Following incidents involving misbehaviour by members, the following grounds for expulsion have been formulated, with in parentheses the number of offences needed for expulsion:

Fraud with one's, or anyone's, qualifying score (1);

Publishing, spreading, or communicating to anyone else than the scorer, answers to admission tests (1);

Leaking between-members communication to non-members without the explicit relevant permission (1);

Admitting non-members to members-only communication fora of the society and neglecting to remove those non-members after discovering or being alerted to this offence (several to 1);

Insults, lies, misrepresentation of another member's character, extreme rudeness, harassment, and similar behaviour (several to 1);

Highly unethical (including criminal) behaviour outside the Glia Society (several to 1);

Displaying in word or deed that one's actual intelligence level is well below the level required by the society (several to 1). (Ibid.)

Given the statement about misbehaviour, there have been explicit cases to create many parts of the members section. What was the date of the first fraudulent score for the Glia Society?

Cooijmans: This question assumes that that precise date was recorded somewhere for easy access, but that is not so. It takes searching in archives to uncover such information, and as far as I can find, the first known fraudulent score took place in or before December 1998, and was discovered between August 1999 and March 2000. This is the case mentioned in point 7 of the article "Reasons not to spread test answers" at <https://iq-tests-for-the-high-range.com/reasons.html> (do notice there is a spoken version hyper-referred to there).

Jacobsen: How many fraudulent scores have been uncovered and punished to date for the Glia Society?

Cooijmans: Of course, the numerical answer to a question like that does not exist in a readily available form. There is test fraud, there are fraudulent scores, both in and outside the Glia Society, and I do record the names and references to it when known to me, but with exactly those four qualifications (fraudulent scores, uncovered, punished, for the Glia Society) there is not a ready list, and hours of searching would be needed to count exactly those cases. I find two at the moment, among many that do not exactly meet all four qualifications.

Jacobsen: For wrongly communicating, publishing, or spreading, answers to admission tests, how many have been caught and punished?

Cooijmans: I assume this is meant within the Glia Society, although that specification was left out. I count four now. Of course there are also latent cases, where there is no hard proof yet.

Jacobsen: For leaking member communication to non-members without consent, how many have been caught and punished?

Cooijmans: Zero. Those cowards are hard to catch. Private communication from members to non-members leaves no traces.

Jacobsen: For admitting non-members to members' communication fora and failing to remove a non-member knowing this fact of non-membership, how many have been caught and punished?

Cooijmans: Zero. While this has certainly taken place, it is not appropriate to punish such people as it does not concern deliberate wrongdoing but laxity. A forum moderator or administrator is supposed to consult the member list before admitting an applicant to ensure that only members are admitted. In practice, it has occurred that such officers would not take the trouble of consulting the list and just admitted anyone who applied. Within months, such a forum becomes infested with non-members, some of whom actually believe they have truly joined the Glia Society and are full members! Only when they happen to contact me – "As you know I am a Glia Society member and..." – and I tell them they have never been members, they discover, to their shock, disappointment, and anger, what happened.

Another form of unpunished laxity took place when I appointed a forum inspector well over a

decade ago. He agreed to inspect the society's fora and report any non-members every six months. He did one inspection right away. A few years later I reminded him he had missed several inspections in a row, and he did another one. Then, he did nothing any more and I eventually appointed another inspector, who did do it punctually. You can not punish such people, but this does show how easily the voluntary participation of members in running an I.Q. society can cause damage and undermine the society's functioning. You need to keep an eye on it and correct things that go wrong.

Jacobsen: How often are extreme rudeness, harassment, insults, lies, misrepresentation of another member's character, and similar (mis-)behaviour present?

Cooijmans: I must say this is rare now, but more frequent in the past when the only forum was the electronic mail forum. On that medium, discussion escalated often, but premeditated character attacks also certainly took place.

Jacobsen: Following from the previous question, what has been the highest number of offences by a single individual? What offences have been so egregious to only require 1 instance to qualify for expulsion?

Cooijmans: One does not count the exact number of offences by a serious repeater, but there was one member who, on the electronic mail forum, sent almost only non-messages for months on end. Virtually everything he sent was nonsense, spam, generalities, Rorschach-Barnum material, rather than true forum participation.

Offences requiring only one instance for expulsion: Fraud with one's, or anyone's, qualifying score; publishing, spreading, or communicating to anyone else than the scorer, answers to admission tests; leaking between-members communication to non-members without the explicit relevant permission.

Jacobsen: For highly unethical, including criminal, behaviour outside of the Glia Society, what are cases of highly unethical behaviour? What have been cases of criminal behaviour if I may ask?

Cooijmans: That is a dangerous question, as some members might object to there being criminals in the society and leave. In the history of the Glia Society, I am aware of only one case of imprisonment of a member, and I believe it had to do with drugs. Possibly there have been more who did not inform me of their crimes.

Jacobsen: What indicates, in word or deed, an intelligence below the level of the Glia Society, even well below the admission requirements of the Glia Society – enough to qualify for expulsion?

Cooijmans: That is an interesting question. I assume it is about behaviours of people who are already members. The repeated submission of extremely badly written articles, often consisting of copied-and-pasted fragments from online news articles, would be an example. Stupid remarks on a forum might be another example: "If you want to lose weight, the last thing you should do is sport, because then you gain muscle mass and muscles are heavier than fat". Displaying a coarse sense of humour. Forwarding chain letters or "memes". Using different names at different times and not understanding that the other person can not know that they are one and the same person on those different occasions. Filling in only one name (first or last name but not both) for the member list, or wanting to be listed as an anonymous member. Not learning from mistakes, not accepting being corrected but persisting in the error. Trying to order tests one has already taken,

not remembering one has already taken them or denying one has already taken them, trying to trick the scorer into retests, insulting the scorer when a score is lower than one would like, trying to bribe the scorer to get a higher score. Expressing oneself ungrammatically in one's native language ("Do you think your better then me?") Using idioms when communicating with an international community, not realizing that people from other cultures may not know those idioms even though they are highly intelligent.

An example of displaying a course sense of humour, accompanied by an inability to understand more subtle humour, occurred ten years ago when I gave a member, who had previously sent me some incredibly course jokes and cartoons, the honour of being briefly referred to in my novel "Field of eternal integrity"; after seeing his cameo appearance (which was ever so slightly satirical I have to admit) this member told me "I don't like this", broke off communication with me, and wrote a few ugly things about me on a social medium.

Jacobsen: How often do revisions take place for the Glia Society constitution?

Cooijmans: Rarely, once in many years.

Jacobsen: What continues to be the motivation for the ongoing administration of the Glia Society?

Cooijmans: The curiosity as to what a group is like that is truly selected for high intelligence, and its usefulness in test development and intelligence research. Also, the mere longevity of the society adds to its value, provided that its quality is retained or improved.

Jacobsen: What have been the major lessons in administration of the Glia Society?

Cooijmans: The improvements of the admission policy (so, knowing how to truly select at the given level), and learning how to deal with misbehavers. The most important lesson is that the better you select, the fewer misbehavers you will get. I am certain that goes for society in general too.

Jacobsen: Any final thoughts based on the interview on the Glia Society, in particular or as a whole?

Cooijmans: There have been many questions, and some overlap, so I may have repeated or even contradicted myself here or there. I made no attempt to be artificially consistent with prior answers as that would be a narcissist thing to do.

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

Cooijmans: Cheers. Interviews are a great way to communicate with the world.

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Footnotes

[1] Administrator, Giga Society; Administrator, Glia Society.

[2] Individual Publication Date: March 15, 2022: <http://www.in-sightjournal.com/cooijmans-9>; Full Issue Publication Date: May 1, 2022: <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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