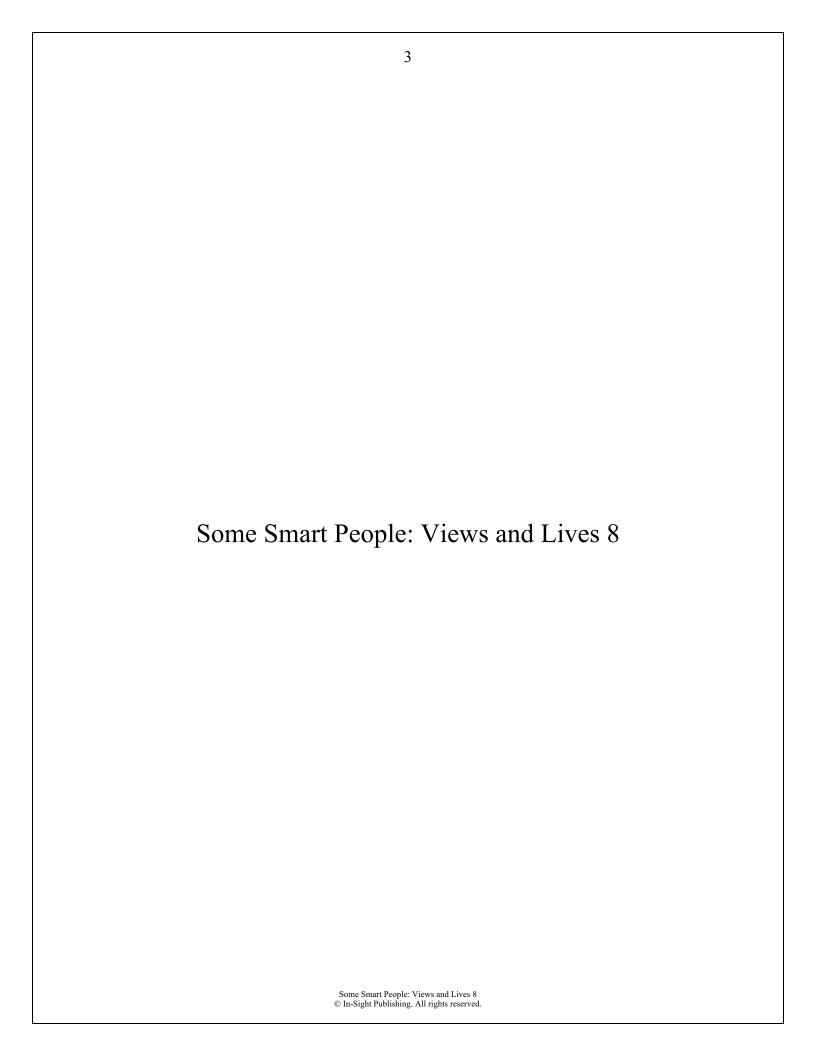




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For Some Smart People: Views and Lives 8: Anthony Sepulveda, Anja Jaenicke, Antjuan Finch, Benoit Desjardins, Bishoy Goubran, Bob Williams, Charles Peden, Chris Cole, Christopher Harding, Christian Sorensen, Daniel Shea, Dong Geon Lee, Eivind Olsen, Entemake Aman (阿曼), Erik Haereid, Gareth Rees, Gary Whitehall, Glenn Alden, Jiwhan (Jason) Park, Luca Fiorani, Masaaki Yamauchi, Masaaki Yamauchi, Matthew Scillitani, Michael Isom, Olav Hoel Dørum, Paul Cooijmans, Richard May, Rick Rosner, Rickard Sagirbay, Shalom Dickson, Sudarshan Murthy, Svein Olav Glesaaen Nyberg, Tim Roberts, and Tor Arne Jørgensen.

Scott Douglas Jacobsen

Foreword by Benoit Desjardins, MD, PhD

In an era where intelligence is celebrated, debated, and sometimes misunderstood, *Some Smart People: Views and Lives 8* offers readers a rare and compelling glimpse into the minds of some of the world's most fascinating individuals. Scott Douglas Jacobsen, with his keen eye for insight and talent for drawing out deeply personal and intellectual reflections, has curated a body of conversations that transcends borders, disciplines, and ideologies.

This book is not merely a collection of interviews; it is a profound exploration of human thought and experience. Each chapter introduces readers to a unique voice—a psychiatrist delving into abstract concepts, a nuclear physicist reflecting on intelligence testing, a philosopher questioning the meaning of life, and an artist sharing the spontaneity of creativity. These individuals are not only highly intelligent but also deeply engaged with the world around them, using their minds to grapple with some of the most pressing questions of our time.

Jacobsen's careful approach reveals that intelligence is far more than a static score or an academic measure. It is a multifaceted phenomenon, encompassing curiosity, creativity, emotional depth, and the ability to connect seemingly disparate ideas into cohesive understanding. Through these pages, intelligence emerges not only as a tool for individual achievement but also as a lens through which the complexities of humanity can be explored and appreciated.

The diversity of thought in *Some Smart People: Views and Lives 8* is striking. From discussions on personalized medicine and psychiatry to the philosophies of nihilism and the intersection of physics and erotica, the scope of topics is as vast as the contributors themselves. The conversations delve into the intricacies of high-IQ societies, the cultural dynamics of genius, the ethics of intellectual engagement, and the deeply personal experiences of those who have dedicated their lives to exploring and expanding the boundaries of human thought.

Perhaps most compelling is the human element that pervades every dialogue. Behind each brilliant mind is a story—a journey shaped by upbringing, challenges, relationships, and aspirations. Jacobsen has a remarkable ability to draw out these narratives, allowing readers to see not just the intellect but also the humanity of his subjects. The result is a collection of conversations that are as relatable as they are inspiring, encouraging readers to reflect on their own intellectual pursuits and personal growth.

This eighth installment in the series continues Jacobsen's tradition of showcasing intellectual curiosity in its purest form. It is a celebration of the relentless quest for knowledge and understanding, a reminder that the pursuit of wisdom is not limited to any one discipline, culture, or perspective. By bringing together such a rich tapestry of voices, Jacobsen challenges us to think more deeply, to question more boldly, and to embrace the complexity of human intelligence in all its forms.

As you turn the pages of this book, prepare to be challenged, enlightened, and inspired. These conversations are not merely academic exercises; they are invitations to engage with ideas that matter, to explore new ways of thinking, and to appreciate the vast potential of the human mind. Whether you are a scholar, a thinker, or simply a curious reader, you will find in these pages a wealth of insight and inspiration to fuel your own intellectual journey. Welcome to *Some Smart People: Views and Lives 8*. May it ignite in you the same passion for knowledge and understanding that animates the remarkable individuals within these pages.

— Benoit Designations, MD, PhD, FAHA, FACR, FNASCI, CEH, CISSP

Foreword by Daniel Shea

There is often a quip that is made of those who associate themselves with any label of above average intelligence: "If you're so smart, what exactly have you done to show for it?" This question is often asked in poor faith, intended to denigrate its subject, exhort the virtues of prosperity theology, or set the bar so high that none could clear it regardless of their accomplishments. If one were to take a more generous or inquisitive interpretation, the discussions presented throughout this series should provide a most comprehensive answer to the question.

There is another variant of this oft-posed challenge. That is, "What great discovery or revelation has come out of a high-IQ society, anyway?" It is a fair question given the starting conditions and sequence of events: take a double- or triple-digit quantity of people who have crossed a high threshold on an exceptionally difficult test, put them in the same room, have them interact with each other, and see what insights or prose come out of it. Where is the answer to any of the asyet-unsolved Millennium Prize Problems? Where are the Nobel Prizes? Where is the next great work of literature?

Perhaps one lead on such a question can be found in the wide cross-section of interests and beliefs represented across the membership of these societies. Some are primarily interested in the sciences, while others take a greater interest in poetry and the arts. Some are atheists, others theists. Some are politically right of center, others left of center. Some are urbanites, others Arcadians. Standard pattern matching may identify some common passions over others across this cohort, but it fails to capture the picture in its entirety. To some extent, this representation may not be as distinct from society as one may have been led to believe.

Perhaps yet another lead comes from the degree of Balkanization that exists across these societies. The collection of interviews and discussions exhibited in this and prior editions of *Some Smart People: Views and Lives* may well serve to bridge this divide, highlighting samples of the various memberships for who they are, how they see the world, and where their expertise lies.

For those who find themselves posing the above questions, I encourage you to immerse your-selves in the passages that follow with a keen interest and genuine curiosity. In doing so, you will begin to arrive ever closer to the answers you seek.

Daniel Shea September 6, 2024

Foreword by Rick Rosner

Scott Douglas Jacobsen, you've likely interviewed more high-IQ individuals than anyone else. Your impression of high-IQ people is probably among the most accurate and informed. My own impression is that high-IQ individuals come in the same varieties as everyone else, and this is supported by research to some extent.

Studies suggest that beyond an IQ of approximately 140, additional IQ points are not strongly correlated with greater productivity, happiness, or success. At that level, the cognitive advantages become less significant in practical terms, and these individuals experience many of the same struggles as the rest of the population. Similarly, those with IQs above 140 show the same diversity as everyone else: some are highly capable, some are average, and some are eccentric or even problematic.

Have I encountered eccentric individuals? Not directly, but examples like Keith Raniere come to mind. He was the leader of NXIVM, a fraudulent and abusive organization that also operated as a sex cult. Raniere's intellect didn't prevent him from being a manipulative and deeply flawed individual.

There are also high-IQ individuals I would describe as idealistic or perhaps deluded—possibly including myself—but to paraphrase popular culture: "High-IQ people—they're just like us."

The media has significant biases in reporting on many topics, and IQ is no exception. When IQ is reported, certain narratives tend to dominate. One common theme is *schadenfreude*: showcasing a high-IQ individual who is socially awkward, unsuccessful, or unhappy. The subtext of such stories is often, "You may wish you were extremely intelligent, but look at this person whose life is far from enviable—aren't you glad you're not them?"

There's the child prodigy character in TV and movies, like *Little Man Tate*. With a 200 IQ, they're capable of figuring out everything except the human heart—pure, innocent, longing for connection to other people. That's *Little Man Tate*.

Then there's the evil genius, which probably shows up more than any other archetype. It's not always explicitly linked to IQ, but it's the trope of the super brainy supervillain who thinks he's better than everyone else. He's resentful that his greatness hasn't been acknowledged, so he decides to enact some grandiose scheme—like setting off nuclear weapons along the San Andreas Fault to trigger the largest earthquake in history. That's from a James Bond villain from about 30 years ago, during the Roger Moore era.

So, there are lots of ways geniuses are presented in media.

I suppose you could argue that a society looking out for its geniuses is also looking out for other demographics. IQ testing was originally developed by Alfred Binet as a tool to ensure kids received appropriate educational resources. It worked on a scale of one to five: if you scored a one or a two, you needed additional support for slower learning; if you scored a four or a five, you needed enrichment opportunities.

America has been failing on this lately because certain political segments, like the Republicans, have cultivated a strategic disdain for public education. They've pushed to dismantle the Department of Education and privatize education, redirecting resources from public schools to private Christian schools and charter schools. This approach is terrible, and it's bad for society.

I'd say a good society is the one we had in the 1970s—not perfect, but there was a major emphasis on public education after the Soviet Union appeared to outpace us technologically during the Space Race. That sparked a nationwide push to improve education. Public education was strong then, and that's the kind of approach we need.

A decent society looks out for all its demographics.

Conversation with Bishoy Goubran, M.D. on Christianity, Intelligence Tests, Cognitive Flexibility, Personalized Medicine, Psychiatry, and Abstract Concepts: Psychiatry Resident Physician; Post-Doctoral Research Fellow, Behavioral & Cardiovascular Medicine (1)

2020-12-08

Bishoy Goubran, M.D. was awarded the Genius of the Year, 2018. He is a Psychiatry resident physician and an entrepreneur with a start-up project of AI-driven Monitors for mental wellness. Dr. Goubran is an active member of multiple high IQ societies. Dr. Goubran's research emphasis is on Heart Rate Variability and Biofeedback technologies. He discusses: family background; Alexandria; Christ; the influence of mechanical engineering and electrical engineering on intellectual growth; the experience with peers and schoolmates as a child and an adolescent; academic history; introversion; the "social game" and "methods of networking"; the purpose of intelligence tests; "weaknesses"; common "major fuck ups" in intelligence; "intelligence"; a psychological construct measurable validly and reliably; different ways in which intelligence manifests itself; the "complex" "human brain" as "a labyrinth" of interweaving narratives"; the human brain, the mind; the common issues of patients; high intelligence; "high emotional regulation"; the "quest to find the formula for peace"; the range of the scores; the greatest geniuses; Sigmund Freud; Carl Jung; Nicola Tesla; Ahmed Alashwah; a genius from a profoundly intelligent person; some other ways in which to define cognitive inflexibility and cognitive flexibility; some work experiences and educational certifications; "concise personalized medicine"; the God concept or gods idea; and religion as a political instrument.

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

Bishoy Goubran, M.D.[1],[2]*: I was born to a traditional Coptic family in Alexandria, Egypt, father was a mechanical engineer, mother, electrical. Through my adolescence, I was a curious introvert —captivated by psychology, philosophy, and the human mind. I remember delving with intense passion into studying various spiritual traditions, Carl Jung, Freud, stoic philosophy, Sufism, Buddhism, and Hinduism —at daytime, and at night play soccer in the narrow alleys of Cairo.

Jacobsen: What was life like in Alexandria?

Goubran: Alexandria is a beautiful city on the Mediterranean Sea. My family moved to Cairo during my childhood. I loved Alexandria though as I have always loved the sea. I am an Aquarius. I am always nostalgic to the waters.

Jacobsen: You mentioned Coptic Christian, any thoughts on Christ, not the concept but the person?

Goubran: It is difficult to distinguish and divorce the "concept" from "the person" for Christ. I would say the tale on one level represents enlightenment, the overcoming of the older brain by higher mental functions, our consciousness evolution.

Jacobsen: How important was the influence of mechanical engineering and electrical engineering on intellectual growth for you?

Goubran: I believe It helped shape the way I think by mirroring. I am methodical in my approach. Engineer-like-thinking is precise and optimizes for efficiency – two merits that I highly value. Utilization of calculation, facts and measurements is something that I and my team highly value, which comes later to be the essence of our projects even when it comes to subtle subjectivities like mood, affects.

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

Goubran: I remember disliking many aspects of school, despite, I did well academically. I was an introvert as a child, into my adolescence I started to understand the dynamics of the social game, developed methods of networking. Still learning.

Jacobsen: How "well academically"?

Goubran: My secondary education was in a British system in an Egyptian school, came out within the highest 5 scores in Egypt, ended up joining one of the most competitive medical schools in Egypt. Through Uni I did alright but found studying medicine boring and hectic. Academics thereafter was during my post-doctoral research fellowship, where I faced another side of academia. Research and generation of knowledge.

Jacobsen: Has introversion extended from childhood into adolescent and adult professional life in spite of 'understanding the dynamics of the social game and networking'?

Goubran: I think so, but I feel it is no longer a trait, rather a predilection. A calibrated preference. I am more inclined to have time with myself to think and read.

Jacobsen: How are you "still learning" the "social game" and "methods of networking"?

Goubran: Through a further understanding of the reward center and the limbic system. To master any social construct, in my experience, I had to first master its correlation within myself. Meaning the internal resolution of conflicts and "knowing thyself" is key. In this example, the further I understand my limbic system the further I understand the macrocosm of that which is the society, operated and governed by the same mental principles and neurotransmitter-driven-dynamics.

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

Goubran: Just like any other standardized testing, it should be primarily to identify levels and weaknesses, measurement again. The problem with fluid intelligence is that it is very subtle, you could have a weakness in one skill set that is left unnoticed, but it would impact your performance in life overall.

Psychometric tests may help identify those deficiencies, acts somewhat as an "objective" (and I use that word loosely) method to track and observe the different elements that constitute your intelligence and where your major fuck ups are.

We got to also factor in that IQ doesn't really measure much of practical intelligence (common sense). Anyways, Standardized IQ tests are reliable and valid. Since I am in the field of psychiatry, it helps me understand the different ways intelligence presents itself. The human brain is complex, a labyrinth of interweaving narratives, through understanding the many aspects of myself, I can understand my patients way better.

Jacobsen: What kinds of "weaknesses"?

Goubran: The brain is a predictive algorithm, constantly generating predictions using available data (extrapolation, seeing patterns) and in pathological terms, these predictions if accompanied by interpretation and a "story" can create anxiety. The brain also aims to disambiguate elements of reality, to dig deeper and know the unknowns, so it can make better predictions.

The presence of prediction errors constitutes weaknesses in the way we maneuver reality. Integrating those prediction errors is a part of "learning" and understanding the patterns.

Jacobsen: What are the common "major fuck ups" in intelligence?

Goubran: Cognitive biases and prediction errors.

Jacobsen: What makes "intelligence" a proper psychological construct?

Goubran: The prefrontal cortex.

Jacobsen: What makes a psychological construct measurable validly and reliably?

Goubran: Stats, validity is how well a test measures what it purports to measure, reliability is how replicable is the results of the test, basically its consistency.

Jacobsen: As a psychiatrist, what are the different ways in which intelligence manifests itself, "presents itself"?

Goubran: Intelligence presents as novelty; misguided intelligence can lead to problems. As in, misguided budgeting of the brain resources.

Jacobsen: Why characterize the "complex" "human brain" as "a labyrinth" of interweaving narratives"?

Goubran: The brain acts as a "sense-making" routine, making sense of internal and external environments. The brain analyzes the moment, using sensory perceptions, link it with past associations, trying to predict the best action path or best response, and deciding from what level of the organism should that response start.

Memories are stories, narratives "internal storytelling" is a phenomenon of the memory and associations, memories are shaped up, seasoned and confabulations added and re-presented to the cognition, the narrator is biased. Thoughts are other versions of stories. Context is narrative.

Jacobsen: With empirical, naturalistic, and operational, comprehension of the human central nervous system and the social environment in which the human organism remains embedded inextricably, what happens to supernaturalistic or metaphysical claims about the human brain, the mind, even the human *psyche*?

Goubran: Those claims persist. Depends on one's ontological model and how they build up components of their symbolic reality.

Jacobsen: What are the common issues of patients coming to you – before the COVID-19 pandemic and after it?

Goubran: Mental illnesses are triggered and/or worsened by stressors, COVID obviously represented an added stressor to large numbers of people around the globe. It also has disrupted many of the coping mechanisms, such as Gym, socialization etc.

We saw a spike in depression, anxiety, and exacerbation of other mental illnesses. Partially due

to disruption of the clinic routines, AA meetings, group therapies etc. We also saw that other factors hammered the resilience factors of parents, such as online schooling. It is complex because the causative factors are multiple. We don't know much. We now use way more tele-psych than we used to which comes with its pros and cons. We don't know how this huge mass trauma would affect the dynamics of psychiatry on the long run.

Jacobsen: When was high intelligence discovered for you?

Goubran: I really do not know how to answer this question. I feel that when I started to introspect and metacognize that's when I felt that form of self-efficacy. But I've always felt that there is a more refined, concentrated form of intelligence that is very difficult to measure. I maintain, that if intelligence does not include simplicity, wisdom, and high emotional regulation then it's immensely lacking, I am still on a quest to find the formula for ultimate peace. Now every value is a spectrum of course so peace is many levels.

Jacobsen: What characterizes "high emotional regulation"?

Goubran: Knowing oneself. Expanding the Self-Concept.

Jacobsen: What sits behind the "quest to find the formula for peace"?

Goubran: Difficulty reconciling internal paradoxes whilst having the insight to see them. Partial Awakening is a curse, complete awakening is the death of the self, as in, using another neural network in the brain.

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

Goubran: 150s – 160s.

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

Goubran: Freud, Carl Jung, Nicolas Tesla, Ahmed Alashwah.

Jacobsen: To dig deeper, what makes Sigmund Freud a great genius?

Goubran: His confidence and courage.

Jacobsen: What makes Carl Jung a great genius?

Goubran: His introspection.

Jacobsen: What makes Nicola Tesla a great genius?

Goubran: His individuality, creativity, selflessness.

Jacobsen: Who is Ahmed Alashwah, why do you consider him a genius?

Goubran: Firstly, I wanted to say that I added a living person deliberately to break in through the dogma that "great" geniuses are "historical" and assigned that "label" posthumously and must be "famous". Ahmed is a novel thinker, a philosopher, and an entrepreneur. He lectures in Stanford University on Meditation and Technology. In my opinion, and many of those who know him, he is a living genius that I believe the world would benefit a lot from understanding his story and experience. He spent ten years in meditation and introspection and emerged with a wealth of knowledge about the human mind, psyche, and consciousness. I believe that the amount of years spent in deep radical introspection gave him unmatched insights into the machinations of the human mind.

He had a tremendous impact on my life. I am fortunate that we are now collaborators in many projects. He is the inspiration behind our projects of technology augmented meditation and the current AI project.

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

Goubran: I would like to make a distinction that in my view, a genius is not a "person". It is not an intrinsic attribute. I believe it is a potential, a state, a skill. It is a skill that depends on training the neural correlate we employ to tackle an endeavor or problem solve. Known geniuses are the ones able, despite distractions, to sustain that state. They are ones driven by purpose, enthusiasm, and unrelenting passion.

Genius is achievable under certain circumstances of higher neural connectivity, hence inspiration. Therefore, I have moments of genius (creativity/flexibility) and have moments of cognitive inflexibility (my definition of Stupidity), it is whenever I take my truths too seriously I become inflexible and thus unable to exit the fabric of reality. When it comes to intelligence quotient, it is vastly genetic, but many of its aspects and skills are trainable.

Jacobsen: What are some other ways in which to define cognitive inflexibility and cognitive flexibility?

Goubran: Cognitive flexibility is the ability to jump between cognitive distances with malleability. While inflexibility broadly speaking is, the "rigidity" of thoughts. How many perspectives one can see of the same situation? Can I look into a problem and see the opportunity? Can I look into my autobiographical memories and see the narrative from another angle? Can I change how I feel about past events? Can I see memories as just one version of the truth? Can I let go of my convictions for the sake of a more nuanced and refined truth?

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

Goubran: I am an MD, doing my residency training in Psychiatry, also a post-Doc Research Fellow in Behavioral and Cardiovascular medicine. My ambition, and purpose are to change how psychiatry operates, new forms of therapy and more merging with neuroscience is the way of the future in a form of concise personalized medicine.

Jacobsen: What is "concise personalized medicine"?

Goubran: I am working with a team on a personalized artificial intelligence-based algorithm with biosensors, an intelligent agent that would help navigate decisions for us, humans, decreasing errors, increasing productivity, and optimizing for efficiency.

The future of psychiatry is in real-time data acquisition and non-invasive diagnostics with interventions happening at a much earlier stage than what happens now. The diagnostic process factoring in much more than history and labs. I see huge potential for brain-machine interfaces. Our team is taking a lead on that and our starting project is building the bio-sensors personalized artificially intelligent-agent, towards optimizing mental, physical, emotional health, and human performance. Fewer errors, Better investments, better decisions, and thus a better life.

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

Goubran: That's a huge topic, Mr. Jacobsen, would take us quite a while. For the purpose of this interview, I choose not to speculate over abstract concepts.

Jacobsen: In the presentation of "speculate over abstract concepts," and as abstract can mean "not having a physical or concrete existence" and only "existing in thought," and as concept(s) can mean "something conceived in the mind," or simply a "thought" or a "notion," this may imply the mere in-mindness of the gods or God without true actuality. To move past this, any thoughts on religion as a political instrument?

Goubran: It can be used as an effective political instrument, whether on a macro-social level or within an individual relationship with himself, the internal psychological politics, which have tons of conflicting parties.

Knowing those internal subpersonalities, listening to them, those inner parts of us that were never listened to, or given a chance to talk. The suppressed, the repressed. It's in personal opinion healthy to have an internal democracy governed by a clear "constitution", the constitution in that sense is one's values clearly articulated.

Appendix I: Footnotes

- [1] Member, World Genius Directory; Psychiatry Resident Physician.
- [2] Individual Publication Date: December 8, 2020: http://www.in-sightjournal.com/Goubran-1; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Anthony Sepulveda (Brown) on Liam Millikan and Lessons: Member, World Genius Directory (7)

2020-12-08

Anthony Sepulveda scored 174 (S.D.15) on Cosmic and is a member of the World Genius Directory. He discusses: a recent controversy in the high-IQ communities; some of the interesting presentations; Liam Millikan; why he left; his reputation; the "encounter"; the scores earned by him; his reputation now; a "traitor"; forgotten; his reasoning for doing this; other possible coinciding reasons for his disillusionment with the community; this isn't a fake name and profile of another person; stealing of problems and passing off as their own; the modifications; the immediate community; the communities' tests; compromised tests; Ivec, Predavec, Dorsey, or the fourth test creator; roughly even split; the fallout; "kicked" out of the community; the merits of his "work"; the lessons to be learned; the reasoning provided by Millikan, and the interpretations of the high-IQ communities; were they "not unjustified"; the possible "interesting places"; the potential for exploration; places to read more about this; the silence; and contact with Millikan

Scott Douglas Jacobsen: So, let's talk about a recent controversy in the high-IQ communities, such as they disparately are, what is the overview of the Liam Millikan case, which was brought to personal attention by you?

Anthony Sepulveda (Brown)[1],[2]*: He created a social media page called High Range Tests Exposed, openly shared the answers to several tests he'd taken and how he arrived at those answers.

Jacobsen: What were some of the interesting presentations from the page?

Sepulveda (Brown): I was struck by which tests and problems he chose to focus on and why. He seemed intent on exposing only problems that were flawed or stolen.

Jacobsen: Who is Liam Millikan?

Sepulveda (Brown): A former member of the High IQ Community.

Jacobsen: Why did he leave?

Sepulveda (Brown): He was removed for unethical behavior.

Jacobsen: What was his reputation prior to this incident or series of incidences?

Sepulveda (Brown): I encountered him on social media, but I never saw anything noteworthy enough to remember anything about him. Aside from that, I can't say much. From his posts and the scores he received on the tests he took, he's clearly an intelligent, insightful individual that cares more about objective truth than subjective opinions.

Jacobsen: What was the "encounter"?

Sepulveda (Brown): He and I had several mutual contacts from within the community and I used to be interested in including such people in my virtual social circle. Sadly, we didn't interact much at all and I didn't remember I had a way to contact him until after his account was deleted.

Jacobsen: What were the scores earned by him?

Sepulveda (Brown): Many of the test answers he shared are believed to correlate to an IQ in the upper 170's.

Jacobsen: What is his reputation now?

Sepulveda (Brown): By many, if not most community members he's considered a traitor best forgotten.

Jacobsen: Why a "traitor"?

Sepulveda (Brown): He betrayed the trust of the community. The only difference between those who are and are not members is the ability to arrive at answers to difficult questions on your own. If people were to cheat their way in, then membership would completely pointless.

Jacobsen: Why "best forgotten"?

Sepulveda (Brown): Just a personal assumption based on how little I've heard of the incident since.

Jacobsen: What was his reasoning for doing this?

Sepulveda: (**Brown**): It seems that he'd become disillusioned of the community. In his posts, he'd share either the answers he'd submitted on a specific test and the resulting score from them or he'd focus on one specific problem and reveal its flaws. On several occasions, he provided evidence that certain problems had been stolen from earlier tests and slightly modified by other test designers.

Jacobsen: What are other possible coinciding reasons for his disillusionment with the community?

Sepulveda (Brown): I imagine he went through a similar process that I went through when I first joined Mensa. Initially, I was very excited to meet verified peers that I could have interesting conversations with. When I arrived to the hall hosting our next monthly meeting, I was disappointed to find that I was the youngest person there by roughly 20 years and the conversations were mostly limited to people arguing and quoting famous intellectuals.

Jacobsen: How do we know this isn't a fake name and profile of another person?

Sepulveda (Brown): If you're interested in submitting answers to an HRT, you have to definitely prove your identity by providing photos of yourself, your passport and ID. It seems pretty unlikely that he'd forge such documents to join a High IQ Society, but I suppose it's not impossible.

Sidenote – he did use an alias on the HRT's Exposed page called Kana Kana.

Jacobsen: What does this stealing of problems and passing off as their own mean for test designers in the independent psychometrician community?

Sepulveda (Brown): I wish it was frowned upon more than it is, but with a certain amount of modification it's almost impossible to be certain of any wrongdoing.

Jacobsen: How were these modified, generally speaking?

Sepulveda (Brown): The examples he provided were spatial problems stolen from Robert Lato. In these cases, one could simply alter any superfluous parts of the design to create something that looks unique.

Jacobsen: What was the immediate community reaction?

Sepulveda (Brown): I was initially notified of the issue by Jason Betts, who was frantically trying to get enough people to report the High Range Tests Exposed page and have it pulled from social media. Most went through with his request immediately. But I was curious and decided to join the page and got to look at his work for a few minutes before everything was deleted.

Jacobsen: What is the result on the communities' tests that were compromised or the test constructors who had tests compromised?

Sepulveda (Brown): It doesn't seem like anything has changed since then.

Jacobsen: What tests did he compromise?

Sepulveda (Brown): 12 tests total (sadly, I don't remember all of them) designed by James Dorsey, Ivan Ivec, Mislav Predavec and, I believe, one other who I'm not familiar with.

Jacobsen: Any commentary from Ivec, Predavec, Dorsey, or the fourth?

Sepulveda (Brown): Only intense anger at Liam for compromising their work and at me for respecting his decision.

Jacobsen: Was it 3 per person or unequally split?

Sepulveda (Brown): It was nearly equal.

Jacobsen: What has been the fallout or reaction as the dust has settled?

Sepulveda (Brown): Not much, surprisingly. Now that the answers have been deleted, it seems that the test designers have elected to keep the tests as they were, Liam was kicked out of the community and life seems to be proceeding as usual. Which is why I mentioned it to you. I feel that his actions were taken too personal too soon and judgment passed too swiftly. The merits of his work would have been obvious to anyone that took an impartial look at it. Which can only lead to better tests if we had learned from it.

Jacobsen: How was he "kicked" out of the community?

Sepulveda (Brown): His name was removed from most listings and he is no longer allowed admission into any group within the community or allowed to take tests from most designers.

Jacobsen: What were the merits of his "work"?

Sepulveda (Brown): Despite the rude and unethical nature with which he acted, he never said anything that I didn't completely agree with. The community finds itself in such poor condition because a few within it are unwilling to accept criticism or consider the possibility that they're wrong. They've mislead it into a place of stagnation.

Jacobsen: What do you consider the lessons to be learned?

Sepulveda (Brown): We need to be more humble and accept the fact that we all make mistakes. We can be dead certain of something and still get it all wrong.

Jacobsen: What is your own opinion on this matter and the reasoning provided by Millikan, and the interpretations of the high-IQ communities?

Sepulveda (Brown): I personally believe that, while his actions were unethical, they were not unjustified. Simply put, if the tests are flawed, then the results from them are invalid and they

hold no value. If the tests are invalid, then there's no real harm in sharing the answers. It's a shame that no one else took the time to judge his work for themselves because we might have lead to some very interesting places.

Jacobsen: Why were they "not unjustified"?

Sepulveda (Brown): Perhaps 'unjustified' isn't as good a word as inexcusable. We all make mistakes and I am no exception.

Jacobsen: What were the possible "interesting places"?

Sepulveda (Brown): One major issue I have with HRT's is that they aren't peer reviewed. All too often they are designed, published and scored by the same person and the overall quality of the problems varies widely because of it. If we were to honestly question and objectively examine the tests we use for admission by a dedicated group of experienced individuals, I'd be very interested to see what makes it through.

Jacobsen: Would the potential for the exploration of the possible "interesting places" outweigh the risks?

Sepulveda (Brown): Definitely.

Jacobsen: Where can others read more about this?

Sepulveda (Brown): I don't believe they can at the moment. The community's been quiet on the subject since while I've been trying to get in contact with Liam myself. But he's deleted his social media accounts and no one's been willing to share his contact info with me.

Jacobsen: Why the silence of wind in outer space on the matter?

Sepulveda (Brown): I don't know. We can only grow as a community by confronting these situations directly and fairly. Perhaps it's just too painful a process for others to pursue.

Jacobsen: Why pursue contact with Millikan?

Sepulveda (Brown): I have several questions for him. And if he's interested, I'd like to collaborate with him.

Appendix I: Footnotes

- [1] Member, World Genius Directory.
- [2] Individual Publication Date: December 8, 2020: http://www.in-sightjournal.com/sepul-veda-7; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-is-sues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

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 (2)

2020-12-15

Erik Haereid is an Actuarial Scientist and Statistician. Eivind Olsen is the Chair of Mensa Norway. Tor Arne Jørgensen is the 2019 Genius of the Year – Europe. They discuss: some common sentiments in Mensa Norway or commentary around Mensa International on the first point of "the positive social club aspects"; the common sentiments about the "harsh social environment"; two divergent trends in Mensa International and in the high-range communities with the high-range communities exhibiting many of the same symptoms; the FB-forum and social media in general for these various communities; edge the trends more towards mutual respect; individuals within the high-IQ and high-range communities; the catastrophes of WWII; motivation for its existence changed over time; more than a social club; and serious and more fun outgrowths of Mensa Norway.

Scott Douglas Jacobsen: Some have commented on the positive social club aspects of Mensa International for them. Others have commented on the harsh nature of the social environment for them. What are some common sentiments in Mensa Norway or commentary around Mensa International on the first point of "the positive social club aspects"?

Erik Haereid[1]*: I am not active in Mensa, but my impression is "that very intelligent people meet peers"; meeting people that think and talk like themselves, and that's rewarding. Some, maybe a lot of people with IQs over 130 feel different compared to the general population. Mensa provides an environment where it's ok asking odd or complex questions about anything. At least concerning most issues.

Meeting Mensans from abroad enriches Mensans in every country; meeting other cultures and maybe pinpoint some common features independent of nations.

Eivind Olsen[3],[4]: Several members have said it felt like they "found a home." For some members, the social aspect is important. Others are happy enough just to get the membership magazine.

Jacobsen: What about the common sentiments about the "harsh social environment"?

Haereid: Free speech is not free speech. It's quite obvious that some are more liked and popular than others. There's some discrimination and racism inside Mensa. It's to some degree about likes and who you want to discuss with, and not what is discussed. It's about how you comment depending on the other person; who is who. That infects the environment, unfortunately. Talking bad about persons behind their backs, building friendship through establishing social hierarchies, defining some as more worth than others. This is, to me surprisingly, a part of Mensa, as in the general population. It should be banned in a community like Mensa. Mensans should solve conflicts, not create them. Mensans should reflect on their emotions and expressions, not only live unconsciously with them.

Olsen: There are several different Facebook groups, each with its own "community standards" and environment. When you have a high number of people interacting, you're bound to have

people with incompatible personalities. There's always someone going on about their "freedumb of speech" being violated when it's suggested that perhaps their comments are missing the mark. Most manage to get along just fine.

Jacobsen: What seems to explain these two divergent trends in Mensa International and in the high-range communities with the high-range communities exhibiting many of the same symptoms?

Haereid: Personal or emotional insecurity. Need for power (over oneself) and identification with one's high IQ. Differences among individuals seem to be a plus in general if you accept yourself as different. People who show others that they are different or unique, and are substantially proud of it, are often charming and accepted as different. We are all different in many ways, and everyone wants to be themselves among others, removing the masks and just be without all the restraints. If people clap and stay when the fat lady sings, without being ironic, she has hit some need in the audience that is important for everyone.

Tor Arne Jørgensen[2]*: As I have given a blank reply on the two previous questions by reasons of not being a former nor a current member of Mensa Norway. I find myself curious about this and the two previous questions, and the respective answers that will then appear in the comments from both Erik and Eivind as this is more their expertise.

Olsen: That's a good question, which I don't really have a good answer for. Perhaps Mensa and the other high-IQ communities cater to different needs, for different personality types. As observed from the outside, I get the impression that for at least some of the high-IQ communities it seems to be more about competition and prestige, with the personal goal to become a member of as many communities as possible. "Gotta catch 'em all!" If it's more about joining an organization for the social aspect, it often makes more sense to join one with members in your region.

Jacobsen: Is some of this made worse with the FB-forum and social media in general for these various communities?

Haereid: Yes. Social media has the tendency to remove personal responsibility and feelings of empathy and sympathy towards each other; it makes us into hollow objects, and potentially into the worst part of ourselves. A precondition for a functional society is mutual respect.

Jørgensen: I believe it's important to embrace the diversity of personalities, opinions, and backgrounds, following the tenet of "live and let live." See the others as individuals too. They can still be good people even if they're not your identical twins.

With regards to the FB-forum/social media and the «harsh social environment», no I have not personaly felt this in any way, of course, there is some healthy competition between the members within the high-range community, but not something that can be characterized on the basis on the question topic.

Olsen: Some of the aggressive and nasty behavior comes from people that are really nice persons in real life. Perhaps it's too easy to dehumanize your "opponent" when you're in the middle of a "battle of keyboards." The information flow on Facebook also means that whatever someone posted a few hours ago might be drowning in the feed, which also encourages quick remarks over longer, deeper answers.

Jacobsen: What might edge the trends more towards mutual respect and away from occasional disrespect producing pockets of a "harsh social environment"?

Haereid: Avoid talking behind each other's backs; avoid building mistrust and planting lies about each other to gain power oneself. To be open-minded. Avoid ignoring those you don't like; to let everyone get a voice, and respect and listen to it. To discuss topics instead of bragging about oneself.

When you don't like a person, use your intelligence asking why instead of following your emotions without asking. Every time the answer is replaced by another emotion, continue asking.

Jørgensen: Through cross-disciplinary collaboration, where a unified goal is based on community understanding and respect, will by that enable us all to cement the basis for a strong foundation where bridgebuilding and innovation can take place for the common good.

Olsen: I believe it's important to embrace the diversity of personalities, opinions, and backgrounds, following the tenet of "live and let live". See the others as individuals too. They can still be good people even if they're not your identical twins.

Jacobsen: What inspires individuals within the high-IQ and high-range communities to make full use of talents and temperaments within the general cognitive profile for themselves?

Haereid: By evolving more acceptance, safety, and mutual respect inside the communities. To dare to speak outside these walls, one has to feel certain about one's abilities. This could be like a family. If this is the case, that the environment confirms you and your abilities, you will dare to express your thoughts and ideas outside this environment.

Jørgensen: I have made my own test site; toriqtests.com, this is a test site where individuals can try out my high range tests for no cost. This was an idea I felt I needed to explore by using my inherent creative abilities, and the utilization thereof based on the entertainment value of the principle. I have now made twelve high range test, had between 250-300 attempts on these tests. Also when I won the World Genius award back in 2019, I saw the need to promote the community out to the general public, I have now reached out to 50 000+ readers and listeners with my articles in newspaper and radio features.

The basis for this is due to my natural curiosity and exploratory being. The discovery of my talent as to intellectual abilities, just gave me the boost I needed to pursue my dream of an even more understanding world where the gifted can have their rightful recognition of the opportunities they have provided the world with.

Olsen: I'd say that varies greatly, probably based on a combination of personality and what your situation is. Some are "nerds" (I use that as a positive word), being able to focus on areas they're interested in, whereas others need encouragement.

Jacobsen: Mensa International was founded after the catastrophes of WWII. Why?

Haereid: Because of the cruelties; someone wanted to gather the most intelligent minds on the globe to solve war-related problems, included racism, fascism, fundamentalism...

Some thought that solving peace-war-related problems should be addressed to the intellectual, cognitive side of humans and not the emotional one.

Jørgensen: Mensa International was started by the following merits of acting as a conflict prevention measure, with the clear intention of avoiding futher worldwide conflict, which had almost managed to overthrow the pillars of the structural world community during the second world war. The idea was that these highly intellectual member staff would then act as advisory

reference contacts for the leading authorities of the English state at that time, thus inspired by its own core value with reference to the basis for the foundation of Mensa International.

Olsen: I guess most of you have heard the story about how Roland Berrill and Lancelot Ware met on a train, and during a conversation they decided they should start a "high IQ club", a think-tank meant to give advice to governments and ensuring that we'll not have a WWIII. Now, I can't guarantee that the story is accurate. We do seem to be doing fine at preventing WWIII though, since it hasn't happened yet

Jacobsen: How has this motivation for its existence changed over time?

Haereid: It seems that it focuses on the social club aspect, i.e. making very intelligent people feel at home somewhere, and finding the right tools to measure intelligence. MI claims "to identify and foster human intelligence for the benefit of humanity", as it is written in one of their three stated purposes today. But what, how, when, and where?

I think there is a lot of potential inside Mensa, but that the connection with the general population is slim. You have to be heard. You have to connect to the real world. And you have to understand what is important and possible to do something with, and not. As very intelligent you should know that moving mountains is a question of time and methods, and not if it's possible or not.

It's a difficult task, because some parts of science have decided that humans are absolute and unchangeable evil or brutal and that it's impossible to do something with our aggressive sides. If you choose to believe in that, you are an idiot if you use your time to promote peace. Then you focus on meeting peers in a social environment, drink your coffee and beer, watch the sunrise and sunset and cross your fingers for the best.

It seems that there are some issues that humans won't touch, and one of them is human aggression. It's within the "war and love"-realm; outside any law. Maybe this is the case, that even the smartest men and women on the planet can't deal with these issues. It's easier to play board games and brag about your IQ.

As long as "being someone" and "creating a safe environment" apparently are opposites, it seems impossible to avoid wars and severe conflicts. The day we internalize that the value of sharing is higher than not sharing, we will evolve beyond the limit of pathologic egoism. To reach this level, we have to experience it as more valuable; we have to trust in it. We can't remove "What's in it for me?", but we can hopefully make "What's in it for me?" compatible with everyone else's.

Jørgensen: This question is best answered by Erik and Eivind, who are both active members themselves of Mensa Norway. What I have as a non-member of Mensa Norway is then best replied solely based on what is written on the official Mensa Norway's homepage, where the following fact is pointed out about the possibility of active gatherings where one can share thoughts and ideas, also where events with subsequent excursions are possible to do as a type of «social happening».

So to the point of «motivation for its existence», the possibility of an ideological continuation of the lifelong origin, then the undersigned is believed based on the facts that emerge, hereby stated as a clear reply of no for me, by reasons as to the fundamental basic principle of renouncing its ordinary proclamation in its entirety. Transferable into allowed the organization to be guided on

a siding by referred social events, thus subsequently not stick to the program's origins, has by that allowed itself to fallen away as to both origin and credibility.

Olsen: I wasn't even born in 1946, and I didn't become a member until almost 70 years later, so my understanding here could be wrong. Due to our apolitical stance, we're not meddling in politics. I do have the impression that the topic of gifted children has gained more focus in the last few decades.

Jacobsen: Liljeqvist aims to have Mensa International evolve, as he has claimed, into something more than a social club with proclaimed successes in this manner. How has this vision expanded to Mensa Norway? How has this, if at all, expanded into the high-range communities too – or originated independently in the high-range environments too?

Haereid: I like to read that there is a vision, and hope the leaders both in Mensa International and Norway will take their responsibility to the next level. The opportunities are there, for sure. And it's is the leader's job to motivate, establish goals and find ways to achieve them.

Jørgensen: Based on its most fundamental function regards to evolving intentionality with the desire for optimal growth through the means of uniformity, the implicative has not been «optimal» within the incorporative societies. Here it has only achieved its validity to influence for the purpose of measuring the basic intentions by and for its inadvertence due to its past to present result only. As to the future, only time will tell if this will be any successful path or not to follow.

Olsen: For some of our members we'll always primarily be a social club, but we do remind our members that we also have goals that are for the benefit of society. We have a "gifted children program", where we try to improve the knowledge about gifted children/youth. We have an annual award where we give acknowledgment to a person or organization that has done something good related to our external goals. And we're in the process of setting up a research foundation, intended to provide funding for projects related to intelligence.

Jacobsen: Mensa International is enormous comprising more than enough members to perform plural functions based on international status and operational capacities, as well as unprecedented and by far unmatched membership size. What can be these serious and more fun outgrowths of Mensa Norway now, and the high-range communities for that matter?

Haereid: The potential is huge, and people have to be led. Intelligent ones too. If you have an army you have the basics, but an army can make both peace and war. Humans can manage to do the very best and most intelligent kind of good work and can destroy what seems undestroyable. We are strange creatures. We have to understand who we are and how we are built to build the society that we need and want and that is fruitful for everyone.

I think that if you can gather the brightest minds into one task, establishing the optimal motivation, gaining the right harmonic effect from every individual, it's barely no limit. One way is to view humans as leaders of nature; we can choose if we want to be egocentric leaders amplifying our own value by exploiting nature and see other species as inferior to us, or we can be modern leaders that take responsibility for our "employees"; being aware of that the leaders job is to make the employees do their best and not making them feel like slaves.

Jørgensen: My personal hope for the future is to be able to provoke a possible coexistence of these functional movements towards its current existential uniform outlook. This is understood as a universal common understanding of one's own future-oriented search for unsolved tasks, which must be met by all the world's foremost intellectuals in a united front by reasons alone as

to preserve the unintended future outcome.

Olsen: That depends largely on our volunteers. Having a higher number of members doesn't guarantee that you have the volunteers for a project. An example I've used before is related to Mensa Norway's annual gatherings. They are mainly organized by our regional chapters, and even the smaller chapters can pull that off if they have a handful of people willing to put some time and effort into it.

I believe we can always do more regarding to gifted children/youth. And we have initiated some research-related activities; one which we hope to go public with very soon, and one which is in the earlier stages of planning.

As for the social aspect, we try to increase the membership numbers overall, but also put an effort into having tests done in locations where we want to help build a critical mass. Even though many activities and social interactions can be done online, it's not a complete substitute for having members nearby. An online dinner or pub crawl just isn't the same as meeting local members face to face.

Appendix I: Footnotes

[1] <u>Erik Haereid</u> has been a member of <u>Mensa</u> 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 <u>World Genius Directory</u>. He is also a member of several other high IQ Societies.

Erik, born in 1963, grew up in <u>Oslo</u>, <u>Norway</u>, in a middle class home at Grefsen nearby the forest, and started early running and <u>cross country skiing</u>. After finishing schools he studied mathematics, statistics and actuarial science at the <u>University of Oslo</u>. 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 <u>BI Norwegian Business School</u> (1998-2000), Manager (1997-1998) of business insurance, life insurance, and pensions and formerly Actuary (1996-1997) at <u>Nordea</u> in Oslo Area, Norway, a self-employed Actuary Consultant (1996-1997), an Insurance Broker (1995-1996) at Assurance Centeret, Actuary (1991-1995) at <u>Alfa Livsforsikring</u>, novice Actuary (1987-1990) at <u>UNI Forsikring</u>.

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 **IO-blog** the online newspaper **Nettavisen**. He has personal interests among other things in history, philosophy and social psychology.

In 1995, he moved to <u>Aalborg</u> in <u>Denmark</u> 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, <u>Benektelse og Verdighet</u>, contains some thoughts about our superficial, often discriminating societies, where the virtue seems to be egocentrism without thoughts about the whole. Empathy is lacking, and existential division into "us" and "them" is a mental challenge with major consequences. One of the obstacles is when people with power – mind, scientific, money, political, popularity – defend this kind of mind as "necessary" and "survival of the fittest" without understanding that such thoughts make the democracies much more volatile and threatened. When people do not understand the genesis of extreme violence like school killings, suicide or sociopathy, asking "how can this happen?" repeatedly, one can wonder how smart man really is. The responsibility is not limited to let's say the parents. The responsibility is everyone's. The day we can survive, mentally, being honest about our lives and existence, we will take huge leaps into the future of mankind.

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

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

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

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

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

[3] Tor Arne Jørgensen is a member of 50+ high IQ societies, including World Genius Directory, NOUS High IQ Society, 6N High IQ Society just to name a few. He has several IQ scores above 160+ sd15 among high range tests like Gift/Gene Verbal, Gift/Gene Numerical of Iakovos Koukas and Lexiq of Soulios.

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

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: December 15, 2020: http://www.in-sightjournal.com/norway-2; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-issues/.

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

Conversation with Gareth Rees on Family Facts, Home Environment, Genius, and the World's Problems: Member, Canadian High IQ Society (1)

2020-12-22

Gareth Rees is a Member of the Canadian High IQ Society. He discusses: important familial historical facts; extended senses of a self; the parents' form of childrearing; some pivotal moments; high-range tests; giftedness; the important aspects of giftedness; some odd jobs; the levels of education attained; recent independent intellectual pursuits; the smartest people in the world; and the world's problems needing solving.

Scott Douglas Jacobsen: Let's start off on the regular informational set-ups for these kinds of interviews, where the narrative structure comes from the background information of the individual interviewee. What are important familial historical facts about you?

Gareth Rees[1],[2]*: Offhand I have nothing important to mention, just out of the ordinary. I was adopted from San Pedro Sula, Honduras, and was raised in an upper-middle class environment, the bulk of which was done in Canada. I have no information about my biological parents. My (deceased) father was British and my mother is Canadian. My non-biological father did qualify for Mensa, but that's just a coincidence.

Jacobsen: How have these extended senses of a self informed some personal identity formation for you?

Rees: They have not as I consider myself ground zero, or a historical reset if you will.

Jacobsen: How did these form some threads for the parents' form of childrearing and the home environment for you?

Rees: I was spoiled and babied growing up. I believe this is normal for adopted children. I always had access to resources and was provided with most things I asked for. This fit well with my general resistance to stress and want for playtime.

Jacobsen: What have been some pivotal moments in early life – childhood and adolescence – in intellectual formation and coming to terms with giftedness?

Rees: I was never identified as gifted. I'm not optimized for the academic environment, at least in the way it's conventionally set up. I was scholastically tested and came out average because of learning issues at school which led to diagnoses. I have never even taken a proctored IQ test. I do prefer it this way. I have more autonomy; this results in more free will if one believes in such a concept.

Jacobsen: What is the purpose of the taking high-range tests and taking part in some of the high-IQ community?

Rees: I have an interest in genius/intelligence. That is specifically genius in the context of useful research and not IQ classification at/above some arbitrary set number. Interest in intelligence led to IQ whereby I fell into trying to measure my own. Useful reasons are best laid out by Paul Cooijmans in his reasons to take tests. I refer to him because of his mature and objective outlook, that is namely insight into strengths and weaknesses of my profile.

Other reasons include something called "need for cognition", and dopamine chasing. It's something to occupy the mind and reward one with good feeling. I also wanted entrance into the Glia Society. Membership was finally acquired on Christmas day in 2016.

Jacobsen: How has giftedness been a burden in life? How has giftedness been a blessing for you?

Rees: I can't say it has, or rather I'm not gifted enough for there to be a noticeable impact in my life. Conversely, my answer remains similar in that I haven't really profited, whether monetarily or non-monetarily. If I can attain my needs and desires, then naturally there's no identification of burdens or blessings. I grew up in a mostly stable household and have maintained employment, so there's no hole I have had to dig myself out of.

If I ever achieve something noteworthy, then my answer will change. I have interests and my open problem of choice, so it remains to be executed.

Jacobsen: What are some of the important aspects of giftedness not talked about enough in cultures?

Rees: I think a lack of support if there is such a thing is worse than any aspects not talked about. I don't have a good answer for this as I personally don't consider it a problem. Labeling one as gifted usually generates expectations. Expectations can be a burden especially if they aren't one's own. Depending on the person, guidance and freedom are the most important aspects necessary for keeping that gifted person mentally healthy. It can also be beneficial to have a mentor.

Jacobsen: What have been some odd jobs for you?

Rees: I haven't had any odd jobs, but I've done factory work which is boring, modeling which was awkward, to my current job which is related to software and a much better fit for my profile.

Jacobsen: What have been the levels of education attained for you?

Rees: College Diploma – 2 Years post secondary equivalent.

I studied Network Engineering, but it's closer to network configuration as I don't engineer hardware or software. Marketing sure is a cheesy business.

Jacobsen: Have you taken some time for recent independent intellectual pursuits?

Rees: I have, my current interest is in understanding intelligence from its metaform if it has one, or requires one, to full conversion into written theory, then algorithms and eventually programmed general AI. I'm in the early stages right now and that includes being self-funded to gathering the necessary information-based resources.

Jacobsen: Who do you consider some of the smartest people in the world, in history or at present?

Rees: The smartest people in my opinion are those solving (or have solved) or at least are trying to solve the hardest problems such as Edward Witten (theoretical physicist), Grigori Perelman (formerly a professional Mathematician) Paul Cooijmans (in possession of a mountain of data in regard to IQ), Chris Langan (very strong generalist) and all those in their respective fields.

It's way easier to name past people of influence such as Archimedes, Newton, Einstein, Goethe, Tesla, da Vinci, Jung, Freud, Socrates, Aristotle, Galileo and many more...

Jacobsen: What do you see as some of the world's problems needing solving now?

Rees: People lack understanding and the capacity to have it, especially in (heat of) the moment, of other people and themselves, hence why some arguments/feelings form or escalate. This missing piece transcends incompatibility or human chemistry. It's simply a missing step in the direction of enlightenment. This lack of meta-awareness and meta-understanding can be augmented with AI as a coprocessor for real-time experience. It's an issue where knowing isn't enough and the doing isn't easy. Ayahuasca's effects are another form of solution to this problem, but it's not safe for everyone to ingest and it's already banned in most countries. It also is not an active solution but more of an event that leads to an impression on one's life.

Another problem is wealth inequality, in which the only solution that I can see would be to get so wealthy as to freely (re)distribute wealth wherever and whenever required. This is, however, controversial for several reasons and it's also unrealistic, but it's the easiest solution given the current rules and setup people choose to accept.

Population control is another issue as the world advances further and further in both technology and employment opportunities.

Lack of androids (applied general AI) to solve loneliness and love related issues. This is a better alternative than altering chemicals with drugs of choice, and I suppose virtual reality is a decent stopgap for the time being. There is a lot of missing progress from the GAI to the actual engineering required to even make an android walk like a human. It will be a while before this is even a reality.

These to me are the biggest problems in need of solutions as soon as possible.

Appendix I: Footnotes

- [1] Member, Canadian High IQ Society.
- [2] Individual Publication Date: December 22, 2020: http://www.in-sightjournal.com/rees-1; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Glenn Alden on Youth, Intelligence Tests, Genius, and Personal Views: Member, Mensa International (1)

2020-12-22

Glenn Alden is a Member of Mensa International from Norway. He discusses: growing up; an extended self; the family background; the experience with peers and schoolmates; the purpose of intelligence tests; high intelligence; the geniuses of the past; the greatest geniuses in history; a genius from a profoundly intelligent person; some work experiences; the idea of the gifted; social and political views; the God concept or gods idea; science; some of the tests taken; the range of the scores; and ethical philosophy.

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

Glenn Alden [1],[2]*: Both my father and mother are born and brought up nearby the sea. They made a living by farming and fishing. These were hard times during and after world war 2. They had to participate in the work from an early age.

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

Alden: Without a doubt, this has affected my view of where I come from. I'm proud of my ancestry.

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

Alden: Neither of my parents had any formal education. Total religious freedom.

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

Alden: In early childhood, I was active and social. During my youth, I became somewhat more withdrawn.

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

Alden: Just for fun. Has been a hobby lately.

Jacobsen: When was high intelligence discovered for you?

Alden: It was probably in the twenties. IQ testing caught my interest and I did well. Took a Mensa test in 1999 and became an approved member of Mensa international. That was when I first became aware of aberrant intelligence.

Jacobsen: When you think of the ways in which the geniuses of the past have either been mocked, vilified, and condemned if not killed, or praised, flattered, platformed, and revered, what seems like the reason for the extreme reactions to and treatment of geniuses? Many alive today seem camera shy – many, not all.

Alden: FEAR. We are herd animals. If someone comes up with ideas that threaten the known truth. That will immediately initiate fear processes among the majority within the groups. Fear leads to anger and then the ball is rolling.

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

Alden: Nikola Tesla.

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

Alden: Level of creativity. Level of your ability to think outside the box.

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

Alden: Have been working in the oil business since 1990. Have worked my way up from Roustabolt on deck to Senior Toolpusher. In 2016 I was laid off for a period of 1.5 years. Then I got the opportunity to work as a manager on asylum reception for young asylum seekers 15 - 18 years of age. This was an extreme change in my life situation. When looking back, it was an education for life. I became much more tolerant on a deeper level. It could be tough at times, but this really gave me the opportunity to evolve as a human being.

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?

Alden: Those are the arrows. A myth might be that they are boring nerds. Elon Musk is a good example of the opposite.

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

Alden: I don't have any fixed political standpoint. On the other hand, it's easy to recognize that there is a need for political change in all camps. If I have to point out one element, it would be the freedom of speech. This is one of the most important tools to maintain democracy.

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

Alden: Do not believe in anything you hear. This might set you free. As long as we are locked inside beliefs of religions, we will never be able to see the truth. God is hidden inside the truth. Most religions emphasize love, but rules with fear. I am confident on one thing. Use your brain and your heart, and seek within. Then you will find the truth.

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

Alden: Mind and matter. Can one exist without the other? Are we co-creators of the universes? Science is from my point of view our first attempt at liberation from religion.

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

Alden: Have taken a lot of tests during the last 20 years. Most spatial and verbal High Range tests. Scores have deviated between IQ 150 - 182 SD 15.

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

Alden: Unable to take these results seriously. I think most tests are too subjective. You need to be familiar with the test creators' mindset to score higher (This is of course also a kind of intelligence).

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

Alden: Do more of what makes you happy.

If you treat yourself with love, you will have the best base to accommodate all the "good" values.

To force ethics in our seeking for goodness will only lead to falsehood.

Appendix I: Footnotes

- [1] Member, Mensa International.
- [2] Individual Publication Date: December 22, 2020: http://www.in-sightjournal.com/alden-1; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Anja Jaenicke on Classic Psycho Thrillers, Twilight Reality, Sophia, and Spontaneity: German Actor & Poet (5)

2020-12-22

Anja Jaenicke is a German Poet and Actor. She discusses: Classic psycho thrillers; fellow human beings; Werner Herzog and Klaus Kinski; "religious fanaticism"; the interplay between a twilight reality of the mother and daughter; the next advancement in science; the next advancement in the arts; and spontaneous creation.

Scott Douglas Jacobsen: Classic psycho thrillers tend towards the dark end of film. Why where you drawn to this particular with the reflection in the works of "Das Spiegelbild des Seins"?

Anja Jaenicke[1],[2]*: The novel "Das Spiegelbild des Seins" which I wrote years ago, is based on a real story. After researching this and similar cases I was fascinated with the logical consequences of ill will, failure, self reproach, displacement and megalomania, leading to the terror of fatality.

Jacobsen: Why maintain such optimism of fellow human beings in the sense of "as long as there is humanity there will be art"?

Jaenicke: Who says that it is optimism? Art is not a fixed constant of good or evil, it is fluid expression. Wherever humanity goes, art will follow.

Jacobsen: With Pen Gwyn as having a "human face inside of him" as characterizing his human nature, in Werner, how does this reflect the honouring of Werner Herzog and Klaus Kinski?

Jaenicke: I have no clue, maybe you ask Werner Herzog? But don't we all have a bit of a curious penguin inside ourselves?

Jacobsen: Is "religious fanaticism" a less of a "twilight reality" in some sense and more of reality while portrayed as a twilight reality through "Das Spiegelbild des Seins"?

Jaenicke: The book is fiction and carries metaphors. But of course, it lies in the core of any system of belief to be not knowledge but to leave room for interpretations, which on the downside can attract people with mental impairment and the tendency for fanatic definitions of given content.

Jacobsen: How is the interplay between a twilight reality of the mother and daughter, Sophia through to the "schizophrenic abyss" of Sophia? How is the film storyline developing a trajectory from an imaginary reality into a collapsed reality, complete chaos? It would seem hard to pull off.

Jaenicke: The dramaturgy of the story is the play with perspectives. As I mentioned earlier, the film is based on a novel and the book is self-explanatory. I hope there will be an English version soon.

Jacobsen: What do you consider the next advancement in science?

Jaenicke: In the history of scientific advancements the best achievements have been made when humans were under attack or at war. Well, we are under attack of a virus right now. That is why I think the next advancement will be a medical one.

Jacobsen: What do you consider the next advancement in the arts?

Jaenicke: As I said before, art is fluid, not linear. There is no after and before kind of art. Art is the conscious expression of the collective mind.

Jacobsen: How do you take those times of spontaneous creation and channel them into a very focused and systematic" approach?

Jaenicke: The answer lies in the eyes of the beholder and is a secret of the artist.

Appendix I: Footnotes

- [1] German Poet and Actress; CEO, HIQ-MEDIA-POOL INC.; Member, Poetic Genius Society.
- [2] Individual Publication Date: December 22, 2020: http://www.in-sightjournal.com/jae-nicke-5; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-is-sues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Anthony Sepulveda (Brown) on An Affair, Psychological Dynamics, and Ethical Considerations: Member, World Genius Directory (8)

2020-12-22

Anthony Sepulveda (Brown) is a Member of the World Genius Directory. He discusses: an affair; the narrative leading into this affair; the individual considerations; the interpersonal psychological dynamics; the ethical considerations; open to discuss this particular subject matter; and ethical system.

Scott Douglas Jacobsen: You were engaged in an affair, recently. Why?

Anthony Sepulveda (Brown)[1],[2]*: Simply put, I was in love.

Jacobsen: What is the narrative leading into this affair?

Sepulveda (Brown): Initially, Tango (who I first mentioned in part 2 of this interview) and I were coworkers. We knew each other for several years and became very close. But she was in a relationship and soon married, so we were strictly platonic. Unfortunately for her, their marriage wasn't a healthy one. He was jealous, possessive and insecure, often treating her more like a security blanket than a partner. It was so bad that he forbade her from associating with any other man at all and she suffered greatly trying to hold everything together. At one point, he found out about me and sent a plethora if threatening messages before removing her phone privileges. But in the beginning of this year (2020), after a couple years apart, she found me on a social media I didn't even remember making and got in touch. Shortly thereafter, we rendezvoused by her favorite body of water one evening and spent hours catching up as I held her as close as possible.

Then things really sped up – we messaged each other all day, every day and met up as often as we could. As our affair progressed, she expressed a desire to get back into modeling, which I encouraged. I soon became her personal security during the photo shoots and we'd go on little road trips on those rare occasions she could get away from her husband.

After several months, we reached a point where she needed to make a decision. After the last photo shoot I attended, she expressed how she'd feel a certain guilt for the rest of her life if she didn't give him one last chance to change. As a loving wife, she felt that it was her duty to try marriage counseling. I didn't believe he was capable of being who she wanted him to be, but I understood her motivation and respected her decision. All I asked of her was to be strong enough to accept the truth if he didn't show improvement and one last kiss.

We didn't speak much over the next couple months. But I was confident that at some point in the future, we'd be together again. I was wrong.

One evening, she told me she was pregnant. It wasn't mine. And it wasn't her husband's.

Apparently, she'd been in contact with the photographer we met on our last trip while I had been waiting for her. I was shocked and quite upset by this, naturally. But I was still dedicated to finding a solution that would satisfy as many of us as possible. Which became very difficult once she informed me that her husband was aware of her state. I worked out all the options available to her, but only found one that didn't put everyone at risk – she needed to get an abortion. Telling her to go through with it was the single hardest thing I've ever done. Made all the worse because I couldn't do anything to help her during that time. At least the photographer was there for her,

which I'm grateful for.

She told her husband that she'd had a miscarriage and I gave her time to get herself through it. It was all she was willing to accept from me. Shortly afterwards, they were divorced. It was then that she called me for the last time, crying because after signing the papers, after all she'd been through trying to hold everything together for years, he said he was glad to finally be rid of her.

Words cannot express how badly I wanted to hold her. To assure her that no matter what, I'll always be there for her. Even if that meant stepping aside and giving her a chance at happiness with another man. I just didn't want to lose her. She was my best friend.

But she became distant, reading my messages but not responding. And I was scared by what that could mean for our future. Life didn't feel like it would be worth living without her in it.

In our last conversation, she opened up about the details of her life at the time. Her husband was begging for her to come back. But while she was tempted to do so, she was more dedicated to the photographer. So dedicated, in fact, that she felt that associating with me at all would be unfair to him. And so my best friend, the one person I was completely open with, the only person I contacted when I was afraid I had cancer threw me away for a man she'd known for less than two months. A man she didn't even know and who didn't really know her. A man who hadn't even known she was married for most of their relationship.

It felt as though I'd been struck in the chest by a cannon.

I've been trying to move on ever since.

Jacobsen: What are the individual considerations in this regard?

Sepulveda (Brown): First and foremost, the safety of her and her child. Her husband had always been irrational and nothing was worth putting either of them at risk.

Jacobsen: What is the interpersonal psychological dynamics at play between the parties?

Sepulveda (Brown): She needed a healthy, supportive relationship that fulfilled her and helped her achieve her goals. As for me, I got my best friend back and felt like I finally had a chance at being happy.

Jacobsen: What are the ethical considerations too?

Sepulveda (Brown): The only factors we needed to consider were personal and spiritual. These were easy enough for me to accept because I wasn't the married or religious one. She was initially hesitant, but agreed that she deserves better than what she had.

Jacobsen: Why be so open to discuss this particular subject matter?

Sepulveda (Brown): Several reasons. Firstly, at the beginning of this interview you asked me to share any important or impactful stories from my life. This one definitely qualifies and I'm not ashamed of my actions and see no reason to hide them. I also believe that this could lead to some important discussion on morality, relationships, mental health and recovery that could potentially be of service to anyone reading.

And sharing the story with the world feels like a way to let it go and get some sense of closure.

Jacobsen: What ethical system makes most sense of this formulation of (common) human affairs?

Sepulveda (Brown): Moral relativism.

Appendix I: Footnotes

- [1] Member, World Genius Directory.
- [2] Individual Publication Date: December 22, 2020: http://www.in-sightjournal.com/sepul-veda-8; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-is-sues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Associate Professor Svein Olav Glesaaen Nyberg on Early Life, Intelligence, Genius, the Titan Test, Science, and Max Stirner: Associate Professor, Engineering Sciences, University of Agder (1)

2020-12-22

Svein Olav Glesaaen Nyberg is a Member of the World Genius Directory. He discusses: growing up; an extended self; the family background; experience with peers and schoolmates; the purpose of intelligence tests; high intelligence; the geniuses of the past; the greatest geniuses in history; a genius from a profoundly intelligent person; some work experiences and educational certifications; the more important aspects of the idea of the gifted and geniuses; some social and political views; the God concept or gods idea; science; some of the tests taken and scores earned (with standard deviations); and ethical philosophy.

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

Svein Olav Glesaaen Nyberg[1],[2]*: The storyteller in my family was my maternal grandfather. He came from a humble background, the son of a country tailor. He couldn't afford an education, but one of the rich farmers in the area had faith in him and extended him a loan. I think it was 500 Norwegian kroner per year. He trusted him to do well and pay him back, which he did. One of his often told stories was that he travelled to agricultural college by bike, roughly 300km on dirt roads. One of hos often told stories was about how he had once lost his wallet with 500 kroner in Oslo, and an honest soul had found it and returned it to him. A story about how honesty matters to someone. He did of course complete his degree, and with the second best grades ever given there. After that, he had a very successful career as a forester, and managed to extend the area he controlled 10-fold during his reign. From humble beginnings to the mightiest man in the area. But I never got the impression that the power went to his head, though he really appreciated the recognition of what he had achieved. His other very often told story was when he was once in the woods with the lumberjacks. They had made coffee, and one of them poured him a cup, and some sugar. Lacking a spoon, the lumberjack promptly put his thumb in and started stirring. (Rough and tough crowd!) But as he stirred, he grew thoughtful, so my grandfather said it was probably well stirred by now. The lumberjack was quick-witted and replied that "Oh no, I am just trying to enlarge the cup for the forester!" What I read into this story is both how he despite his position still viewed himself as "one of the guys", but yet could not help taking pride in how others recognized him as someone deserving of a bigger cup. A bit of sadness and pride at the same time. That it meant a lot to him, was also shown in that he repeatedly tried to get this story published in the readers' section of Norwegian Readers' Digest. Well, granddad, if you are still watching over us, now it's published!

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

Nyberg: Both yes and no. There are of course other stories, but growing up, my grandfather was who I was most like. He was amazingly bright, and people often said that we looked very much alike. And yes, of course I took the comparison as a compliment! My paternal grandfather was also a bright guy, and wanted an education. But he had no sponsor, and became a carpenter and

farmer. He was the sweetest guy! And then there's of course my father, who went on his adventures, and actually ended up studying at the same college as my maternal grandfather. So for a while, I really thought it was my destiny after I had finished my degree to start teaching at that college. But what it has shown me in any case, is the value of education. It is free in Norway now, but my grandparents' example tells me not to take it for granted. And also that the academic snobbishness against "lower" professions that you sometimes see is about as much worth as the fart wind it's travelling on. I hold people who do their profession well in high regard, and "high" and "low" is just a pissing game.

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

Nyberg: Norwegians are generally laid back when it comes to religion, and the areas where my parents come from (*Hedmark* and *Trøndelag*) perhaps even more so. These areas were also traditionally known for moonshine liquor. My mother is quite spiritually interested, whereas my father's interests are more practical. He comes from a long line of hunters, though, and is a hunter himself, so he is a kind of "mystic of the forest" without ever calling himself such. The farm he grew up on is called *Kvelloa*, a name we are told stems from the epic battle of Stiklestad in 1030, where Saint Olaf, the Christener of Norway was slain; Olaf was said to have slept over at the site of that farm, a place with an excellent view of the next day's battlefield.

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

Nyberg: My family moved around a lot, so I was "the new guy" for most of my childhood. So I was an outsider who didn't quite fit in. Plus, I was a bit strange, with my sciencey stuff and strange ideas.

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

Nyberg: The tests themselves? I think they can be of help for people who need validation. A friend of mine was considered less gifted than average, as he had a string speech impediment. His family took him to be tested, and he got a score of 160. He bloomed after that, with much newly gained self-confidence. That gives purpose to such tests!

Jacobsen: When was high intelligence discovered for you?

Nyberg: It was, but wasn't when I was in 4th grade. There was an assessment given to all of us, and I got 94/100. The next down on the list was 80 points, but one guy got 96. He confided that he had cheated and had his aunt do the test for him so he could get a good score. But the strange thing is that this really didn't register with me. I thought "oh well, this other guy got a good score too, and none of us got a 100". But then, whenever there was a challenge, I excelled. Like *Ru-bik's Cube*, which I solved before anyone else I knew. That is, as in understanding the cube well enough to devise an algorithm for solving it. This was in 8th grade, before someone had published "the solution". Of course, I was a bit of a bastard about it, solving everyone's cubes for them. After the book came out, many could solve it without understanding it. But that meant some fun ... for if you randomly assemble cube pieces, only 1 in 12 cubes are solvable. So I twisted a corner here and there. I know ... not very nice! I guess I had a need to prove myself back then. I was the outsider with little self confidence, and I was crafting my niche, and perhaps in not such a nice way in the initial years. But somehow nobody admired me for my arrogance.

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.

Nyberg: Good question, and I wish I actually knew. But I notice people are touchy about three things: their intelligence, their singing voice, and their looks. It is tied in with self esteem. The existence of extremes in either of these fields energizes people's reactions. It is so easy to either try to compete (and lose, and thereby hate), or to try to lean in and try to somehow transfer some of that vitality from the person of the desired characteristic. Well, these are my amateur musings; I am no psychologist.

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

Nyberg: I have always been fascinated by John von Neumann. Most people are satisfied with doing well in a single field. Perhaps some go on to do well in two. A few *excel* in one field, and the extremes excel in two. Von Neumann didn't just excel, but founded or was part of founding an entire four different fields. My favourite anecdote about him is when this colleague of his was showing off his bright and promising PhD student, and von Neumann recreates the last two years of said student's work in his head in a mere 5 minutes.

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

Nyberg: Air. I remember reading Antony Flew's controversial work *There is a God*, and saw that he had been accused of not authoring the arguments, but leaving it to his co-author, Varese. However, if you actually read the book, and pay attention to Varese's own sections, you will notice that he is a reasonably bright fellow who would win many arguments online. A decent debater. But he doesn't *fly*! His arguments look like something out of Minecraft; square, blocky, inelegant, with no air. Or if he had been playing *Go*, he'd be the guy obsessed with building long walls all the time. Flew, on the other hand, elegantly places his pieces a good distance apart, not touching. He knows that if it comes to it, he can tighten and ensnare between his pieces, just like a good *Go* player. Or back to Varese's architecture, Flew doesn't build blocky buildings in Minecraft, but elven-like cathedrals with lots of air.

So that is how I see the difference. In aesthetic terms, in terms of how they *feel* when you listen t them. Those who really stand apart have a lightness and air to their touch that lesser minds don't. For the mathematically interested, Terence Tao is a great example. The way he explains things, you never would have guessed that he was actually explaining something difficult. From his pen, things *flow*, with lightness, air, and grace.

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

Nyberg: A PhD in math. It was never planned, but just happened. After that, a post-doc at the university of Edinburgh, and then I just went to the dark side for a few years as a software consultant at Computas, the company that sponsored Magnus Carlsen in his childhood years, btw. Now I work at Agder University, a smalltown university at the Norwegian south tip, teaching statistics from my own textbook to engineering students.

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?

Nyberg: The most dangerous myth is that the gifted will always survive. No, they won't. Gifted people need nurturing just as much as do those who do not. Just because a gifted person often

gets by on less, doesn't mean they thrive on less. Put your prize race horse in closed confines with few challenges or opportunities to move for years, and enter it into a race. A normal horse who has had every opportunity will fare better! Why waste your prize horses like that?

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

Nyberg: My basic leanings are strongly libertarian. Simply because I believe in responsibility for your own life. But I do also have a strong social democratic core. That is: it seems that many freemarketeers sort of "side" with the employer side in conflicts. And there *are* conflicts. So I side with the sentiment but perhaps not the strategies of trade unionists. A working-class libertarian, perhaps. But it has all got to do with taking responsibility for you own life and being able to be in charge of it.

From old times, workers might have had the character and inclination to do something with their lives, but scant opportunity. My grandfathers are testament to this. And there is also the story of my great-great grandfather up my male line: he lived on a rented farm, paying part of his produce to the farmer who owned it, as his rent. However, he wanted independence, and worked hard so he could save up. But when he presented the money to buy his leased land off his landlord, this same landlord responded by evicting him with 24 hrs notice. My great-grandfather was prepared for this, however, and had a contingency plan for buying some other land. So he moved his house there overnight. (!) A small house by today's standards, perhaps, but a damn feat anyway!

But the point is: that kind of precaution should not be necessary. A society in which economic power gives life power over another person is not a good libertarian society. It's not a society which encourages taking charge of your own life.

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

Nyberg: You could almost make an entire interview just on that topic! I have been all over the place. When I was just a kid, the first book I read on my own was a children's Bible. So I decided I wanted to be a priest, and wondered about the nature of the soul. (Mine is light green, and resides in my right shoulder, according to 5-year old me, btw.) But then I learned about Hell, and I grew to ... well, is hate a string enough word ... I grew to hate the entire religious circus. Hell is such an abominable idea! And in my student years, I was the atheistest atheist you could run into. Any belief was a superstition, and even ethics was just spooks' play to me. I was a big champion of the Hegelian *Max Stirner* at that time. An anti-ethicist.

However, I have wrestled with my own demons, so to speak, and have concluded that there is most probably some kind of God. I found some resonance in Flew's book, mentioned above, for my reason for this. He had two basic arguments, one about the statistics of the origin of life (which I don't buy), and one about the very concept-like, mathematical nature of the universe.

There is a paper, *The unreasonable effectiveness of mathematics in the natural sciences*, which could serve as a starting point. Why should mathematics be able to describe reality so well? Why do so many things act alike, and *be* alike? We like to think that concepts are abstractons we have made from our observed realities, and there is much truth to that. But what then when reality itself behaves so much as if was printed out of concepts like cookie shapes? What does a concept-like understanding of reality entail? To me, it points to a view where the concepts (or "concepts", since they are not our own created concepts) are in some way primary. A sort of Platonism if you wish. But by calling them concepts, I am also pointing to the kind of entity having concepts, a

mind. A universal mind.

Now, is this a "proof of God" I just presented? No. And I believe Immanuel Kant (there is another brilliant mind!) showed quite well that such proofs are impossible. But we can make arguments that God is a likely explanation, and then as with many such things, it is up to each person which arguments sway them.

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

Nyberg: Things have to be what they are, don't they? Science studies what things are. So how can science not play a major part. That does, however, not mean subscribing to scientism. But I guess my above reply about God already told you that.

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

Nyberg: None. I have never paid anyone to assess me, but I have enjoyed doing a few tests, and have looked at what kind of score I could get. My first massive one was the Titan test, which I did in the 90ies, when it was published in *Omni*. However, grading and paying for grading was a bitch, so I did nothing with it. However, I came across the answers online about ... was it 10 years ago. I still had my answers from back then, and got 23/24 on the math-spatial test, which I already knew. But the answer to the last question (that had stumped me) almost got me hitting my own forehead for not seeing it. Duh! Of course. The linguistic part went less well. 12/24. But not too bad in my own eyes, at least.

Well, I actually *have* paid someone to assess me, some to think of it. I had just done a test in "The IQ book", and got a near-perfect score (*), earning me an IQ of 155-160. (Perfect score=160). So I mentioned this to a psychologist I was seeing at the time. Could it really be so that I had an IQ as high as 160? I left his office a bit elated, for he responded "Ha ha, no! 160 is *my* score. From our talks, I would assess your IQ to be at roughly 180!"

But that's it. Anecdotal scores. I never seem to score below 155 on any test, and people somehow seem to think I'm in a higher range than that, and that is really why I'm being interviewed here, because others believe I have a reasonably high IQ.

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

Nyberg: As I said above, I had my longest period as a Stirnerian anti-ethicist, but though I retain a strong respect and admiration for Stirner, the anti-ethicism has worn off. So what if ethics can't be built on "reason alone" or on similar crumbly bulwarks? Just be nice to people!

That is, act as if you care about them (and actually *do* care a little bit about them), and ask what is in their best interests. Make a balance towards your own interests, and that of others too, and act on that. No fixed formula, but the kind of balancing you do between friends. We manage that balance without a formula. A trial and error approach where you check for the results for yourself, for those you care about, and for the entire dynamics of how your kindnesses affect others.

Though ... being kind doesn't mean doing everything for those you love, for that stunts their growth and ability to take charge of their own lives, so by all means, sometimes the kindest gift you can give a friend is a kick in the butt!

Of course, these are all nice words to put up on a wall, so in practice the best thing to do is to look at people who have got their lives and their acts together, and seek their advice. Grandpa

ethics, in my case. I have the best grandpas!

Appendix I: Footnotes

- [1] Associate Professor, Engineering Sciences, University of Agder.
- [2] Individual Publication Date: December 22, 2020: http://www.in-sightjournal.com/nyberg-1; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Olav Hoel Dørum on Early Life, Intelligence, Genius, WAIS-III, and Optimistic Nihilism: Former Ombudsman, Mensa Norway (1)

2020-12-22

Olav Hoel Dørum was the Ombudsman for Mensa Norway. He discusses: growing up; an extended self; the family background; the purpose of intelligence tests; high intelligence; the geniuses of the past; the greatest geniuses in history; a genius from a profoundly intelligent person; some work experiences and educational certifications; the more important aspects of the idea of the gifted and geniuses; some social and political views; the God concept or gods idea; science; the tests taken and scores earned (with standard deviations); the range of the scores; ethical philosophy.

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

Olav Hoel Dørum [1],[2]*: There have been many highly skilled and intelligent people on my father's side. My uncle was a widely endorsed expert in cardiology and my grandfather was a highly skilled doctor, but not any prominent figures in the way you probably think of.

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

Dørum: It was motivating knowing that I came from a resourceful family. I think I projected that into myself since I've always had problems concentrating. A warm pat on the back saying "you can do this".

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

Dørum: A pretty ordinary country family. Nothing that stands out to me. Not religious in any way. A calm, down to earth and analytical approach to life and the world around.

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

Dørum: It was hard to connect at a deeper level. I wasn't particularly popular but not unpopular either. I've been described as an intelligent and somewhat eccentric person with an absurd sense of humour. My social skills weren't so good back then, so I was often puzzled by the way things turned out. But nothing bad in any way. I often feel different, but always accepted and well-liked.

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

Dørum: I've always had a traditional view on psychological tests – intelligence tests included. Besides being an invaluable clinical tool, it can start the process of making yourself more confident and improve your quality of life. If you have skills, you are generally speaking better off cultivating them. If you fall into the normal range, you know that – so if you feel a bit off you can start looking somewhere else for answers instead of falling into arrogance thinking you are better than others. If you score noticeably below average you can work on finding new ways of learning things, ask for help and forgive yourself for failing to reach an ambitious goal. Acceptance and inner peace is a good reason to take an intelligence test. Although most people

wouldn't benefit from taking a psychological test of any sort. It's too easy to set counterproductive goals and expectations. Most people seem to have a reasonable idea of what they are capable of and are perfectly fine with who they are.

Jacobsen: When was high intelligence discovered for you?

Dørum: The confirmation was when I was 20 when I took the Wechsler Adult Intelligence Scale – III, as a part of a medical screening process. My parents had always thought I was highly intelligent, but ain't that typical.

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.

Dørum: Lack of cultural sophistication is one reason. Historically speaking, it wasn't until quite recently, I'd say the last 10-15 years, we developed a healthy tolerance for people with mental handicaps, eccentric personalities, sexual orientation or just about anything that made you different. The other reason is that intelligence is power. You can be poorly equipped in almost any other domain, but you will have a hard time finding someone who without much hesitation or objection says that he or she is less intelligent. It's as if everybody, at some level – even if it's purely emotional, knows what modern research uses to validate I.Q. tests – that intelligence correlates highly with social and economic success. Nobody wants to be limited that way, so making fun of someone more intelligent than you could be a way to react. The third reason could be that the heroes of progress, from a common man's perspective, were more closely linked to military talents, entrepreneurship or political power, so geniuses with little interest in success weren't acknowledged for their role. A fourth reason is that the personality trait "openness to experience", intellectual curiosity, has a moderate to high correlation with I.Q. It is not unreasonable to assume genuines held views, moral perspectives or lived a lifestyle not accepted at that time. The story of the lonely and mocked genius sells better than those who were well adapted. Maybe the most intelligent person was a highly decorated and commonly loved general, who knows.

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

Dørum: Friedrich Nietzsche and Carl Gustav Jung comes to mind. Both had tremendous insight in human nature and were able to condensate that into philosophical and psychological publications. There are so many layers of abstractions such as religion, politics, personal feelings and experiences and historical elements that to get to the core of behavior the way they did is more difficult that most understand. This is a natural segue to your next question.

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

Dørum: A genius discovers, a profoundly intelligent person navigates. Both possess a high level of abstract and analytical skills, but a genius can detach themselves from existing ways of seeing things a profoundly intelligent person cannot. A genius doesn't need to be the smartest person in the room, far from it. As long as the profoundly intelligent person stays within pre-existing frameworks – that person might never come to the point where he or she is able to introduce a groundbreaking discovery and turn that into an invention. Undoubtful valuable contributions, but it's also likely to be a continuation rather than a whole new platform in which others can stand on – like Einstein's introduction of spacetime. If you're "only" a profoundly intelligent person,

you'll only get so far before a genius has to give you a new ladder to climb on.

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

Dørum: I have many unsuccessful attempts finishing higher education in social science and computer science. For many years I worked as an archivist in various government agencies. I got a job in a small tech firm a few years ago where I'm working on technical projects, custom support and programming.

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?

Dørum: Gifted people are not uncommon, they make up between five to around two percent of the population – depending on how pragmatic you approach the question. Typically one or two in every class. Gifted are people with above average resources. They usually do well in a wide range of academic areas, due to the g-factor. Gifted people get better results, but they don't have a particularly set of skills different from the average person. Geniuses and true creativity is extremely rare. We all know people who did extremely well but are otherwise normal in every way. How many do we know that have produced something revolutionizing? It's not hard to find highly intelligent people who think in very different ways and come up with new ways of doing things. More is achieved by studying the work that has been done and to familiarize yourself with the current theory and previous research rather than creating something new. Don't be the fork where the tips point in different directions. Just because you are unique, doesn't mean you are useful.

The biggest myth is perhaps that achievements are done in a vacuum. We all have a picture of the lonely and misunderstood genius that finally has thought something out. Progress requires extremely high levels of conscientiousness and both technical and financial resources. The achievement is yours, but you depend on a giant apparatus and high level of academic discipline and cooperation.

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

Dørum: The Scandinavian model, combined with our down to earth culture, seems to produce a society with a reasonable balance between capitalism and social programs. The social mobility in Scandinavia is one of the highest in the world. Meaning that if your income is much less linked to your parents income, in both ways – so it's easier to climb the socio economic ladder if you are poor and easier to fall if you come from a rich family. The more environmentally equally it gets, a progressively bigger part of what produces indifferences are caused by real world differences between people and proportionally less about your family's background – while providing basic care for those with limited resources. It seems to me like that is a good way to get a politically stable and socially just society.

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

Dørum: Nietzsche said "He who has a why can bear almost any how", meaning that those who have found a deeper meaning can endure almost any way of living. Religious values are more robust than political ideologies, including nationalism. Religion is the only thought system where the reward is granted after your death. You can of course be praised by having a fountain, road or middle school named after you, but not rewarded in a religious context. It's easier to come to

peace with a difficult life, instead of seeing your life as a one-shot chance that can be mediocre at best – or maybe thoroughly tragic, if this life is a preparation for the afterlife. It's not until the last century or so that the average life isn't absolutely brutal.

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

Dørum: One of my favourite people is the Swedish doctor and statistician Hans Rosling. Rosling passed away in 2017, but provided us with an invaluable understanding of the world by visualization of massive data sets from all over the world. He was the founder of the Gapminder Foundation. His user-friendly presentation of data shows us a world in progress and continuous improvement. Science, through systematic information gathering, testing and confirmation, can blatantly destroy your political, religious and philosophical beliefs. But it also sets you free. Maybe you're not worse off than most people, maybe you're not oppressed or suffer from lack of what you think is privileges, maybe you have about as much chance of being happy and fulfilled as those you compare yourself to.

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

Dørum: Due to Tourettes Syndrome and what they now call developmental disorder within the Autism spectrum, previously referred to as Asperger's syndrome, professional test scores are much more unreliable due to variations in executive functions and working memory. I am perfectly comfortable being open about it. The first time I took an I.Q. test I got 128 on WAIS-III. 131 on FRT-A when I joined Mensa back in 2006. Ten years later I hit the ceiling on Ravens Standard Progressive Matrices Plus with 145 >, 99.9 percentile mark. I got 140 on WASI-II in 2016 as a part of medical screening.

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

Dørum: I haven't taken many high-range tests, but I've taken a few with a word for being reliable and valid. This includes those developed by universities but do not have status of being official I.Q.-tests. I typically fall between 131 and 145+. Not much different from the supervised ones.

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

Dørum: Since I don't hold any religious views, I believe that the only principles and meaning that matters are the ones we decide on – which is close to optimistic nihilism. But people also need a clear direction, so more traditional conservative values such as a strive to find a deeper meaning in life combined with dedication through grinding and goal-oriented behaviour, seems to produce healthier individuals than those who go through their life in a whimsical way. I'm a deep fan of Immanuel Kant's Formulation of Universal Law: "requires that the maxims be chosen as though they should hold as universal <u>laws of nature</u>". Each snowflake would not plead guilty of causing the avalanche. The only reasonable responsibility we can demand from others is to act in such a way that the world becomes just incrementally better.

Appendix I: Footnotes

- [1] Former Ombudsman, Mensa Norway.
- [2] Individual Publication Date: December 22, 2020: http://www.in-sightjournal.com/dorum-1; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-issues/.

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

Conversation with Charles Peden on the Glia Society, Scott Adams, Rick Rosner, Jamie Loftus, James Woods, The Amazing Randi, and Paul Cooijmans: Member, Glia Society (3)

2020-12-22

Charles Peden is a Member of the Glia Society. He discusses: high-IQ societies have a religious feel; other forms of periodic reinforcement for the Glia Society; the interests in the high-IQ; Scott Adams; Rick Rosner; Jamie Loftus; James Woods; The Amazing Randi; contemporary measurements of intelligence; the original pursuit in some of the non-mainstream tests; Paul Cooijmans; the specific contributions to Thoth; intelligence; high-range; and some of the 'demons' of this ostracism in life.

Scott Douglas Jacobsen: Do you think high-IQ societies have a religious feel to them, a sensibility?

Charles Peden[1],[2]*: There is a line from the song "Strange Phenomena" by Kate Bush that goes: 'G' arrives, funny, had a feeling He was on His way.

The idea and the hope of 'G' can seem ambiguous between the religious idea of 'G' (God) and general intelligence. Both ideas of 'G' seem ethereal and wise. So, in a way, high I.Q. societies can readily be thought of as having a potential parallel focus to religions.

High I.Q. societies are composed of acolytes of intelligence. Intelligence may just be something that exists because we want it to exist. We each play a tiny part in creating it, but it emerges as a discrete phenomena. In this way high I.Q. societies have a religious feel to them. Think what you want about God, but a religion with many followers gives their God an actual emergent agency in the universe.

Jacobsen: What are other forms of periodic reinforcement for the Glia Society?

Peden: There is the GliaWebNews, the Journal Thoth, and topical interactions between members. There is also the discovery of what other members are doing. I sometimes discover members answering questions on Quora.com or doing things on YouTube. There is this serendipity of "Look, it's one of us!" That is a form of tribal reinforcement.

Jacobsen: Why are the interests in the high-IQ part interspersed throughout the world and seemingly random?

Peden: I believe there is a lot of controversy surrounding I.Q. so it does not surprise me to see pockets of interest. I think the greatest controversy about I.Q. tests has to do with homicidal eugenics and the fear of ostracism for the ones we love and ourselves if they don't meet the criteria. So I think the interests in the high I.Q. part depends on the cultural acceptance and understanding of the meaning of scores.

Jacobsen: Any thoughts on Scott Adams?

Peden: I think Scott Adams is the creator of the Dilbert cartoon, a member of Mensa, and has a degree in engineering. I believe that he is a Trump supporter and the most recent notorious thing I've seen about him is that he married a hot, younger wife.

Jacobsen: Any thoughts on Rick Rosner?

Peden: I found Rick fascinating because his high school experience was so different from mine. He wanted to stay, and I wanted to get out. He enjoyed high school and I hated it. He was good at high school, and I was terrible at it. I could not comprehend that someone loved high school as much as Rick Rosner.

Lately, Rick has a show on YouTube with Lance Richlin. Rick and Lance are respectively liberal and conservative frenemies that exasperate each other by talking about politics. The thing I find interesting about the show is that even though Rick has an I.Q. that is extraordinary, he comes across as a bit nerdy but not particularly alien. I notice that when he is in an extemporaneous conversation his extreme I.Q. is not obvious. However, he really shines when he gets on a topic in which he has thought deeply about. So one has to be careful about writing someone's intelligence off wholesale. There can be islands of deep thought and insight that are beyond one's comprehension.

Jacobsen: Any thoughts on Jamie Loftus?

Peden: I first saw Jamie Loftus on a now-defunct YouTube channel called Super Deluxe. She and another character named Jeffery did a hilarious exploration of fringe health treatments. Their show was called Upgraded and was done with some great jump-cut editing. She is a comedian in the early stages of her career and does lots of experimental stuff. It's hit and miss, but so was Monty Python's Flying Circus and Saturday Night Live. She is politically very liberal and I find that to be a bit off-putting. There is a comedian named Ryan Long who does political humour which I find more enjoyable because it is ambiguous and pokes fun at both sides. But Jamie Loftus is brilliant and daring. She also likes to flash her Mensa membership, but does it in an endearing, ironic way.

Jacobsen: Any thoughts on James Woods?

Peden: James Woods claims to have a very high I.Q. and I believe it. He seems very sharp to me. I don't know if he is in a high I.Q. society, but I have no doubt that he could be. James Woods is also very vocal politically. Normally I find most entertainers who focus on politics to be out of their element. Politics is a playground for the Dunning Kruger effect. But James Woods is an exception because he has a background in politics. His political opinion carries the cachet of actual schooling in the subject. James Woods leans heavily (but not entirely) to the right politically.

Jacobsen: Any thoughts on The Amazing Randi?

Peden: I saw a documentary on The Amazing Randi a while back. I've found him interesting for decades. I think I even have a book written by him. He was not impressed when he went to a Mensa gathering some time ago. He has become this wise, wizardly character that seems to defy death (he was diagnosed with cancer quite a long time ago).

Jacobsen: How accurate are contemporary measurements of intelligence? What is intelligence? What would measure intelligence most realistically and accurately?

Peden: I am more of a supporter of this subject than an expert. But it's fun to give opinions, so I will. Intelligence is the name for the property of a constellation of abilities, SOME of which are measured by an I.Q. test. I believe contemporary I.Q. tests are accurate enough to be useful in the low range. But the usefulness of I.Q. testing for the high range is still being investigated. Intelligence is such a complex property that it is ideally suited for measurement by artificial intelli-

gence. Artificial intelligence should be able to assess a variety of abilities in real-time and passively so there would be no need for an I.Q. test. As far as I know, this has not yet been developed.

Jacobsen: Why the original pursuit in some of the non-mainstream tests?

Peden: I think artificial intelligence will play a far more significant role in our lives. I've thought that for many years. I ran across Paul Cooijmans's tests when researching the singularity on the internet.

Jacobsen: Why come to Paul Cooijmans test in particular, the "Cartoons of Shock I.Q. Test"?

Peden: Paul Cooijmans used to have his tests for free online. Anyone could take any of his tests and submit the answers when they felt moved to do so. There was much about Paul Cooijmans that I found credible and his test questions clearly had gradations of difficulty. The Cartoons of Shock just sounds like a fun test to me.

Jacobsen: What were the specific contributions to Thoth from you?

Peden: I think my first contribution to the Journal Thoth was about a bizarre guy named Mirin Dajo. I was also interested in psychopathy for a while and had a brief series called "Uncharming". I find plain facts to be credible. But growing up in the United States, I've become accustomed to framing things in a promotional way and appealing to emotions. So the idea of an unappealing name for the series was something I found…appealing.

Jacobsen: How does intelligence become "most pronounced in the context of novel situations"? What does this state about intuitive understandings of intelligence?

Peden: When a novel problem can be solved with logic and nobody in the group has an advantageous experience for solving it, then one can bet probabilistically that the solution will come from the most intelligent among them. When dealing with problems that are not novel, then a person with experience is sufficient. The advantage of intelligence is mostly treated as marginal these days. It is discouraging.

Jacobsen: How can high-range "I.Q. results... play havoc with one's ego," in precise terms?

Peden: Having a high score has caused me to have this ego narrative that I'm smarter than most people. This may be true, but it does not mean I am smarter than someone else at all times and in all circumstances. I often have my narcissism checked by the brilliance of others who may not score so high on an I.Q. test. I've had to learn that I.Q. is not a substitute for experience and it is not a guarantee that I have the best answers.

Jacobsen: What are some of the 'demons' of this ostracism in life for you? How do they manifest?

Peden: The demons of ostracism are the ideas that creep into one's head that one isn't good enough for others. At jobs I would see people promoted above me simply because they had some minor college degree. I would see girlfriends dump me for a guy who makes them miserable. Any circumstance where I am excluded for an arbitrary reason, like not being cool enough or hot enough, could trigger a demon of ostracism.

Appendix I: Footnotes

[1] Member, Glia Society.

[2] Individual Publication Date: December 22, 2020: http://www.in-sightjournal.com/peden-3; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-issues/.

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

Conversation with Tim Roberts on James Randi, Daniel Dennett, Martin Gardner, Penn & Teller, and Richard Dawkins: Founder/Administrator, Unsolved Problems (6)

2020-12-22

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

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

Scott Douglas Jacobsen: With the passing of James Randi, a luminary of the skeptical community. I want to touch on some of the names to finalize this series of sessions with you. So, the quintessential skeptic James Randi, what stood out about him?

Tim Roberts[1],[2]*: One of the advantages of being 65 (and there are very few, I assure you), is that one can do and say as one feels, without any fear that it will harm one's future career prospects....

So, Scott (whom I love dearly) has sent me a series of questions on Martin Gardner, and Daniel Dennett, and Penn and Teller, and James Randi, and Richard Dawkins, presumably because in previous interviews I have mentioned their names as prominent skeptics. So, I hope to answer all of the questions posed, but in a slightly roundabout way.

I have met none personally. But I have been in the audience for two.

Randi first. At the end of the show, which consisted of a film about his life (<u>An Honest</u> <u>Liar</u> (2014), highly recommended), and an on-stage interview, there was a Q&A session from the audience.

And two things from the Q&A session remain in my memory. First, how many audience members started with "I'm a member of the Skeptics Society, and I'd like to ask...."...

And this confused me. Why would anyone belong to a society for skeptics? It would be like belonging to a society for people with two legs. Not that it's bad, but what's the point? If I said I have a box of paperclips which I would sell you for \$1,000, because it was actually worth \$20,000, would you buy it from me? No, because you are a skeptic. If I agreed that Mars and Venus were roughly spherical, but the Earth was flat, would you believe me? No, because you are a skeptic. If I told you my broken down Toyota Corolla was actually a Mercedes, would you believe me? No, because you are a skeptic.

So I find it confusing as to why anyone would join such a society.

Second, that one questioner asked how many contenders had come close to his one million dollar prize for any demonstration whatsoever of extra-sensory perception. None whatsoever, he declared most emphatically. And by way of explanation, he said that all of those who tried for the prize were either very clearly self-delusional, or resorted to obvious trickery. In short, there had been no demonstrations whatsoever that Randi himself could not replicate easily by normal means.

Jacobsen: Any recommended books by him? Why those books?

Roberts: Amongst the books by Randi that I would most recommend are <u>Flim-Flam!: Psychics</u>, <u>ESP, Unicorns</u>, and <u>Other Delusions</u> (1982), <u>The Faith Healers</u> (1987), and <u>An Encyclopedia of Claims</u>, <u>Frauds</u>, and <u>Hoaxes of the Occult and Supernatural</u> (1995).

Jacobsen: How is Daniel Dennett important for analytical philosophy and scientific thinking applied to traditional ideas of religion and the evolution of religion as a "natural phenomenon"? Any recommended books by him? Why those books?

Roberts: I saw Daniel Dennett at a conference in Tucson. The philosopher David Chalmers was another speaker, and pointed at various members of the audience with his newly-invented consciousness-detection machine. In fact, it was a hairdryer he had taken from his hotel room that morning. "Positive", he said. Then "positive" again. Then "positive" a third time. Then he pointed it at Dennett. "No signal recorded", he said.

This was at least in part in response to Dennett's recent book <u>Consciousness Explained</u> (1991). Which, in my humble opinion, is an excellent book in almost all respects, but, contrary to the title, does not explain consciousness. Far better in this regard is Chalmer's own book <u>The Conscious Mind</u> (1996).

Jacobsen: What made Martin Gardner important? Any recommended books by him? Why those books?

Roberts: Martin Gardner was one of my childhood heroes, who introduced me to the delights of recreational mathematics. He had hundreds of publications. Amongst the best, in my opinion is *My Best Mathematical and Logic Puzzles* (1964). And amongst his work on skepticism and uncovering fraudsters, *Confessions of a Psychic: The Secret Notebooks of Uriah Fuller* (1975) and *How Not to Test a Psychic* (1985).

Jacobsen: Why are Penn & Teller crucial for entertain-based skepticism? Any recommended books by him? Why those books?

Roberts: Penn and Teller are remarkable, and may well take over the mantle of chief skeptic from Randi. Just as a public service, let me just say that their explanation of the sawing-a-lady-in-half trick, is something everyone should watch before they die. It is available at the back end of the very first episode of the very first season of *Penn & Teller; Fool Us* (2011).

Jacobsen: Why is Richard Dawkins an important and direct exponent of science, or scientific skepticism, as well as an educator on the foundations of biology, evolution via natural selection?

Roberts: I have nothing to say about Richard Dawkins, except that he is one of the bravest and most honest people on the planet. Use Wikipedia to find all of his published works.

Some years ago, a good friend, who happens to be very religious, knowing that I did not believe in religious things, asked me what I DID believe in. She used upper case in her question, I swear!

I mumbled something about believing in truth and logic. Although I worried about this response at the time, I grow more and more proud of it as the days pass.

As for truth, I believe that water is composed of hydrogen and oxygen. Carbon is not involved, nor nickel, nor einsteinium. This is an absolute truth. As for logic, I believe that if George is a crow, and all crows are black, then George is black.

But how does one know that water is composed of hydrogen and oxygen, or that George really is a crow, or that all crows are really black? And this is why skepticism is essential. One should not believe anything without evidence. And the more evidence, the better.

Jacobsen: Mr. Roberts, thank you so much for your time over the last few months.

Appendix I: Footnotes

- [1] Founder/Administrator, Unsolved Problems.
- [2] Individual Publication Date: December 22, 2020: http://www.in-sightjournal.com/roberts-6; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Shalom Dickson on Goethe, Leonardo da Vinci, Cooijmans' Tripartite Theory of Genius/Creativity, Transgressive Equilibrium, the Curse of Nonrecognition: Member, Glia Society (2) 2020-12-22

Shalom Dickson is a Member of the Glia Society. His biography on his website states, "Shalom Dickson is a fundamental thinker with interests in cognition, philosophy, sociology, innovationpowered entrepreneurship, and ethical science. His friends regard him as a visionary with a knack for purpose-driven leadership. He is the founder of internovent, Nigeria's first social innovation company designing solutions for developing nations to attain a balanced global socioeconomic advancement. One of these is Paperloops, Nigeria's first FinTech company offering holistic financial management and literacy for teens. He is also the founding president of Novus Mentis, Nigeria's first high-intelligence network with a mission to Map-out Nigeria's Brain for optimized creative output. Novus Mentis has launched the Sound Mind Project to optimize cognitive ability and stimulate intellectual interest in Africa. Shalom is Nigeria's first member of the exclusive Glia Society and an alumnus of Nigeria's first cohort of the Founder Institute." You can see more <u>here</u>. He discusses: spirituality; a sense of an extended self; "expand the perspective on what is possible" for the young; some of the scientific and technological possibilities of Nigeria; some sociopolitical internal issues within the country preventing this; the experience in Cameroon; the primary theological and social-communal manifestations of Pentecostal Christianity in Nigeria and Cameroon; an independent construction of a spiritual identity; to reform; the "unconventional spiritual inclination"; the primitive interpretation of written symbols earlier in life; the feeling in seeing a "logical error"; prevent disastrous experiences for the highly gifted students; bad advice for the young and gifted; bad career advice for the young and gifted; crack the black box; the relationship of IO to intelligence; the "fundamental principles" of a field; real genius; "universal thinker"; da Vinci; the gifted individual from the profoundly gifted person; Cooijmans's tripartite theory of genius and/or creativity; conscientiousness; associative horizon; a lack of balance between the three elements; key insights; the qualitative metrics; Lagos chapter of the Founder Institute; employers; mortality in the supersociety; Transgressive Equilibrium; the Curse of Nonrecognition; the tests of Jason Betts; the tests by Cooijmans; the range of time one should take on the high-range tests to perform optimally; Kantian ethics; a more accurate ethic; ultimate ethical framework; a better sub-ultimate ethic; "right"; "wrong"; "consciousness"; "truth"; Homo epistemicus; and the idea of "humanness."

Scott Douglas Jacobsen: What is spirituality to you?

Shalom Dickson[1],[2]*: Spirituality can be broadly denoted as spirit-sense. This treatment may not readily seem to be of much use, but it serves two primary purposes: it points the attention to the word "spirit"—which, although easily lost in the original term, lies at the heart of our query, and it introduces the qualifier, "sense", which implies perceptivity, in contrast to a notion of activity. We should appoint to all activity-related suggestions of spirituality, the category of "religion", and since actions can be copied, religion may exist largely inconsistent of spirituality. We must now address the concept of 'spirit'.

A spirit is an identity of interconnectedness. Thus, a spirit may exist for any system. The interconnectedness of humanity, the unity of nature, the persistence of individual experience, and even the interactive principles of man-made (technological) devices are examples of spirits in

different categories. Spirituality, hence, entails the tendency to sense the connective identity of systems. Not all spirits exist at the same level of reality, and one of the sources of spiritual delusion is the attribution of a false reality to a spirit.

Jacobsen: How has this spirituality infused a sense of an extended self into a past of "royalty, excellence, and influence"?

Dickson: It is useful to define one's existence in terms of some history, even if it is to deviate from it, without which it appears one is placeless in the world. These narratives can be crafted around more things than lineage, including intellectual nature.

Jacobsen: How can we "expand the perspective on what is possible" for the young?

Dickson: We do this with a balance of both fact and fiction.

Useful facts for expanded possibility perspectives include histories of great societies, corporations, and those of accomplished individuals. Biographies are powerful because they walk one through the may realities of an individual's journey, and as they show us on one hand, the seemingness of a persistence of purpose over the course of one's life, on the other hand, they reveal the constant collision between possibility and impossibility, and demonstrate that tomorrow is never clearly promised. In generally, young people should be exposed to the processes behind great accomplishment.

The role of fiction is to inspire new ideas, without placing priority on what is possible in reality. This is useful, in the manner intended here, in as much as it ignites the drive to employ the principles derived from the knowledge of possibility facts.

Jacobsen: What are some of the scientific and technological possibilities of Nigeria?

Dickson: Nigeria has a very young population, with individuals who are often driven and ambitious. The various subcultures are better suited for varying areas of scientific and technological exploration. But in general, there are clear opportunities in software engineering, which is currently being exploited by skilled individuals and new institutions, and agriculture technology, which has not been approached appropriately. There are peculiar opportunities in historical sciences (e.g. geology and anthropology), in the physical sciences and so on etc., and I stress the need for the adoption of a lofty ambition like an establishment of mega experimental facility or a space program.

Lots of talented individuals are doing interesting things without the support of strong institutions, and much will be benefitted from the facilitation of collaboration.

Jacobsen: What are some sociopolitical internal issues within the country preventing this?

Dickson: Political leadership, compared to Nigeria's scientific needs, are driven by incompatible, irreconcilable motivations. But the problematic political or educational systems persist due to an underlying initiative problem, which undermines the capacity for social action in certain critical areas and at certain scales. The socioeconomic realities, from the perspective of the individual, create a pressure to make choices based on financial security rather than, say, ability or interest, regardless of the economic class. Beyond these common experiences, it is difficult to treat Nigeria as a single entity in a practical sense. This is partly responsible for the initiative problem.

There are many surface, quite often serious issues, but these can actually coexist with scientific

progress.

Jacobsen: What was the experience in Cameroon like for you?

Dickson: Cameroon was such a beautiful place to grow up in. Everyone was generally respectful and the neighbors were typically friendly. Children could go about playing in the neighborhoods without concern. I lived in the Anglophone region and so only got to be influenced by French secondarily. I did not hear any of the indigenous languages spoken enough to speak them myself, but one naturally knew about several of them. While I mostly enjoyed the rural allure of my small town (I particularly loved those cottage quarters and the riverine areas), even in the active cities, things were reasonably calm and organized. In all the beauty of its society, it was obviously a dictatorship: people in a particular region could be asked, as I recall on at least one occasion, to paint their houses a certain color. In all, it was a place where whatever existed.

Jacobsen: What are the primary theological and social-communal manifestations of Pentecostal Christianity in Nigeria and Cameroon?

Dickson: In general, Pentecostal Christianity allows for, and sometimes promotes, a highly energetic and demonstrative form of religiosity. Indeed, one may categorize the Pentecostal churches in Nigeria and Cameroon by the degree of aggressiveness in their spirituality. In the religious reality, there is an unending supernatural battle between good and evil, and much of "evil" is now ascribed to the practitioners of traditional spirituality. This contract is unfortunate because most of what is known of traditional cultures such as medicine, art, and philosophy, are interlocked with the native spiritual practice.

Jacobsen: How does an independent construction of a spiritual identity from a religious organization help develop critical thinking capacities of a young person?

Dickson: I think it is a highly defining experience. The process is characterized by a beehive of continuous internal conflicts, constant self-confrontation, and rational reconciliations. It is of the form of a coin of audacity, having on one face – skepticism, and on the other – confidence. One is set up with the readiness to identify incoherencies in beliefs, fish out unfounded claims, while retaining an appreciation of the humanistic significance of things.

Jacobsen: As a "reformer," what were you trying to reform?

Dickson: My personal reading of the scriptures led me to conclusions often different than those espoused in the church's doctrines. It seemed so clear to me that the Bible is only superficially the basis for modern Christian belief. I took issue with things like the personality and metaphysical qualities of God, the significance of the gospel and the basis of belief, the role of believers on earth, and some common church practices.

As I learned more about the world, it turned out that many of my points of objection had been explored extensively by old-time thinkers; any additions of mine were not predestined to fare better than the existing expositions. A key takeaway from my experiences was that religion is not optimized for truth, but for influence and control.

Jacobsen: How would you define the "unconventional spiritual inclination"?

Dickson: To put it squarely, I am neither welcome in the circle of atheists nor in that of the religious. In a sense, I think the time arrow of my spirit-sense is reversed, in that its truth is rooted in the promise of what will be known, rather than what was known and possibly lost. I find that this has consequences in my expectations of the explainable and the possible.

There are elements of my spiritual intuition in the works of Spinoza and Jung. For instance, what I considered the "sea of souls" is quite similar to Jung's collective unconscious, and my notions of the interconnectedness, awareness, and self-containment of nature share strikingly similar implications with Spinoza's pantheism.

Jacobsen: What was the primitive interpretation of written symbols earlier in life for you?

Dickson: Possibly some form of dyslexia, while I was not diagnosed.

Jacobsen: What was the feeling in seeing a "logical error" other than seeing this as "highly troubling" with the school teacher?

Dickson: I must have felt misunderstood, which was a staple unhappiness for me, but I was not surprised at the event itself. Finding an adult on the wrong side of logic was not new to me, and so being 'wrongly corrected' could only be so disappointing, however unpleasant.

Jacobsen: What can prevent disastrous experiences for the highly gifted students?

Dickson: Our ways of dealing with children are informed by the expectations we hold about what a child should understand. This is particularly true for educational interactions. As much as possible, it should be ensured that a teacher has realistic expectations about the abilities of a student. This requires that the teachers are themselves of similar ability levels or have experience with such students. A gifted program ensures that the average is closer to the ideal, and the shortcomings of the teacher is less likely to be misread as the peculiarities of an unusual student.

Jacobsen: What is bad advice for the young and gifted?

Dickson: Anything based on an overdue correction of one's own misdeeds which may no(t) longer(-) apply, or anything based on safe rules and standard practice, neglecting to consider that people tend to be unfulfilled when they do not realize their full potential.

Jacobsen: What is bad career advice for the young and gifted?

Dickson: Advice designed to maximize financial gain without consideration for the need to exercise one's skills or that their odd interests are a lifelong accompaniment, rather than temporary childish preoccupations.

Jacobsen: How would we crack the black box and development measurements, in fact, incorporative of the "thinking processes" and the facts used?

Dickson: The unfactored processes I refer to are those that can be represented with language; those that can either be reported by the test taker or observed. Imagine the testing procedure as a person having to build some structure with provided materials while in a closed white room. Now, we can develop a more predictive model of performance if we have data on their approach at selected levels, what materials are used, and how much learning was involved. With the difficulties in processing these, artificial intelligence—the ones we have achieved so far—can play a great role in monitoring and managing the interactions of the test taker, and to compare results over a wide range of candidates (i.e. including comparing candidates' answers against one another) and against a host of simulations modeling real-life scenarios. These data can contribute to quantitative information, and can include qualitative ones, as well. Perhaps many do not find it important to measure human intelligence with such accuracy and precision. There would be more incentives to do this if cyborgs were involved. Some Paul Cooijmans' online tests, where the candidate progresses through levels when they arrive at a correct answer, are more interactive. I

am considering a dynamic logical system that could allow for a high degree of freedom, while being rigid enough to generate statistically relevant results.

Jacobsen: What is the relationship of IQ to intelligence to you?

Dickson: High intelligence is (also) a tendency to score highly in IQ tests.

In reality, IQ is a measure of conventional thinking or reasoning. This includes both facts and the ways in which we valuate meaning. It is expected that a highly intelligent person can learn these conventions better, and if we can test one's understanding of them, we can infer the individual's intelligence level. Thus, IQ, for an individual, is relevant to any degree that their 'internal models' are commensurable with the ideal model of the test.

An IQ score is a function of [the product of the availability of a valid cognitive model (provided by intelligence), motivation (as supplied by conscientiousness), & time], divided by [the counternormal features of personality & the square of the difference between the candidate's current age and their peak intellectual age].

Jacobsen: What are ways in which to dig to the "fundamental principles" of a field?

Dickson: At the foundation of any knowledge system are the core principles, which are related to that of other forms of knowledge also present in a fundamental knowledge system. Apprehending these principles, hence, is to identify their place in the fundamental system, understanding them in terms of their implications on other fundamental principles. Great thinkers, I have noticed, all have robust forms of such systems built, and it is upon these that they construct their framework of understanding. The framework of understanding is a structure containing 3 core theories, namely, of cognition, of knowledge, and of reality. I have resigned that many of the conflicts of interpretation among capable philosophers is due to discrepancies in the forms and formulations of these core theories.

Jacobsen: What separates real genius from its mere mimic, parrot?

Dickson: The mark of genius is not the absence of wrong ideas, but the presence of wonder and originality in all. Originality is extremely difficult to fake, although such fakery is made possible by the ignorance of the audience. There are magicians, whose wonder rely on the incapacity of the audience to know how the trick is done, and then there are wizards, of whose processes the more one knows, the more amazing the demonstration becomes.

Jacobsen: Aside from general traits, i.e., "universal thinker" or "polymath," why Goethe?

Dickson: Among the thinkers I admire, Goethe is likely the one whose original works I have read the least (partly because I would rather read them in the original German, which I have not gotten to learn). Yet, the beauty in the nature of his works, as I could derive from what I read 'about' them, impressed me greatly. Ideas such as his chemodynamic theory of social interaction and his theory of color, all with a seeming apathy towards mathematics, are some examples of his qualitative models that I find appealing. I hold the opinion that the genius of art is superior to the genius of science, since science has more reality, whereas art has more personality; science is an exploration, whereas art is an expression. The threshold for the manifestation of genius in the art is possibly further from the mean than in science. The so called "artistic genius" incorporates principles relevant to all knowledge, including science.

Jacobsen: Why da Vinci?

Dickson: Similar reasons as Goethe; boundless curiosity and mental applicability. Leonardo da Vinci would function highly in any era.

Jacobsen: What demarcates the gifted individual from the profoundly gifted person? Those qualitative proxies seen pervasively in their lives.

Dickson: The following features are characteristic of the profoundly gifted: They are capable of appreciating the significance of knowledge, with the maturity of a wise adult, from a young age. They are highly sensitive to nuance, obsessed with trueness, and well-versed in the absurd. They have excellent command of language, and are capable of conjuring entire realities with words. When recognized as child prodigies, they standout for the pervasive nature of their abilities. They are highly sensitive and develop a sophisticated mental model of the world.

Jacobsen: Regarding Cooijmans' tripartite theory of genius and/or creativity, what is intelligence, in relation to previous responses?

Dickson: Paul Cooijmans' intelligence is the generalization of the abilities. It, in isolation, does not contain the qualitative properties that may accidentally accompany a high intelligence, as those are contributed by personality.

Jacobsen: What is conscientiousness?

Dickson: Paul Cooijmans' conscientiousness is also a compound of traits including factors such as motivation, drive, resourcefulness, audacity, ethics, and so on.

Jacobsen: What is associative horizon?

Dickson: Associative horizon is the span of one's interpretation and interrelation of meaning; the subjective perception and ranking of patterns. This represents the engine of idea synthesis, and is responsible for the unpredictable deviation in creativity.

Jacobsen: What happens if these elements become 'maximized' in one and not another, as in a lack of balance between the three elements?

Dickson: A disproportionately high level of associative horizon disposes one to psychosis, as does conscientiousness to neurosis. High intelligence alone is typically uncreative, and thus does not qualify as genius.

Jacobsen: What were some key insights gained through work in "teaching (physics and English), marketing, research, product design, content development, academic consulting, and management"?

Dickson: Some are principles of design, team and social dynamics, confrontation and negotiation, and the ability to convince people that some idea is important.

Jacobsen: How were the high-range cognitive ability tests utilized for the screening of applicants?

Dickson: A selection of difficult problems were administered to the current trainees, and from their performance, it was noted what kinds of problems were representative of their skills. From this, a shorter test was derived and administered to online applicants, while a list of questions designed to investigate the candidates' grounding in various areas of knowledge was developed for an in-person oral interactive session. The digit span test, even when administered orally, turned out to be such a great predictor of general problem-solving ability.

Jacobsen: How were these combined with the qualitative metrics if at all?

Dickson: Those interactive questions also measure qualitatively. It was noted how the candidates addressed problems in public; whether they volunteer to answer, if they were confident in their solutions, and how they debated conflicting views. They were required to answer unusual questions on subjects they reported to know about, and offer interpretations to metaphors.

Jacobsen: Can you expand on some of the work through the Lagos chapter of the Founder Institute?

Dickson: The FI program was an intensive 6-month startup accelerator. Startup founders, singly or multiply represented, underwent a company-building process towards a launching event. Some of the milestones include, team building, product development, market research, financial modeling, fundraising and partnerships, and sales. The procedure involved weekly deliverables on a number of practical questions and pitching sessions, on these milestones, during which decisions were made over the eviction of the entrepreneur. The application process did involve a fluid intelligence test, although the acceptance cutoff apparently was not very high (since there is no significant correlation between intelligence and entrepreneurial success *in general*), and a personality test, as I later learned from him on a YouTube video, that was developed by Jordan B. Peterson.

Jacobsen: How do these employers approach you? How do the talent scouts find you?

Dickson: The employers themselves (often the top decision-maker) and not talent scouts (who are not to be blamed, for they largely do not exist), usually catch me doing something interesting. In one case, I developed a novel on-the-spot solution to a basic open problem, and gave an interesting presentation about their program. In another, I had just returned from a national television interview when I received a call to meet. In general, though, I find solutions to their problems.

Jacobsen: Does this sense of mortality in the supersociety reflect the spiritual sensibilities for you?

Dickson: It's a little funny, but I probably do not understand this question. It seems to require a general "yes", but a specific "no".

Jacobsen: Can you expound some more on Transgressive Equilibrium?

Dickson: The Transgressive Equilibrium is a theoretical stage of balance—an inevitable stage in our civilization as a consequence of continued progress should humanity not go extinct—of which there are two conceptions: the economic state and the epistemic state. First, I suggest that such a stage must exist in a given world, and then that we should assume that it is ours. Speculative features of the states considered so far are:

In the economic state, resources are optimized to whatever degree that that is possible, and waste is eliminated. Since the most valuable resources are ideas, such an optimization is achieved by an advanced idea processing system. Now, the thought of an economic system wherein the use of resources are maximized sounds quite usual. However, it is not so that current systems can, even if they wanted to, maximize resources for the *common cause*, because they are inherently designed to maximize political power for non-cooperative governments; thus, such a state must be preceded by a sociocultural evolution of *common consciousness*. A Transgressive Equilibrium is distributed and decentralized, and yet maintains better oversight and is on the whole more integrated with the help of technology.

In the epistemic state, whatever can be known will be known, and whatever has been known is accessible. Matter manipulation is mastered, time is tamed, and the physical cost of experimentation is infinitesimal, as all possible events can be simulated. Even the most trivial things are considered important and expected to be understood perfectly, and all positions of knowledge exploration are considered useful roles. People recognize themselves as experimenters in a common research adventure, and there is perfect transmission of and access to information.

Jacobsen: With the Curse of Nonrecognition, what about 'insights' spread out into 'experts' who produce 'knowledge,' i.e., in a false manner? What about the cognitive limitations of individuals of different mental abilities? Do these impede the progress and reduce the number of possible items capable of acceptance as "common knowledge"? As many exist, and more will exist, even so, human nature seems, more or less, stable in spite of this bubbling brew of growing common knowledge in addition to misinformation, disinformation, and 'knowledge' alongside it. It seems akin to the internet. Some aspects facilitate more spreading of knowledge. Others encourage the spreading of lies, falsehoods, junk science, and conspiracy theories.

Dickson: Cognitive ability limitations do minimize the sophistication of common knowledge. But while this barrier is pronounced per generation, on one hand, the human capacity for learning compounds over time, and on the other hand, knowledge is being broken down and synthesized so that it becomes more accessible especially to members of a future generation whose understanding of the world are based on more advanced (and more relevant) premises. Furthermore, humanity invests in improving and augmenting the intelligence of humans while developing more intelligent artificial systems. Consequently, generational instances of common knowledge show a trend of increasingly advanced concepts over time.

Since society adopts knowledge when they are useful, it is natural that malformed knowledge would be adopted. As long as malformed knowledge volumes do not drown well-formed ones, positive growth is inevitable. It takes less than 1% to drive progress in any domain. The internet keeps a lot of people busy, which is a brilliant way for humanity to manage its population during their less productive hours.

Jacobsen: Why take the tests of Jason Betts?

Dickson: Jason Betts' tests are fun and yet serious, very accurate for whatever it is they really measure, and one gets a very good return on time investment. But "why" for me would be because I learned about him at the time I did.

Jacobsen: What were some of the or have been some of the tests by Cooijmans taken by you?

Dickson: The Nemesis Test, Test of the Beheaded Man, and GRIT and The Piper's Test, with others. I consider my submission of the first two, which were the earliest I took (I submitted all this year -2020) to be a waste, although I enjoyed the problem-solving experience.

Jacobsen: What is the range of time one should take on the high-range tests to perform optimally?

Dickson: The tests come in a fairly broad range of difficulty. One can achieve scores up to 160 in 2 weeks, as my experience shows. But those who have had the highest scores on the tests report spending months on and off. Some things simply take time to accomplish, but this does not to say that everyone would accomplish them if they spent the time. Some tests are tricky in that one thinks they are done when they aren't, and test-taken experience may help mitigate such an effect.

Jacobsen: Why is Kantian ethics intuitive for you?

Dickson: I think the intuitiveness of Kantian ethics lies in its appeal to rationality. It has a natural design, whose necessity emerges as a consequence of social interaction.

Jacobsen: What title might capture a more accurate ethic in this broader framework than "Kantian"?

Dickson: Against forming a compound eponymous title, I would say, since Kant has already done the dirty work, let's call it ultra-Kantian.

Jacobsen: If an "ultimate ethical framework must contain a solution to the question, what is the purpose of humanity?", what would be it?

Dickson: Developing this is clearly a difficult task, and so even a coherent summary is not available, but I can speak sparingly on certain features of such a system.

The ultimate ethical framework must be primarily descriptive, revealing things as they are, and then contain in itself parameters for deriving prescriptive rules. It must entail universal laws and universally acceptable principles, while containing conditions for non-compliance. It would point to an Ultimate Will, one which all must adhere to whether they realize it or not, and it is within this that the purpose of humanity is derived.

Jacobsen: Or if a better sub-ultimate ethic compared to those on offer, what would comprise an ethic in its contents and derivatives the answer to the question about the "purpose of humanity"? One sub-ultimate ethic still within the ultimate ethical framework.

Dickson: We must be able to discern the teleological properties of reality and then of humanity (both of which are practically inseparable), and note the ways in which we contribute to these. Also, a notable general feature of what I consider a practical ethical system is that it is designed for optimization and not discrimination. Taking these together, we can sense the ethical structure around breaking the Curse of Nonrecognition, with the prescriptions including gaining knowledge, enhancing one's abilities, solving problems, being loyal only to truth, and recording one's findings. Curiosity is the principal currency.

Jacobsen: How do you define "right"?

Dickson: Right is the adequate treatment of situations; that is, correct judgment. This is achieved by a successful resolution of conflicting selfish and selfless goals. In a sense, it is a perfect balance between proper treatment of oneself and of others. The selfish goals include: maximizing health (against death), pleasure (against pain), and capacity (against incapacity). The selfless goals include: construction (against destruction), rational action (against irrational action), and lawful action (against lawless action).

Jacobsen: How do you define "wrong"?

Dickson: As above, wrong is a poor treatment of self or others, or an imbalance between selfish and selfless goals.

I have only began to develop this theory, but it looks promising.

Jacobsen: How do you define "consciousness"?

Dickson: The fundamental principle of coexistence is interaction. Things that interact with each other in some way more than they interact with others in the same way form objects of some

type. An object that interacts with some things by processing them, that is, changing their form without itself being changed on the whole, is intelligent. An object that interacts with its interaction of other objects is aware. This is a type-two intelligence, while that lacking awareness is a type-one intelligence. Consciousness is high awareness; awareness not just of the physical but of the mental; of identity and self, and of a 'theory of others'; sustaining and remembering a history of this awareness over time.

This is only half the story. There is nothing about purely physical interaction necessitating that it corresponds to some mental phenomena. That is, if the physical processes are thought to occur first, they cannot in themselves manufacture mental processes, which do not already exist. That would be magical, and it would be difficult to point out when it happens. Rather, the mental possibilities already exist in a mental world and accompany physical processes according to how they function. I think of brains as 'loopholes' in reality; portals through which the very source of reality generation takes a peek into its own universe.

Jacobsen: How do you define "truth"?

Dickson: In a 'placement theory of truth', where facts are like blocks that can be arranged in a 'narrative', we can think of truth as a fact being in the right place at the right time. These are atomic facts which are in themselves always true at the level of consideration. Untruth are false arrangements of such facts.

In a 'perspective theory of truth', the truth is like the sizeless central point of a sphere, and facts are radial lines pointing outwards, and statements are the inwardly directed interpretation of facts. Untrue statements are constructed such that they miss the center by any margin of falsehood.

In all, truth is the accurate alignment of facts.

Jacobsen: What is *Homo epistemicus*?

Dickson: *Homo epistemicus* is the knowledge man; Man stripped of the shackles of ignorance and irrationality. It lives to know and loves to know, and would not be were it not to be that its being is of and for knowledge. Its existence would be a torturous one had it not, in worthy measure, been endowed with the capacity to attain and retain this knowledge. *Homo epistemicus* tends towards Unity.

Jacobsen: What comprises human nature so as to encapsulate the idea of "humanness"?

Dickson: Human nature is a product of common condition, and humanness is an acceptance or a perpetuation of features and consequences of human nature. These conditions are:

- Biological: We are not just trapped in a body, but defined by it. Our senses, and chiefly the sense of touch, mediate so many human necessities. From concrete feelings, we derive feelings in the abstract, and from the awareness of our mortality and of pain, we develop a sense of danger and evil. From physical contact, we acquire a sense of force, of power, and of control.
- Social: These are the constrained opportunities that arise from interactions with each other under the circumstances of our terrestrial environment. It is through this that we gain, share, and preserve knowledge of our common experiences, such as our suffering, our sense of hope, and so on, which are translated into language, preserved as cultures, and passed down as traditions. We, thus, embody a nature far more sophisticated than that which is afforded by our immediate experience.

Appendix I: Footnotes

- [1] Member, Glia Society.
- [2] Individual Publication Date: December 22, 2020: http://www.in-sightjournal.com/dickson-2; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Lisa Vincent on Background, Genius, Theories of Intelligence, Psychometrics, and Worldview-Encompassing Philosophical System: Member, Glia Society (1)

2020-12-22

Lisa Vincent is a Member of the Glia Society. She discusses: growing up; a sense of the family legacy; the family background; the experience with peers and schoolmates; some professional certifications, qualifications, and trainings; the purpose of intelligence tests; high intelligence; the extreme reactions to and treatment of geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; profound intelligence necessary for genius; some work experiences and jobs; particular job path; important aspects of the idea of the gifted and geniuses; the God concept or gods idea; science; the tests taken and scores earned (with standard deviations); the range of the scores; ethical philosophy; social philosophy; economic philosophy; political philosophy; worldview-encompassing philosophical system; meaning in life; comprises intelligence; and the mainstream and fringe theories of human intelligence.

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

Lisa Vincent[1],[2]*: My parents both loved telling stories about their families and childhoods. My mother (Winona) was one of seven children, two boys and five girls. Her mother (Bridget) had emigrated from Ireland as a teenage with her older sister, Nora. They had left their parents and siblings behind to start their life in the US and my mother clearly had great respect for that. She also enjoyed telling stories of her own childhood which was profoundly different than mine. She had an outhouse and had to bathe in a portable tub with boiled water. She was hit with a switch when she misbehaved and had to participate in preparing home-grown chickens for dinner. She also spoke a lot about sibling rivalries and some school-yard difficulties that she had encountered. As for my father, he spoke of his service in the Navy during the Korean War era. Mostly he shared his love of all things relating to nature and the outdoors, as well as his love of carpentry and construction.

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

Vincent: Certainly my Irish heritage informs my understanding of who I am and where I came from. I feel very fortunate to have known both of my parents and the love that they each had for me. Their shared stories and my memories of them serve to keep me grounded and connected to what sometimes seems like a very disconnected meaningless world. I didn't just appear out of nowhere!

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

Vincent: I grew up and have lived for all of my adult life in the state of Connecticut in the United States. For the most part, I was raised as an Irish Catholic. However, my father and his family could be more accurately described as WASP. I enjoyed attending church with my father at his Protestant church, which I found to be more comfortable. The music and hymns were also better in my childhood opinion. We were a family of average means prior to my parent's divorce, and of limited means thereafter. Both of my parents worked full time, my mother in a factory and

my father as a carpenter. That meant I spent a lot of time on my own, known at the time as being a latch key kid. We spent extensive time with aunts, uncles and cousins, but we really did not venture outside of Connecticut at all, so I was quite sheltered overall.

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

Vincent: Well, in my early childhood everything was good. I attended preschool and through the second grade at a very small elementary school and I loved every minute of it. I had friends, I enjoyed learning, and I thought school was fun. I also had friends to my home and was invited to the homes of others. From third grade on things deteriorated quickly. I did get through school, graduating high school at age 17. But I hated most of the children and they hated me. We had nothing in common and no real friendships to speak of. I was mocked and teased for all kinds of reasons, and I had no understanding of why that was or what I had done to deserve it. It was a very difficult time for me. The worst of it was during the middle school years, when I began to skip school to avoid the other children. By high school, I had a couple of friends to socialize with and a group of teens who knew me and did not torture me. But it was never pleasant.

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

Vincent: So I avoided school for a long time after high school. I did get an associate's degree in human services a few years later. I worked as a certified nurses' aide for a long time. I spent many years working with people with intellectual disabilities and mental illness and got some certifications related to administering medications and managing problem behaviour. I attended many conferences relating to intellectual disabilities. Then, I began to work with people with acquired (traumatic) brain injury. I became certified as an Independent Life Skills Trainer, assisting people with brain injuries to regain their independence and learn how to navigate with their disability. I still do some work with brain injury to this day, but it is no longer my primary job. For many years, I viewed my primary job as being a parent to my children. I loved being their mother and still love that. During that time, I ran a home daycare and got licensed to do that. Later, I became licensed as a therapeutic foster parent in Connecticut and provided foster care to a few children, but one child in particular whom I later adopted. That is where life got very interesting. While raising my adopted child and being a foster parent, I came to understand that children in our world face big problems. Foster care and adoption may be a good thing to do, but children suffer when they are in that situation and they do not get the type of help they need. It is a big problem. So that led me to decide to go to law school, to try to help other children. I couldn't go to law school without a bachelor's degree, so I went back to school, got my BA in July 2008 and started law school in August 2008. I graduated from law school in 2011 and got my law license in November of that year. In December I opened my law practice, focusing almost entirely on child protection and disability-related matters.

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

Vincent: Well, when I start to feel like I am crazy because the way I view the world does not align with most, I start to think that I am weird. And I start to wonder if really, I am just a fool. So I take a test and remind myself that really, I am a very bright person and I am just suffering with the natural consequences that go with that. Frankly, I view intelligence mostly as a curse, but taking a test on occasion does validate my feelings of "weirdness" and help me stay mentally sane. Associating with others like me, even from a distance, is very comforting.

Jacobsen: When was high intelligence discovered for you?

Vincent: That is a mixed answer. I did not fully understand the intelligence factor until I was about 30. It was at that time that I joined MENSA in the US. In school, I had a very clear sense that I was able to take tests well and very fast. I knew that was different. I knew that I was in the "smart" group at school. I knew that I was in "advanced" classes. But I had no idea of just how much of a problem I had on my hands. I honestly thought I was stupid, certainly weird, and definitely not liked. I also thought school was stupid. But I did not fully understand that I was smart to any unusual degree. I was in my twenties when I started to put it together, mostly by doing research on my own social and emotional problems and recognizing that many of my unique attributes and sensitivities are connected to intelligence. It all came together for me around that time, and when I decided to join MENSA I already knew I would qualify. I did. I have been interested in extremes of intelligence ever since, fooling around with some tests online, but not actually taking any formal test until I found Paul Cooijmans webpage. I appreciate the research he is doing.

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.

Vincent: Well, I am weird. Socially inept, not always very nice, and often, misunderstood. This is the reality of my life. I have gotten better at navigating it over time. But I still understand that most people either do not know me or do not like me. There are only a limited number of people who actually appreciate me for who I am. I do not think like most other people, and I often fail to recognize that in time to salvage the situation. In my day to day life, I am quiet in my own way. I live a humble, private life. Intelligence is not valued. Camera shy is an understatement. I think that most geniuses are like that – living in your midst, unbeknown to you. Only those who achieve great things are recognized, and many who achieve great things are not actually geniuses. It is dangerous on some level to claim intelligence, unless you are in a group where that is valued. So it is hidden, at least in my world. Our society does not value intelligence, or at least that is my experience of it. I could speak out on many things, or put myself into the public sphere for some purpose, but it would be done at a high cost to myself. So for the most part, I refrain. I think it is this way for many people with high IQ. But I am not certain. That I why I think research and discussion are helpful. I do suspect that this might be different for others who work in different fields or who come from different backgrounds or live in different places. I will say this - when I am in the company of another high IQ person, I recognize it and value it and appreciate it. There is a comfort level there, of being part of a group.

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

Vincent: Donald Trump! There is no doubt that Donald Trump is a genius. Historically, Albert Einstein. Isaac Newton. Johann Sebastian Bach, Edgar Allen Poe, Ted Kaczynski (the Unabomber), Mother Theresa, maybe Princess Diana. There are many.

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

Vincent: I believe it is an achievement. Most profoundly intelligent people never reach a level of achievement that would earn the title of genius. I do think there are many unknown geniuses – people who have achieved really great and important things but within fields or communities

where the greatness is not recognized by the broader masses. But i don't think a person can be properly classified as a genius based merely on a number that they manage to score on a standardized test. To achieve genius, a person needs to have the time and sufficient resources to take on a certain level of single-mindedness.

Jacobsen: Is profound intelligence necessary for genius?

Vincent: I believe it is. But it is not necessary to be a genius in order to achieve greatness or great things.

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

Vincent: Direct Care Aide. Group Home Manager. Nurse's Aide. Daycare Operator. Brain Injury Rehab (Life Skills Trainer). Therapeutic Foster Parent. And, Attorney.

Jacobsen: Why pursue this particular job path?

Vincent: I follow my passion. I love people. I want to serve the world while I am here by contributing to the welfare of people. I have tried to do that.

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?

Vincent: People think that geniuses or gifted people are freaks of nature. They are not. They are actually a very normal and expected percentage of the population, much as it is normal for a certain percentage of people to fall at the opposite end of the spectrum. People associate high intelligence with mental illness, with social awkwardness, and with introversion. I don't know if those correlations are real. For me, they are true. I do not presume to know that others experience the same. I do think that all myths are grounded in some historical truth. The whole experience is personal to me so I am not the best person to ask.

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

Vincent: I have some strongly held spiritual beliefs but I am not a believer in religious dogma. I think it is human nature to contemplate the meaning of life and the afterlife and to seek meaning from our existence on this planet. Religion serves this purpose for many people in the world. Many people who study theology or religion are able to deliver peace and comfort to many people in need of that and it has tremendous value. Unfortunately, some religions only have room for those people who are willing to subscribe to their version of "the God concept." This leads to war and controversy in the name of religion, which has done great harm to people over time. I have respect for all people of all faiths and see no need to decide that the beliefs of one group are superior to those of another. I do consider myself to be a Christian, with a belief in God and in the spiritual afterlife, but those spiritual beliefs are intricately connected with and subservient to my philosophical beliefs.

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

Vincent: Science is truth at its core. I believe in science and in the scientific process. That said, science can be applied for good or for ill. I do not believe that scientists should be elevated in position over others, and I do not believe in blindly following science. Decisions relating to the sci-

entific manipulation of nature should be subjected to ethical analysis by people who are disinterested in the underlying science, in my opinion. Just because something is scientifically possible to do does not mean that it should be done.

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

Vincent: I have not taken many scored IQ tests. I had a test at some point during my schooling and understood for a long time that I had an IQ score of around 132, which I assume was based on the WISC but not with certainty. I don't really remember where I heard that number but I was quite young. During my early adulthood, I played around with several tests, including Raven's Progressive Matrices and a bunch of different online tests. Somewhere along the way, I came to believe that my IQ was around 146. I don't really remember where that number came from. More recently, I discovered Paul Cooijmans and became very interested in the tests he was offering and the work he was doing. So far, I have only taken one of his tests – the Sargasso Test. On that test, I scored an IQ of 150. I ordered another of his tests, but I have honestly not even begun to complete it. It sits waiting for the day I have time to work with it. I have also studied Gardner's Theory of Multiple Intelligences and spent substantial time studying personality and the heightened sensitivities often associated with higher intellectual capacity.

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

Vincent: Range 130-150 in scores I would say. I look forward to taking more tests now that I understand the research value in doing that.

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

Vincent: I am an individualist to the core and respect the rights of all other people to live by their internal compass. It is essentially a duty-based philosophy. I personally feel a duty to the greater good and thereby make decisions in the manner that I perceive or believe will either cause the greatest good or impose the least harm to others. I also respect that others have different values and capacities. I believe that all people have a duty to act with good intent, but recognize that not all actions are done with good intent lead to an ultimate good. Thus, it is necessary to accept that not all ethical acts are good, and that not all ethical people have the actual ability to do good. Such is human nature.

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

Vincent: I consider myself to be a humanist. The emphasis on nature and science, individualism, duty to the greater good, and an emphasis on living the life we are given to live on this planet makes sense to me.

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

Vincent: Free market. laissez-faire capitalism makes the most sense to me.

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

Vincent: Again, I am an individualist to the core. I believe in both individual freedom and individual responsibility, which I believe makes me a liberalist. Within my liberalistic views, I consider myself to be on the conservative side of things, believing in a very limited government.

Jacobsen: What worldview-encompassing philosophical system makes some sense, even the

most workable sense to you?

Vincent: I believe in both the natural and the spiritual world and understand that all people function based on their own beliefs and experiences. These is no purpose or benefit to disrespecting the worldview of others. Thus, we are all just individuals doing our best to get by in the times and circumstances in which we are living and that is as it should be.

Jacobsen: What provides meaning in life for you?

Vincent: I get the most meaning in life from the experiences that I have day to day and from the people who share those experiences with me. I love all of nature and all of human life. I value serving others and contributing to my society in a meaningful way. I value beauty and art and music and the glory of nature in all its forms. I value learning and all new experiences. I truly do love my life and value every moment of it.

Jacobsen: To set the stage for the further conversation, what comprises intelligence in the abstract?

Vincent: Beauty is intelligence in the abstract. Art, language, music, every architectural and engineering marvel, medicine. Wherever there is manmade beauty, intelligence is behind it. Not sure if that is what you meant, but that is how I interpreted your question.

Jacobsen: What are the mainstream and fringe theories of human intelligence on offer over time?

Vincent: The G theory of general intelligence rings truest to me. I don't disagree that there are different "primary mental abilities" and that each person may have strengths or weaknesses in these various mental tasks. I think Gardner's theory, while more inclusive, does not adequately acknowledge the substantive reality of the G factor in certain individuals. Beyond this, I have not dedicated much time to learning about the different theories of intelligence.

Appendix I: Footnotes

- [1] Member, Glia Society.
- [2] Individual Publication Date: December 22, 2020: http://www.in-sightjournal.com/vincent-1; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Bob Williams on Public and Professional Definitions of Intelligence, General Intelligence, National Intelligence, Age 16, and Validity and Reliability of Alternative Tests: Retired Nuclear Physicist (2)

2020-12-22

Bob Williams is a Member of the Triple Nine Society, Mensa International, and the International Society for Philosophical Enquiry. He discusses: intelligence in the public consciousness; consciousness within those who spend more time thinking about it, in professional circles; the scientific constructs; the majority opinion definition of general intelligence; other peripheral, though respected, definitions of general intelligence; most noteworthy and prominent names in psychometrics history; arguments for national intelligences; the form of data gathering on the national intelligences; age 16 as a capstone; tests measure g; scores extrapolated beyond their highest range; and the range of validity and reliability of these alternative tests.

Scott Douglas Jacobsen: Let's talk about the abstraction of concept "Intelligence" first, what, fundamentally, is meant by intelligence in the public consciousness?

Bob Williams[1],[2]*: People inherently understand that some people who are able to do complicated tasks that are beyond the abilities of average people and they are certainly aware of dullness. While the benefits of intelligence are strong as it increases, the consequences of low intelligence are much more serious. Most states have legal definitions of the threshold of retardation—usually IQ 70. Each 5 points or so in the down direction adds limitations to learning ability, learning speed, and the ability to manage personal affairs. One of the most convincing sources of information about what can and cannot be done by the population as a whole, is the National Adult Literacy Survey (NALS). The test is done for the federal government by Educational Testing Service. About 92 million adults (out of 191 million) were functioning in levels 1 or 2, meaning that they could perform only basic and elementary tasks. Most of this reflects low intellectual ability or age related decline.

I think the public understands that bright people do better in school and that they are needed in cognitively demanding careers. The thing they don't seem to get is that intelligence is not evenly distributed between groups nor within groups. They also grossly overestimate the role of the environment in determining intelligence.

Jacobsen: What is meant by consciousness within those who spend more time thinking about it, in professional circles?

Williams: Intelligence researchers do not study consciousness. I have not encountered any casual discussions of it. Scientists (including social sciences) like to measure things, analyze measurements, and construct models that are able to predict other things. Consciousness doesn't lend itself to such treatment, so it falls into the abstract world of philosophy. Most people seem to regard consciousness as sentience or as self-awareness. A few animal studies have reported various experiments that may test some aspects of self-awareness, such as the mirror test. So far, such tests are yes/no outcomes with little that can be modeled or analyzed.

Jacobsen: Now, to the scientific constructs, e.g., general intelligence, what is meant by general intelligence?

Williams: General intelligence, g, is the common resource that is involved in all cognitive tasks. Jensen described g as a distillate, in the sense that it is the thing that remains when the less essential factors are eliminated. At the psychometric level, g is unitary; at the neurological level, it is not. Charles Spearman found that when he tested people on unrelated tasks, the people who did well on one task were likely to do well on all tasks and vice versa. He called this finding the *positive manifold*. In the process of devising ways to analyze data, he invented factor analysis and from that, he was able to discover g in 1904.

The public is generally unaware of g and its central importance to the understanding of intelligence. Unfortunately, g is not the kind of thing that people study. It, as with everything we know about intelligence, is a statistical parameter and is a latent trait. We can determine g for a group of people by using a hierarchical factor analysis or other methods (bifactor analysis or principal components analysis). Each method has its advantages in certain applications, but the differences in results are insignificant.

Jacobsen: What is the majority opinion definition of general intelligence?

Williams: Within cognitive science, I think virtually everyone has accepted that intelligence is well represented by g. Today essentially all intelligence research is related to g. The easy way out of definitions is to skip "intelligence" entirely and simply discuss g. If we get into the definition of intelligence, we have many definitions from psychologists over the past century. I will give you two of them. My favorite is from Carl Bereiter: "Intelligence is what you use when you don't know what to do." This is a surprisingly accurate, concise, and elegant definition. The second definition is the one used by Linda Gottfredson: "Intelligence is a very general mental capability that, among other things, involves the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly and learn from experience. It is not merely book learning, a narrow academic skill, or test-taking smarts. Rather, it reflects a broader and deeper capability for comprehending our surroundings—'catching on,' 'making sense' of things, or 'figuring out' what to do." [Linda Gottfredson – Mainstream Science on Intelligence; The Wall Street Journal; December 13, 1994] This definition is the one most often cited since 1994.

{My answer (above) is based on what I think you were asking. It turns out that "general intelligence" is commonly used in reference to g, which we have discussed in various ways.}

Jacobsen: What are some other peripheral, though respected, definitions of general intelligence?

Williams: Most of the definitions that are credible are similar, as one would expect. If they are respected by cognitive scientists, they must address the things we all see and understand in connection with the word. Here are a few, that are worthwhile:

- "Individuals differ from one another in their ability to understand complex ideas, to adapt effectively to the environment, to learn from experience, to engage in various forms of reasoning, to overcome obstacles by taking thought." American Psychological Association
- ". . . that facet of mind underlying our capacity to think, to solve novel problems, to reason and to have knowledge of the world." M. Anderson
- "... the resultant of the process of acquiring, storing in memory, retrieving, combining, comparing, and using in new contexts information and conceptual skills." Humphreys
- "The ability to carry on abstract thinking." L. M. Terman

Jacobsen: Who are the most noteworthy and prominent names in psychometrics history who studied general intelligence as a career?

Williams: Given the long history of the study of intelligence, we could name many people who have contributed to our present day understanding. Progress and activity level in cognitive science has followed a curve that increased slowly at first, then turned upward as rapid advances came from brain imaging and genetics (all made possible by advanced computer technology). I will list a few of the early names, then those whom I know personally who have made major contributions.

The first person who studied intelligence, made measurements, and wrote about his findings was Sir Francis Galton. He is clearly the father of cognitive science. People naturally think of Alfred Binet and Lewis Terman as important figures because of their contributions to the development of testing. Terman also famously conducted a longitudinal study of high IQ cohorts (called Termites).

Charles Spearman was one of the most important and possibly THE most important of all intelligence researchers. He invented statistical methods that were needed to study intelligence (now used widely in other fields), discovered g, invented the first matrix test (developed and carried to the market by his student John C. Raven), and produced a range of insightful observations which remain accurate today.

William Stern deserves mention because he was the originator of the ratio method of determining IQ. The method left us with a test name (IQ) and showed that intelligence could be graded as a function of age and performance.

David Wechsler rescued us from the limited usefulness of the ratio method by introducing the deviation quotient that is now the standard for IQ measurement. He is also known for the Wechsler set of IQ tests, which remain as the most important of all cognitive tests.

Arthur Jensen was clearly the most important researcher in the second half of the 20th century. He convinced his peers that g theory was the only correct basis for understanding intelligence; today that reality permeates intelligence research. Jensen was centrally involved in the study of chronometrics for measuring and studying intelligence. He was a prolific writer of books and papers (totaling approximately 400), many of them remaining as the standards of understanding specific topics today. Two were of particular importance: *Bias in mental testing* (1980) and *The g Factor* (1998). I am grateful that I had the opportunity to meet him and have numerous conversations with him at ISIR conferences. The first time I met him was in 2004. He asked me about my interests and I told him that I was particularly interested in the biological foundations of intelligence. He said he had some papers that would interest me and asked that I write my address. Within a week, I received a large envelope stuffed with these papers.

Thomas Bouchard was the founder of the Minnesota Twins Study, which was a huge breakthrough in the understanding of the high heritability of intelligence. He was particularly patient with me when I asked endless questions at the conferences. His graduate students are central figures in cognitive science today.

Richard Lynn led the way in understanding the evolution of intelligence and (later) its slow decline. He displayed the strength of Jensen and a handful of others who dared to study race differences and sex differences. He was the first to study national level intelligence and demonstrated that it was responsible for the wealth of nations (except where there is natural resource wealth, such as oil). This work led to many researchers vastly expanding the amount of national level data collected and who showed the extensive number of parameters that are influenced by it.

Brain imaging was started by Richard Haier, when he first applied positron emission tomography to study glucose uptake rates as a function of intelligence. This led to the brain efficiency hypothesis which has been repeatedly confirmed by various other forms of measurement. Haier and Rex Jung simultaneously discovered the intelligence centers of the brain, then joined forces to produce the P-FIT model that is the standard (so far) neurological model. Jung also investigated creativity with brain imaging and revealed important brain characteristics that relate to it.

Jacobsen: How does this construct g, more precisely, map onto arguments for national intelligences?

Williams: As mentioned above, Richard Lynn opened the door to national intelligence studies. His book IQ and the Wealth of Nations showed a strong correlation between mean national IQ and national wealth and productivity. In this case, the difference between IQ and g doesn't really matter because only the most powerful predictor (g) is active, even when the discussions use IQ, because the non-g factors are lost via cancellation when very large populations are studied. Now that we have national and regional level data pouring in in from all over the world, we can see that the geographic effects exist within nations. McDaniel an others have shown that US states show the same relationships between IQ and wealth as do nations. Today we have detailed IQ data on a regional basis for many nations, including the US, China, Japan, Italy, India, Vietnam, etc. With the exception of India, IQ generally increases from south to north within nations in the northern hemisphere. These nations also show the regional relation to IQ and per capita income.

The g construct is usually thought of as the three stratum model with g at stratum III, broad abilities at stratum II, and narrow abilities at stratum I. If you look at stratum II, you can divide the broad abilities into g and non-g parts. The g parts define stratum I and the non-g parts are residuals that have little predictive validity (except possibly in the right tail). In national level studies the residuals are lost or minimized due to their randomness. We can, however, see high spatial abilities in East Asians, accompanied by low verbal abilities. These differences are large enough to have consequences.

Jacobsen: What is the form of data gathering on the national intelligences to make them more legitimate or less legitimate depending on the form of interpretation of the analysis?

Williams: It is important to convert all test data to a single standard before attempting to compare them. Richard Lynn developed the means to do this with the Greenwich IQ Standard. It basically uses white British as the standard, so all tests scores are compared as if they were normed against the same group.

One of the early criticisms of Lynn's work was that (at that time) there were relatively few studies and many of them were convenience studies that were random and were reported by many researchers. The criticisms may have seemed sound to those making them, but now that we have a large amount of data, the results have not changed much, other than to show strong consistency. Another criticism was that Lynn estimated the IQs of some nations by using measured IQs of neighboring nations. Some critics were very critical of this estimation. After data was collected, the estimates turned out to be surprisingly accurate.

Jacobsen: With age 16 as a capstone, what is the degree of difference in the variability between males and females at that age? Is this played out differentially in terms of self-identification in

sociocultural constructs of the self seen in gender, often confused with biological and genetic sex differentiation?

Williams: I haven't seen data showing differences in variability as a function of age, but with respect to intelligence, males appear to reach their advantage at the mean (4-6 points) around age 16. The difference in standard deviation between the sexes is 5 to 15% (males higher). In real world outcomes (the things we use as measures of external validity) males dominate a grossly disproportionate number of cognitive arenas. In Charles Murray's book *Human Accomplishment: The Pursuit of Excellence in the Arts and Sciences 800 B.C. to 1950*, he was largely measuring eminence. Of the 4,002 people he reported over that time frame, only 2% were women. Of course, much of that can be attributed to limited opportunity for women, so resolution of the cause is difficult. Side story... At the ISIR conference in 2006, we discussed sex differences in intelligence in an open session. Jensen believed that there was no difference, but his friend Helmuth Nyborg had been trying to show him the reality of it for some time. Anyway, Jensen made the observation that on any credible list of the top 100 composers, there would not be a single woman listed. He often commented on music in relation to various topics, as he considered becoming a professional musician (clarinet).

Unfortunately, I cannot comment on self-identification, as it is something that is studied and debated in different circles. There has, however, been excellent work on outlooks and preferences as a function of sex. The best of this is from the Longitudinal Study of Mathematically Precocious Youth. The limitation of this study is that it applies to very bright cohorts in the 99th percentile, although some of the findings have been reported for less restricted range data sets. Among the things they found were that women showed a marked preference for jobs involving fewer hours of work per week; and they placed a significantly higher value on family, social involvement, community service, friendships, and giving back to the community.

Besides life preferences, there are differences in brain structures, brain activity, and connectivity that differ by sex to such an extent that when correlations are computed for activity involving specific volumes of the brain, the correlation coefficients sometimes have opposite signs for male and female. One interesting comparison that was made involved male and female subjects solving the same math problem. The male and female participants were matched for IQ. Males used the frontal and parietal lobes for solving the problem and females used only the frontal lobe.

These are just examples of the rather large number of sex differences that brain imaging has shown.

Jacobsen: What tests measure g the best? What are the ranges of those tests with standard deviations?

Williams: The most heavily g loaded tests are clearly the best, since the whole reason we can use IQ tests is that they are sufficiently g saturated that they can be used as proxies for g. In recent years, researchers have been urging the use of comprehensive tests, such as the WAIS or Woodcock-Johnson, because they do a better job. It also happens that these two tests can report g at the individual level.

Gilles Gignac and Timothy Bates did a study on the correlation between brain volume and test quality. They showed that the correlation increases as test quality increases. [see Intelligence 64 (2017) 18–29] This is expected because g reflects the biology (structure and global properties) of

the brain. From their paper, here are the things they identified as determining test quality (examples of "excellent" given on the right):

number of subtests 9+

dimensions 3+ (e.g., fluid intelligence, crystallised intelligence, processing speed)

testing time 40+ minutes

correlation with g \$ 0.95

In the past, researchers were often inclined to accept Spearman's *indifference of the indicator* in situations that would draw criticism today. Spearman was (as usual) right, but only in a general sense. It is certainly true that a single dimension test, such as the Raven's Progressive Matrices can give a good measure of intelligence, but even that popular test has received some criticism for having a lower g loading than the comprehensive tests (and lower than some prior claims) and for the presence of factors (as can be found in a factor analysis) that are not reported. At one time, researchers sometimes took the RPM score as a g score.

[The *indifference of the indicator* is based on the fact that every correlation with g is with the same g. So a vocabulary test can be used to estimate (quite well) g as can a test of analogies. Both of these give us a good estimate of the same g. There is, however, a greater fidelity when multiple measures are used, particularly in an omnibus test.]

The reason for emphasis on comprehensive tests is that they examine more of the relatively few stratum II factors. Examining more broad abilities gives a more complete picture. You can imagine trying to make out the image in a puzzle; it is better defined when more pieces are in place than with fewer.

Jacobsen: How are these scores extrapolated beyond their highest range for some individuals who claim more than 4-sigma scores on these mainstream intelligence tests?

Williams: Of professional IQ tests, I don't know the procedures used, but I can tell you the claimed ceilings of a few. The WISC-V added extended range in 2019 and claims a ceiling of 210. The DAS claims 175. I assume that the extrapolations are simply extensions of the norming data above the range where there are no data points. Naturally, this means an increased measurement error and requires an assumption that the distribution remains Gaussian in that range (I think that an argument can be made that this is has not been demonstrated).

Hobby tests have claimed very high ceilings, but they have not established a valid support for the claimed ranges. I have read a few of the arguments used to explain their norming and have not seen anything I believe would withstand close scrutiny. There are so many deficiencies associated with hobby test designs, in addition to norming, that I think they should be considered as for entertainment only. I know there are some people who will disagree, but they have not come forth with sound support for the tests. If the tests are not used by clinical psychologists or intelligence researchers (as shown by their use in scholarly journal papers) I fail to see how they can be considered as meaningful measurement instruments.

Jacobsen: What is the range of validity and reliability of these alternative tests compared to the aforementioned mainstream intelligence tests?

Williams: For alternate tests, the disclosures vary from no mention to numbers that reflect an attempt to make some measurements, but which do not result in a full presentation of the things a

real test must demonstrate: a high reliability coefficient; norming data (including group size and selection criteria) and method that is appropriate to the claimed ceiling; a predictive validity that is supported by meaningful external measurements; a demonstration of construct validity; a clear standard deviation of 15, or a proper conversion to 15 in the reporting of the score; measurement of at least three broad abilities; identification of a properly determined g loading for the test, where that loading is near or above 0.80; demonstrated invariance by population group, age, and sex (or exclusion of groups where invariance has not been shown); age corrected scoring; citations in the peer reviewed scholarly literature; and demonstrated use by professionals.

Of these, the demonstration of external (predictive) validity is the most important. If the scores do not predict differences in real life outcomes, they are meaningless. Take a hypothetical score of 160 and one of 190 by the same test. This huge, 2 standard deviation difference should produce large differences in external measures, such as the probability of earning a PhD, income, wealth, number of scholarly papers published, number of books published, probabilities of receiving world class honors (for example, those received by Richard Feynman: Putnam Fellow · Nobel Prize in a science · Albert Einstein Award · Oersted Medal · National Medal of Science for Physical Science · Foreign Member of the Royal Society), patents awarded, corporations founded, major accomplishments (think of Musk, Gates, and Zuckerberg), etc. If there is not a difference in such external measures, there is no reason to believe that the test scores have meaning.

Appendix I: Footnotes

- [1] Retired Nuclear Physicist.
- [2] Individual Publication Date: December 22, 2020: http://www.in-sightjournal.com/williams-2; Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-is-sues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Richard May ("May-Tzu"/"MayTzu"/"Mayzi") on Physics and Erotica, the Laputans, Ontological Password, "Journal of Uncompleted Projects," OCPD, May's Paradox, May's Wager, Digital Computers' Minds: Co-Editor, "Noesis: The Journal of the Mega Society" (5)

2020-12-22

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: Physics as Erotica: Objective Lust"; "The Laputans"; the space program of the Laputans; a reasonable place for the Laputans to have gathered, after the exploratory missions, the "somewhere"; 'What is satire? What is not?'; the Laputan Olympics; other oddities of Laputan memory; "Security Check"; ontological password; "The Colonies"; "Delay in publication of Journal of Uncompleted Projects"; OCPD; "May's Paradox"; "May's Wager"; and "The Silicon Scream."

Scott Douglas Jacobsen: "Physics as Erotica: Objective Lust," one can find a number of great plays on terms with "Omni Amorist," "Poly Amory," "orthodox Bi Poly Amorists," "Multi Omni," "Bi Poly Amorists," and, simply, "Poly." It's a delightful play on sexual orientation, sexuality, physics, and cosmology. It's not merely a rhyming scheme, as in some formal poetry, or straightforward writing. It feels as if more developing a sensibility of conceptual rhythm to read it. Something like this. How do you take disparate ideas, including the sexual and physics, and unite them in a common weave, as in this piece?

Richard May[1],[2]*: This was inspired by a woman, or at least "she" seemed to identify as a woman, back in the ancient world, before the time when the only important thing is how a person identifies, who was an advocate of bipolyamory. But maybe 'she' was cat-fishing the cosmos. I thought that this was quite quaint, because she also claimed to be an Orthodox member of one of the world's great religions. This is how bipolyamory came to my attention. I wanted to outdo

her through satire.

As to how I take disparate ideas, including the sexual and physics, and unite them in a common weave, as in this piece, I suppose most of my pieces come from my subconsciousness, not thinking. — Gurdjieff said that "Subconsciousness is the real consciousness of man." — Sexuality and physics are held to be in an analogical relationship.

I once read that William James wrote that the ability to see analogies is the surest indication of genius. I particularly liked this quote because I was the 2nd person to get a perfect score on the verbal half of the Mega Test, eons ago when there was no internet to allow cheating. But now the only relevant quote I can find by Googling is Emerson's that science was 'nothing but the finding of an analogy'.

Sexuality and physics can also be unified by May-Tzu's Theory of Nothing (TON). Most Theories of Everything (TOEs) predict nothing and explain nothing. May-Tzu's Theory of Nothing also predicts nothing and explains nothing, but does so with far more parsimony and hence is to be preferred by Ockham's razor.

Jacobsen: We're back to the Laputans, in "The Laputans." I love this paragraph:

Among the Laputans it was not considered true that a house built of metaphors was not as strong as a house built of straw. It had been said since time immemorial that a house built of metaphors was stronger than a house built of bricks and mortar. It's not known if they meant this metaphorically or literally.

It's clever, witty, and entertaining. Also, why would the lack of the existence of the monuments of the Laputans speak to the enduring legacy of the Laputans?

May: The Laputans may represent the more practical side of my nature. — The Laputans have no legacy whatsoever, as they have no monuments.

I'm not even forgotten in the cosmic microwave background (CMB).

Jacobsen: What comprised the space program of the Laputans?

May: The Laputans are Luftmenschen or air people from German/Yiddish, so they don't have quite as far to travel to find non-terrestrial space. The most practical and grounded Laputans would probably attempt to launch into interstellar space on a flight of ideas or abstract free associations.

Jacobsen: What might be a reasonable place for the Laputans to have gathered, after the exploratory missions, the "somewhere"?

May: Since the Laputan spacecraft were mutually incommunicado and did not agree prior to their dispersal to a specific meeting place, it is not inconceivable that they could encounter problems attempting to reunite. Perhaps they could attempt to land at a high-IQ society gathering, e.g., a ggg999 gathering *somewhere* in the cosmos.

Jacobsen: I like how you take the ordinary and make them seem like the exceptional in some of the writing. In fact, in some manner, you show the reverse is the case, as in the satire. It raises fresh questions, 'What is satire? What is not?'

So, as a reader, you're left with more question marks leaving than coming in – and more excla-

mation marks. Are you, more or less, playing around with ideas, putting them into text, and basing them off observations to both make satire and make a point, sometimes no point whatsoever?

May: On the Myers-Briggs Type Index I'm an INTP, described as an "architect of ideas." So, yes, I'm more or less, playing around with ideas. As to what is satire and what is not, I've thought that maybe the laws of physics of our universe represent a mathematical satire at some higher level of dimensions/being/intelligence.

Jacobsen: "Among the Laputans endurance breathing was considered a lifetime sport and one that they were truly motivated to play, usually on highly competitive endurance breathing teams, but sometimes in solitude among the clouds. The games were, of course, televised 24 -7. But often the uninitiated had difficulty differentiating sportsmen from spectators," as some version of you wrote. This seems a case in point of making the ordinary, breathing, extraordinary, something other. Any updates on the Laputan Olympics? Any other sports as part of the Laputan Olympics?

May: Yes, as you know the Laputans are quite libertarian, they oppose the use of force of any kind, and have for centuries attempted to repeal the laws of gravitation and of electromagnetism, seeking to replace them with a susurration of tautologies. The Laputan Olympics have now instituted direct competitions between Olympic Doping Teams, rather than attempting to enforce the prohibition of certain performance enhancing drugs among the athletes.

Jacobsen: Any other oddities of Laputan memory needing mentioning here?

May: It is suspected by some that certain notable individuals in the higher-IQ community may be Laputans. Because even the most substantial Laputans are said to have no shadows, these individuals may only appear in public undetected at noon or on sunless days. But this has never been proven beyond the shadow of a doubt.

Jacobsen: As noted elsewhere, and as mentioned in "Security Check," obviously, this is a satire on the ways in which modern technology requires a constant certification of a human operator rather than a computer. Are our thoughts our own in any manner, *sensei*?

May: Ludwig Wittgenstein wrote that we are asleep and sometimes we awaken just enough to realize that we are dreaming. Maybe "our" 'thoughts' are just echos of echos reverberating in the Buddhistic void, Shunyata. "We are the space between our thoughts." — Jean Klein. But in the near future after brain implants, our brains and thoughts will be hackable.

Jacobsen: What's your ontological password?

May: Oy vey! You expect me to know what I'm talking about? Me of all people?

Maybe my "ontological password" is actually my attention and the sensation/feeling of "I am."

Jacobsen: "The Colonies" existing as a colony of moles of sorts. The recording of yourself spying on your self, a hall of mirrors. Did you manage to escape complete ontological detection?

May: I'm not a conscious unified being most of the time. So the question is who is spying on whom?

"The possibility of my existence is too private for me to share with myself

— May-Tzu"

Jacobsen: "Delay in publication of *Journal of Uncompleted Projects*," sadly, doesn't seem so

much as satire as a reality of most projects for most people, incomplete or partially done, so not done. Who were some of the hoped-for contributors to the journal?

May: This piece was inspired by certain prominent members of the higher-IQ community, who must, of course, remain nameless.

Jacobsen: What were some of the too-many-interests interests of those with OCPD?

May: The too-many-'interests' could be anything, not just objects of intellectual curiosity, but any object that attracts or distracts one's attention, either internally or externally.

If a person has OCPD (obsessive-compulsive personality disorder) everything under the control of the person has to be absolutely 'perfect', e.g., if one is proofreading, the clerical minutia and visual-spatial formatting. Individuals with obsessive-compulsive personality disorder were highly sought after as employees at Zeno Publications.

Jacobsen: "May's Paradox" asks, "Why, if a multitude of New Yorkers exist in Manhattan, evidence of New Yorkers, such as automobiles or subways, is not seen?" Why?

May: Obviously there is no evidence of New Yorkers existing, such as automobiles or subways, in New York City. That would be a Conspiracy Theory. May's paradox should have been called the May paradox. The clear absence of evidence for the existence of New Yorkers makes May's paradox analogous to the Fermi paradox.

In the SETI program we have searched for years for signals in the hydrogen frequency. As was pointed out in a YouTube video by Dr. Michio Kaku, there is no particular reason to assume that advance alien life would use the hydrogen frequency to send signals, even if one assumes that such beings would use radio signals at all. Dr. Kaku also points out that if the extraterrestrial communications used spread-spectrum signals, such as we humans use even now in our cell-phone signals, then we would not even recognize the alien spread-spectrum signals as signals.

Given the exponential and unpredictable course of the growth of human technology, it seems entirely possible that a civilization even a few hundred years more advanced scientifically and technologically than our own might accomplish things that in ways that we could not understand at our present level of scientific-technological development.

Do you suppose we would comprehend the technology of a civilization a thousand or more years older than our own? "Any sufficiently advanced technology is indistinguishable from magic" — Arthur C Clarke. So where are the smoke signals?

Just for fun let's take the Roswell, New Mexico UFO crash myth. Of course, it's just a Conspiracy Theory. The so-called Roswell incident been explained — at least twice. Last time it was sad to be a weather balloon. It might just as well have been a flock of geese or the planet Venus, I suppose.

But let's be silly and play devil's advocate. Suppose an unexplained extraterrestrial craft or vehicle had crashed there in 1947 after WWII. Presumably the US. military would have little or no interest in such an event. There would have been no suspicion that it might have been a Russian or German device after World War II. There would have been no military interest; There would have been no interest if not duty of the U.S. military to study and reverse engineer the advanced off-world technology for American national security. So a possible crash of some sort would not have been investigated.

But if what was discovered was thought to be an unexplained craft or an "off-world device," as they are apparently called today, of some sort, then a high-ranking military officer or perhaps the chairman of the Joint Chiefs of Staff or our President would certainly have gone on the radio and told the U.S. public. "Fellow Americans, an unknown craft appearing to be extraterrestrial in origin has crashed in Roswell, New Mexico. We do not know its origin or understand its method of propulsion. The technology is far superior to American technology or that of any other nation on Earth.

A few small gray(?) humanoid bodies have been retrieved from the crash site. They're not thought to be Americans. We don't know yet with certainty if these beings are Christian or Jewish. But we can be sure they are Baptists. At this point in time it is apparent that the U.S. military cannot control its own airspace. — But, hey, don't worry about it! — America is number one, the greatest power! — Have a nice day."

The Brookings Institution report on the possible consequences of advanced extraterrestrial contact that concluded that when a more primitive civilization encounters an advanced civilization, the more primitive civilization is damaged by the contact would certainly not be considered relevant by those in authority. The conclusion that religious fundamentalists would be highly unreceptive to contact with an advanced extraterrestrial civilization would also certainly be ignored as irrelevant.

Below are a few crackpot books of Conspiracy Theories, perhaps good for a few laughs:

Wonders in the Sky: Unexplained Aerial Objects from Antiquity to Modern Times by Jacques Vallee (Author), Chris Aubeck (Author)

UFOs: Generals, Pilots, and Government Officials Go on the Record Paperback – August 2, 2011 by Leslie Kean (Author), John Podesta (Foreword)

UFOs and the National Security State: Chronology of a Coverup, 1941-1973 Paperback – June 1, 2002 by Richard M. Dolan (Author), Jacques F. Vallee (Foreword).

A cottage industry of woo woo, no doubt. Everyone with a high IQ knew about the Manhattan Project. You couldn't keep something like that secret.

And in any case there are no conspiracies, ever. The Watergate break-in and subsequent Watergate cover-up were certainly not conspiracies. Project MK-Ultra was certainly not a conspiracy. Industrial espionage certainly does not involve conspiracy. — The belief that there are ever conspiracies is no more than a meta-conspiracy theory.

Jacobsen: "May's Wager," noted elsewhere, states:

It is extremely improbable that God exists.

But it is certain that I do not exist.

Therefore, the existence of God is a much better bet.

What are some potential hidden premises here?

May: That either we or God or both exist. Western philosophy and neuroscience are beginning to catch up with Eastern philosophies such as Buddhism, the Abiddama in particular, Vedanta, the Yoga Sutras of Patanjali and the psychological theories and phenomenological observations

of G.I. Gurdjieff. In particular neuroscientist Sam Harris is insightful and Thomas Metzinger, author of *Being No One — The Self-Model Theory of Subjectivity* is noteworthy.

https://mitpress.mit.edu/books/being-no-one

If there is no being resembling the human conceptions of a 'God',

then perhaps we will at least have "being no one" in common with He/She/It.

(As you know, *Stains Upon the Silence* is "something for no one.")

Here is one possible relationship among ourselves and the other:

"More and less than stardust

The perceiving subject and the object perceived,

'internally' and 'externally', are usually separate in our ordinary, biologically useful state of 'consciousness'. Duality, the subject-object dichotomy, can be abolished, as in cosmic consciousness or 'objective consciousness'. We are the universe observing itself. But as skin-encapsulated egos, we live the delusion of 'our' separateness. There is only the One, the Cosmos, at various levels of scale 'within' and 'without'. But there are an infinite number of points within the hologram, Indra's net of gems, from which to *see and be* the totality, depending upon state and station, knowledge and being, "hal" and "makam."

"The observer is the observed." — J. Krishnamurti

May-Tzu"

Jacobsen: "The Silicon Scream" seems to echo the infinite incompleteness of the digital computers' minds. Are some of these May-sian paradoxes?

May: "The Silicon Scream

Behold —

Infinite recursive paradoxes

in a cognitive hall of mirrors."

I imagine that a "silicon scream," a scream coming from or experienced by the 'mind' of an advanced AI-unit would not refer to sensations or emotions as we feel them, not the despair, pain and love we wetware units know, but would be of a purely intellectual-cognitive sort; perhaps occasioned by encountering an infinite series of unresolvable logical paradoxes or by cognizing Godel's incompleteness theorems; The absolute terror of seeing an inherent limitation within a logical or a mathematical system.

Wikipedia: "Gödel's incompleteness theorems are two theorems of mathematical logic that demonstrate the inherent limitations of every formal axiomatic system capable of modelling basic arithmetic. These results, published by Kurt Gödel in 1931, are important both in mathematical logic and in the philosophy of mathematics."

https://en.wikipedia.org/wiki/Gödel%27s incompleteness theorems

Appendix I: Footnotes

- [1] Co-Editor, "Noesis: The Journal of the Mega Society."
- [2] Individual Publication Date: December 22, 2020: http://www.in-sightjournal.com/may-5;

Full Issue Publication Date: January 1, 2021: https://in-sightjournal.com/insight-issues/.

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

Conversation with Gary Whitehall on Drunks, Castro, Kant, and Capitalism: High-Range Test-Taker

2021-01-01

Gary Whitehall is a high-range test-taker. He discusses: growing up; an extended self; family background; experience with peers and schoolmates; ome professional certifications; the purpose of intelligence tests; high intelligence; the geniuses of the past; the greatest geniuses; a genius from a profoundly intelligent person; profound intelligence; some work experiences; job path; the idea of the gifted; the God concept or gods idea; science; tests taken and scores earned; ethical philosophy; social philosophy; economic philosophy; political philosophy; worldview-encompassing philosophical system; and meaning in life.

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

Gary Whitehall[1],[2]*: The few ancestors I know of were violent and abusive drunks.

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

Whitehall: Yes. I am a violent and abusive drunk now, too.

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

Whitehall: My father is half-Scottish; my mother is English. Neither of my parents were religious – at least not while I was growing up.

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

Whitehall: I beat up any kid who disrespected me, and pulled every girl in my class. I couldn't have asked for a better childhood.

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

Whitehall: Bachelor's degree in computer science.

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

Whitehall: To score higher than the other nerds in order to impress women and get laid.

Jacobsen: When was high intelligence discovered for you?

Whitehall: I have always known that I was way smarter than most people.

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.

Whitehall: Every generation thinks that it has everything basically figured out, and doesn't like being told that it was just as dumb and delusional as the previous generations. It's really that simple.

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

Whitehall: Fidel Castro, who reportedly banged a staggering 35,000 women. The more I ruminate on the deep mysteries of life, the universe, and consciousness, the more I regret not spending that time laying pipe. Lord Castro had the right idea.

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

Whitehall: Nothing. Those two things are synonyms.

Jacobsen: Is profound intelligence necessary for genius?

Whitehall: Yes.

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

Whitehall: Web developer.

Jacobsen: Why pursue this particular job path?

Whitehall: Because it's relatively easy and pays well.

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?

Whitehall: The biggest myth is that the ability to solve complex logic puzzles is enough to succeed in life or solve real-world problems. It isn't.

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

Whitehall: It seems to me that there are three possibilities as to the origin of the universe: (1) It appeared out of nothing and nowhere for no reason; (2) It created itself; or (3) It was created by something external to itself, leading to an infinite regress. None of these ideas makes a lick of sense – and the idea of a fourth option makes less sense still. Don't waste your time on such questions. Just drink beer and slay pussy instead.

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

Whitehall: It doesn't. Science can't tell us anything about what exists outside our own minds, since it is nothing more than mathematical (mental) models applied to our internal perceptions.

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

Whitehall: I haven't taken any official IQ tests. I took some of those shitty *IQExams* tests, though, and scored in the 150s.

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

Whitehall: The Golden Rule (or Kant's categorical imperative), which is a guard against hypocrisy. If we accept that a person's moral choices proceed from their beliefs, then by showing that some action contradicts a person's own belief system, we can demonstrate its "wrongness" on a logical level. For example, a person who is willing to murder others, but objects to his own murder, is labouring under a contradictory (i.e. false) set of beliefs.

Many moral philosophers have tried to make morality objective by linking it to truth, but it seems to me that the Golden Rule already does this.

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

Whitehall: Good old classic liberalism: every person should be free to do as they wish provided they are not physically inhibiting anyone else's ability to do the same.

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

Whitehall: Retaining a capitalist system, but setting a reasonable limit on the amount of money that a person can accumulate across a lifetime. The resources on this planet are finite, and nobody should have the right to hoard a hundred lifetimes' worth of money while others are struggling to make ends meet. Besides, allowing companies to grow indefinitely large inevitably leads to the emergence of monopolies (e.g. Google, Facebook, Amazon).

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

Whitehall: Any system in which power is decentralised. When power becomes too centralised, corruption and incompetence ensue, and there is little to no accountability. This is true of the national media as well as governments.

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

Whitehall: Lift weights, tap dat ass, and always go against the herd.

Jacobsen: What provides meaning in life for you?

Whitehall: I do. My life has meaning because I damn well say it does.

Appendix I: Footnotes

- [1] High-Range Test-Taker.
- [2] Individual Publication Date: January 1, 2021: http://www.in-sightjournal.com/whitehall; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Chris Cole on Mathematica for Biology: Member, Mega Society

2021-01-01

Chris Cole is a Member of the Mega Society. He discusses: "How To Prevent Pandemics"; Mathematica; the "profound insights into the physical world" garnered through "Mathematica and the Internet" unseen before; the pandemic; the human organism "operates on several scales at once"; the knowledge of human beings as a system of nested algorithms; and the development of a Mathematica-like system for a human being and in interaction with a virus.

Scott Douglas Jacobsen: You are a professional mathematician and physicist. This interview is based on an article entitled "How To Prevent Pandemics" in *Noesis* issue 206 (September 2020). You stated, "As recently as the 1980s, physicists routinely referred to printed journals and textbooks to find the solutions for various mathematical problems. Frequently this was a tedious process – but that was the way physicists had always worked." Mathematica was introduced on June 23 1988 with the most recent update on June 17 2020. Since the 1980s, and the introduction of *Mathematica*, what is the degree of efficiency increase from it?

Chris Cole[1],[2]*: It's much more than a degree of efficiency. Many things that were previously impossible are now routine. Ignoring obvious things like solving large problems, it's worthwhile to focus on sometimes ignored things, for example, the ability to create a computable text. This is a text in which portions are computed in real time. The text becomes a living document as Ted Nelson envisioned when he invented hypertext.

Jacobsen: You reference "Handbook of Mathematical Functions (Abramowitz and Stegun) and Table of Integrals, Series, and Products (Gradshteyn, Ryzhik, et al.)." Were these as widely used among mathematicians in the 1980s as Mathematica today? Or were these widely used, but not nearly as much as ubiquitously as Mathematica?

Cole: *Mathematica* and its like are as widely used today as these reference texts were used before 1988.

Jacobsen: What are some of the "profound insights into the physical world" garnered through "*Mathematica* and the Internet" unseen before?

Cole: Through simulations and collaboration many aspects of the physical world have been explored to depths that were not seen before 1988 and this trend is accelerating. Look at the Mathematica Web site (https://www.wolfram.com/mathematica/) for myriad examples, and that is only progress directly based on Mathematica.

Jacobsen: You wrote, "At best, there will be a year or so of suffering before the pandemic is brought under control. At worst, the virus may be with humanity for decades." What seems like the most probable outcome between the aforementioned "best" and "worst"?

Cole: We have seen mutations of the coronavirus and the approaching herd immunity and mitigation measures such as vaccines will cause mutations to survive. The coronavirus will be with us for a long time.

Jacobsen: As the human organism "operates on several scales at once," what does this layered sense of networks and scales mean for the simulatability of a human being?

Cole: Physicists have evolved techniques such as effective field theory and matching to deal

with multiple scales at once. These techniques can be applied to biology.

Jacobsen: Following from the previous question, if achieved in practice, how would this change the knowledge of human beings as a system of nested algorithms, in a sense?

Cole: If we can deal with the system wholistically we can accurately model and predict the etiology of disease and the outcome of interventions.

Jacobsen: You said, "Just as *Mathematica* helped to solve certain problems, a biology platform which contains the details of human biology would help to prevent pandemics. Once a particular pathogen emerges from the ecosystem, its methods of operation would be analyzed and ways to prevent its spread could be synthesized." What are current advancements in this direction know to you – to the development of a *Mathematica*-like system for a human being and in interaction with a virus?

Cole: *Mathematica* grew out of a recognition that it was not enough to solve each math problem one at a time. What was needed was a platform so that results could be expressed in a unified way, just as the underlying mathematics is unified. The same applies to biology. Solving one disease at a time is not going to get you there.

Appendix I: Footnotes

- [1] Member, Mega Society.
- [2] Individual Publication Date: January 1, 2021: http://www.in-sightjournal.com/cole; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Rickard Sagirbay on the Turks, Self-Defense, Galileo, Mozart, Leonardo Da Vinci, Nikola Tesla, and Languages: Member, World Genius Directory (1)

2021-01-01

Rickard Sagirbay is a Member of the World Genius Directory. He discusses: growing up; an extended self; the family background; experience with peers and schoolmates; some professional certifications; the purpose of intelligence tests; high intelligence discovered; the geniuses of the past; the greatest geniuses in history; a genius from a profoundly intelligent person; profound intelligence necessary for genius; some work experiences and jobs; this particular job path; important aspects of the idea of the gifted and geniuses; the God concept or gods idea; science; some of the tests taken and scores earned (with standard deviations); the range of the scores; ethical philosophy; social philosophy; political philosophy; worldview-encompassing philosophical system; and meaning in life.

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

Rickard Sagirbay[1],[2]*: Nothing to brag about in that regard; I come from very humble family origins. I would rather say we had this tragedy within our family on my father's side. My uncle was in the military serving as a pilot. He was known to be exceptionally intelligent and did a career within the army. One day, he was involved in an accident. His plane crashed, and he died. I have to say, "May his soul rest in peace." My father named me after him, so my name from birth is Ali Rıza Sağırbay. Later as an adult, I changed my name for practical reasons to make it easier to apply for jobs, further I was tired to hear the repeated question: — What did you say your name was again? Further my Swedish Judicial surname is spelled a bit differently, than the Turkish original, due to that the pronunciation in Sweden is different, so we modified it to become Sagirbey. I am not being fussy about my family name, merely explaining it thoroughly since it's listed at WGD as "Sagirbey" and my FB account name says "Sagirbay" (which is my legal Turkish name, double citizenship).

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

Sagirbay: No, I don't think so.

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

Sagirbay: My family is originally from Izmir, Cesme. Well, we are Turks, so we are accustomed to Turkish culture, even though I was born and grew up in Sweden and, of course, acquired a lot of cultural values from there as well. The official language in Turkey is Turkish. In Turkey the majority of the population are Muslims, as are my family. So I grow up in a Muslim family and later during life I formed my own world-view in regards to the theme of religion and philosophy, but I will cover that in the latter section of your questions. My father was a local pub owner and salesman by trade and my mother was a nurse, both retired today.

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

Sagirbay: Well, this interview and your journal are based on a high level of honesty and integrity as I understood while reading it through. Therefore, I feel I have to be honest. It wasn't a fairy tale or a dance on roses. Before proceeding, I want to emphasize that I seek no pity or redemption, neither do I self-pity. It's all in the past but still shaped me to the man I am today. It was filled with bullying, violent episodes, verbal abuse, and so on. But on the contrary, there were also some nice memories that still stick in my mind as well.

I was a troublesome kid that always went my own way, if some authority at school told me to do tasks in a certain way I could sometimes end up doing them in the opposite way as an act of rebellion towards their authority. As a concrete example during swim school season in the city of Nynäshamn in Sweden, when I was approximately 5-6 years old, when our teacher told us to exercise swimming above the water, I instead, sometimes, exercised swimming below the water.

Sometimes, I speculate if it was a rebellious act towards my parents' upbringing? Would I have been different if I was raised under different conditions or gone to a private school with maximum 3-5 pupils? Of course, these are just philosophical inquiries with the purpose of trying to explain my own personal development; there are no certain conclusions hereby. I was indeed gifted. Even though, I showed signs of insubordination at an early age, and I will get to how I discovered my giftedness and the signs of them later in this interview.

Back to the story of my adolescence in primary school. I did display signs of being a disciplinary problem early on and after getting in to fights with other pupils and having difficulties on focusing on tasks in school, so instead of the classical prodigy example when you skip a couple of grades early on. I was instead transferred into a school for kids considered a disciplinary problem and disruptive.

I spent approximately 2 years in this school where they actually took notes and documented our progress both in terms of behaviour and cognitive progress during the lessons. I finished my time there 2 years later. I began in music class in accordance with my mother's wish. She was under the impression that it would transform me into a more decent and calm kid. So, at age 10, I began 5th grade in Mikaelskolan, I did pretty well in school given the civil unrest that was present in terms of fistfights, verbal abuse and bullying.

I have to confess. Sometimes, I was the victim being bullied and sometimes I was responsible for doing the bullying myself. I acted in accordance with my nature and did what I had to in order to survive the years in school, it was a tough period and required a lot of courage and persistence in order to complete this chapter of my life. I put up a good fight when I needed to defend myself physically and have no regrets in regards to this part. Some of the things, I did as a kid; on the other hand, I do regret today, and can put it in perspective and realize it was wrong.

I wish yet again to put emphasis on that as I progressed into adulthood I obviously learned better, even if I did so the hard way. As a rule of thumb, I have established to always be a diplomate primarily and try to solve conflicts using your giftedness, applying the tool of communication. Even better would be a combination of intelligence and wisdom, it is trying to plan your life in a way that prevents and minimize the probability for such events to occur in the first place (for obvious reasons).

To choose fighting as a primary means to solve a conflict is indeed idiocy and will only get you into further trouble, however, I also have to accentuate that I firmly believe that if you have already tried principal 1 and 2 aforementioned; and if you are cornered, then, of course, the use of

physical violence would be completely justified. This is called self-defence. Further, it is judicially correct world wide. I would argue. I didn't reach top grades in all of the subjects in school (Einstein didn't either), but I discovered my resources later on.

I had a propensity and talent for head calculation, the multiplication table, head arithmetic in general. We had this competition once a week in school during 7-9 the grade in school in terms of being the quickest head calculator, sort of mind Olympics. I almost always finished in 2nd place to my classmate Lisa Classon. During our holiday in Turkey when I was 8 years old, I used to have this passionate hobby of calculating in my head 3 digit numbers such as 734*459 eventually progressing in terms of speed and accuracy. I recall reading about Ettore Majorana the physicist who also shared similar hobbies as a kid.

I also still remembered an employee at the hotel where we resorted, used to joke and call me by the nickname "the professor kid" since he took note that I had a very peculiar hobby. Sadly, these skills and hobbies of mine with time faded out. There have been times in my life, when I wonder, "What could have been the result if I had possessed the discipline to nurture and persist my talents better from an early age?" Anyway, I managed successfully to finish primary school and also finished my 3 years in high school. I was also an avid linguistic learner early on, and easily absorbed new languages being taught in school, in this case, German.

I still remember quite well in regards to grammar, vocabulary, etc. I also had a conventionally very good memory as a kid, as an example, we had this examination in music, which consisted of pages of history, important years, names such as Bach, Mozart, etc. Consequently, I memorized the full contents of those pages verbatim. I looked upon it as a game of discipline and wouldn't stop until I knew it all by heart. It felt awesome. My stepfather Dan was surely also impressed when he noticed this. In regards to this theme discussed, I read that Francis Galton quoted whole sentences and paragraphs that he acquired from books when reading at a very early age.

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

Sagirbay: That is a good question and will only be fairly answered when putting it all together in context from a whole perspective. I happen to have a diagnosis of mental illness in terms of being "Bipolar". Consequently, this has made my life difficult due to the condition of depression. So, it has created some gaps during my history of employment in terms of being able to maintain and keeping the job. It has been followed by a lot of sick listing periods from my side. I will approach this topic very humbly and honestly.

I hold no splendid records or qualifications in terms of prestigious university diplomas, Ph.D. candidate, certifications in general, etc. Most of the knowledge I acquired up to this point origin from my own studies and intellectual curiosity. Because of my mental condition, I have gone through a learning curve in life, that has made me dread and be very shy of student life and to apply to a university. So, I enjoy mainly conducting my own research privately from home as an autodidact (I study Spanish currently). I think it is important to highlight this theme with a sense of humour, also from a view that shows that I possess self-distance.

During the setbacks of life, I haven't complained, rather I would say with a smile on my face that you are interviewing an insane man, but still sane and stable enough to participate in the interview. I accepted my mental condition and thereby found peace. There were many other gifted people who were bipolar as well during history, such as Vincent Van Gogh, Beethoven, Edgar

Allan Poe, among others. I also have a quote to add from my own personal experience in regards to giftedness as bipolar: – Genius is well-balanced madness and reason, when applying the instrument of imagination flow.

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

Sagirbay: I love brain-teasers and puzzles, but what is above all of that is to discover new ways of thinking, leading to that "AHA" or "EUREKA" (Archimedes). It's an incredible feeling actually.

Jacobsen: When was high intelligence discovered for you?

Sagirbay: Most prominently at the age of 7-15, I had these different hobbies such as mental head calculation, memorize texts when reading, also a high intellectual curiosity in general. I could ask a question to my friend, "What would you choose if you had to between amputating a leg or an arm? What would you choose between a million-dollar or supernatural powers like superman? Would you rather look like Brad Pitt in physical appearance or to be ugly and extremely rich?"

Existential questions were running in my veins from the very beginning it seems. You constantly think, "Why? Why? What does this person gain from this and vice versa?" And so on, I still have this funny childhood memory from an old friend named Johan, who was actually highly gifted and precocious. During a dialogue, he once stated, "I think this kid Jens only hang out with Tobias, because he is so big and strong as for his own protection." So, as a summary, I would say this is the way my signs of giftedness started.

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.

Sagirbay: I firmly believe it's because we are highly misunderstood by the average person and therefore people, in general, react with skepticism, fear, envy, anger and sometimes even hatred. People have a tendency to condemn and fear ideas and concepts they don't fully understand. As a perfect example would be Galileo who faced the Inquisition during his days, he was trialed because his discoveries contradicted the mighty authority of the Catholic Church. This is a very fine example, indeed, how a great mind in history collides with religious dogma and that it still occurs in modern time.

Sadly, even if humanity have progressed scientifically from Galileo's days, there is a lot of progress to be made still today. One of the reasons that many highly gifted individuals might be camera shy and shy in general might be because of past bad experiences such as my own. My endeavour as a student was never entirely successful because of my mental condition, which resulted in gaps and an incomplete education. I completed a third of the education of becoming a radiographical nurse up in northern Sweden, the city of Boden. I managed to complete 38 points out of 120, but dropped out because of my mental problems, I still have the record of it stored.

I also completed a year in the university of Jönköping the school with alignment of communication, it was a basic year of a science program. But to the summary, because of my past unsuccessful experiences of being a student, I learned that school wasn't for me and I decided to return home and pursue studies as an autodidact by myself and in solitude. But I also of course feel I need to shed some light on the contrary. There are, of course, many geniuses in history as you

mentioned that were indeed praised and revered during their whole lifetime. We could apply Mozart (1756-1791) as a perfect example, he excelled in music and was considered a child prodigy from an early age. He was admired by a lot of people early on, but sadly he died quite young at age 35.

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

Sagirbay: Leonardo Da Vinci is certainly among the top geniuses on the list. Based on his achievements and that he excelled in a great variety of fields such as art, engineering, inventions, anatomy, physics, etc. I would say he was way ahead of his time. Then we have Nikola Tesla that contributed a lot of inventions to science that we apply in modern times such as alternating current, the remote control and the neon lamp. Then of course it's hard to forget Alfred Nobel who invented dynamite and was the founder of the Nobel prize. I also personally idealize Rudiger Gamm, Dominic O'Brien, the late Tony Buzan and finally Kemal Ataturk who was the founder of the modern Turkish Republic. These are just a few among many brilliant minds.

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

Sagirbay: Having a more fine-tuned brain and performing at the 99.9 percentage or above in terms of cognition, also in addition having that thing we call imagination to combine with the logic.

Jacobsen: Is profound intelligence necessary for genius?

Sagirbay: I would say, "Yes."

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

Sagirbay: I worked for several years as a salesman in telemarketing and acquired a lot of experience from it. In addition, I worked as a customer support agent at a fitness-company. When I was younger prior to that, I worked as an assistant nurse helping elderly retired people.

Jacobsen: Why pursue this particular job path?

Sagirbay: I enjoy working with people and learn new things at constant. In sales, you never become complete in regards to this.

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?

Sagirbay: I believe that an important aspect of the idea of the gifted and genius is that society needs to improve (on a global scale) on how to effectively identify giftedness, so that talents could be cultivated and nurtured in the best interest of humanity. This will help science to progress and this, in turn, will help us to solve current world problems such as starvation, lack of clean water, overpopulation, diseases, etc. Well some of the most common myths I feel I have to dispel, is that genius/gifted people usually are autistic, or similar to savants or necessarily have to have some mental impediment or diagnosis (like in my case) and this isn't necessarily so at all.

These myths are widely enhanced and further conveyed to the public in movies like "Rainman" (Dustin Hoffman) and "A Beautiful Mind" (Russell Crow portrait John Nash). These are indeed good movies, but the truth is that in reality there are many very healthy geniuses with no diagnosis or mental conditions at all. Another myth that is present is that most geniuses are nerds and book worms and so on. Not everybody realises that it can be a wrestler (like Plato) or a martial

artist in Karate being very athletic build, etc. But this stereotype doesn't fit the description of a genius that we are fed from media I suppose.

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

Sagirbay: I started my journey as a Muslim, since I was born in a Muslim family, later I converted to Buddhism. I found the whole idea of reincarnation plausible, as did many ancient philosophers and geniuses such as Pythagoras, Socrates, Plato, among several others. I took note of that everything in nature seemed to be cyclic and resurrection occurred all the time, for instance, the seasons of the year: Summer, autumn, winter and spring, repetition.

Also, the first law of thermodynamics states that energy is always conserved and can not be created neither destroyed. Today I am leaning towards pantheism with a scientific approach added to it. Further with time I have also found it very reasonable that people lean towards agnosticism since it's extremely difficult to know for sure what is true in regards to existentialism. I definitely still feel that the concept of reincarnation should be taken seriously until it's refuted by scientific means.

I have a very good quote which I feel is very appropriate in order to summarise this question:

If a man leaves with certainties he will end up with doubts; but if he is content to begin with some doubt, he will end up with some certainty.

Francis Bacon

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

Sagirbay: I would say a lot more today than it did during my years as an adolescent.

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

Sagirbay: Here you have a couple of them (verbal, spatial, and numeric):

Alphabet score: 185sd 15

Mach I: 170sd 15 SLSE II: 176sd 15

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

Sagirbay: Range has been between 153-185sd 15 on various tests.

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

Sagirbay: Do your best and try to improve and become a better man than you were in the past. As a human being, we are constantly bound to imperfection within our very nature. Try for example to draw 5 precisely equally sized circles next to each other by hand on a piece of paper (without aiding tool). Do you think they will appear precisely the same? To put it in a funny frame, while serious, I would argue that perfect human beings only exist in fairy tales. The good intention and desire to improve as a human being is more than enough. Here are some quotes to give people something to think about.

For me the struggle to reach perfection as a human being is comparable with the same madness

and despair similar to catching your own shadow.

R. Sagirbay

It is a prejudice to think that morality is more favourable to the development of reason than immorality.

Friedrich Nietzsche

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

Sagirbay: Transhumanism.

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

Sagirbay: Libertarianism.

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

Sagirbay: Trying to progress humanity in the right direction and to achieve a more intelligent citizenry, so that we might alleviate the condition of human suffering and make the earth a better place to live.

Jacobsen: What provides meaning in life for you?

Sagirbay: To constantly try to evolve as a human being and be occupied every minute of my life, this is how I keep the depression away and get my kicks. Learning new things has become my great passion in life. For instance, nowadays, I am learning Spanish. Later, I have plans to improve my German that I learned during primary school. I also enjoy theatre lessons, mind games, memorizing a deck of cards, digits, etc. I also exercise physically on a regular basis both weightlifting and running.

Appendix I: Footnotes

- [1] Member, World Genius Directory.
- [2] Individual Publication Date: January 1, 2021: http://www.in-sightjournal.com/sagirbay-1; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Paul Cooijmans on Censorship, Freedom of Speech, High-IQ Societies, Moles and Wolves, Cultural Marxism, and "Thoth": Administrator, Glia Society (2)

2021-01-01

Paul Cooijmans is an Independent Psychometitor and Administrator of the Glia Society, and Administrator of the Giga Society. He discusses: the observation of the limitations in the I.Q. societies in terms of speech; the various forms of "editorial changes and vicious manipulations" of content; some manifestations of the permissive admissions policies; how many people like censorship; moles and wolves in high-IQ societies; guarding against moles and wolves; how highly intelligent people can have an anti-intelligence view; mainstream intelligence tests; Cooijmans tests providing the best approximation of general intelligence; testing at an intended level; anomalies at or above 1 in 200 in general intelligence; a common conflation between education and intelligence level; some of the other higher-I.Q. societies founded since 1997; the evidence for having introducing the idea of high-range testing and higher-I.Q. societies to European societies; the main attraction for prospective members; comments on members joining, staying, or leaving; cultural Marxism; the popular Netherlandic saying, "Act normally, then you are already acting crazy enough"; the popular Netherlandic saying, "No one is allowed to stick out above the mowing field"; the effects over 2020 of some of the aforementioned trends; and any earlier gods than Thoth as considered potential names for the journal.

Scott Douglas Jacobsen: In terms of the observation of the limitations in the I.Q. societies at the time, what were the forms of "limited freedom of speech" and "censorship"?

Paul Cooijmans[1],[2]*: I suspect these quotations refer to previous answers I gave in the 2020 interview. In the 1990s I observed limited freedom of speech and censorship in several societies with varying pass levels in the following manners: When, in an article, I criticized a society's admission policy and procedure, which did not function well in my perception, a response article followed from the society's psychologist, who was on good terms with the journal editor. In this response, which contained much error on the substantial level, I was personally attacked and character-assassinated. When I tried to defend myself and correct errors in further responses, these were either not published or delayed and manipulated to make me look foolish, and then the psychologist was given the chance to respond to my manipulated response in the same issue, a few pages further, saying something like, "look what that silly Paul Cooijmans is writing there". Obviously, I was never given the chance to respond in the same issue to what others wrote about me.

What also happened was that when I submitted an article, the editor removed things that were considered violations, always without my consent. On one occasion, I was even sent the altered version before publication; I contacted the editor at once to say I did not agree with the alterations and forbade publication of the altered version. This was ignored and the altered version was published despite my forbidding this. Then, I knew I was dealing with scum of the lowest kind.

Very telling was also that negative responses to my articles were frequently published, but positive responses only came directly to me from readers. Once, someone told me he had sent a letter-to-the-editor containing a positive remark about me; when the letter was published, he had seen, to his amazement, that said positive remark had been removed. Then, I knew I was dealing with irreparable editorial corruption.

More general observations about that society were that discussions in the journal were cut off ("this topic is now closed") and that irony and humour seemed forbidden.

In another society with a higher pass level I observed that discussion of certain topics was "edited for length and civility", which, in practice, meant that some viewpoints were less likely to appear in print, and the published material was biased toward one side of the debate. This concerned matters like tests and admission. Broadly speaking, there was a battle between those who wanted a strict admission policy with tests that actually discriminated at the intended level, and those who (secretly) wanted to admit anyone interested in membership, and therefore wanted as many tests as possible on the list of accepted tests, irrespective of the high-range validity (or absence thereof) of those tests. Only years later would I understand that this battle was, roughly, one between "liberals" and "conservatives", and that the former group was principally against the concepts of I.Q. societies and I.Q. testing altogether and trying to destroy them from within. To them, the admission policy and testing were merely symbolic. In societies with formal democratic procedures, the "liberals" tended to win, because they received the votes from those who had only been able to join through the inflated admission policies promoted by the same "liberals".

Jacobsen: Following the same line, what were the "editorial changes and vicious manipulations"? Also, why the "lack of fora for verbatim communication and publication" if any further reasons apart from the aforementioned?

Cooijmans: I explained a bit about vicious manipulations in the previous question; there were also general editorial changes that I have not yet mentioned, such as changing the title of an article, changing the word order of sentences, changing words, changing, adding, or removing commas, leaving things out, changing the division in paragraphs, removing white space, not italicizing a few words when so requested, removing irony and humour, and more. All of this was done without consulting or informing the author, and the result was often that one's well-written work appeared in the journal as ungrammatical gibberish. When people complained, the editor would say they were "nitpicking about commas", which was a pretty stupid thing to say because when you change commas you change meaning. Adding a comma may change a restrictive relative clause into a non-restrictive relative clause, for instance, and then suddenly that sentence says something entirely different!

Another grossly felonious instance of editorial change occurred when I submitted a puzzle, and the editor, without consulting or informing me, left out part of the instruction and changed (ruined) the puzzle itself. Subsequently, when no correct answers from readers had come in a month later, aforesaid editor commented in the journal that this was because I had provided a bad puzzle that had no real solution. No, he did not mention to the readers that he had altered the puzzle single-handedly without my knowledge. I believe these observations show a need for verbatim communication and publication fora.

Jacobsen: What are some of the theoretical and practical manifestations of the permissive admissions policies – "too permissive"?

Cooijmans: I would say that the experiences related in the previous two answers constitute practical manifestations of the results of overly permissive admissions policies. The looser the admissions standards, the more riff-raff is let in. Another such manifestation are the people I have often seen in these societies who talk about themselves as being "gifted", or having discovered

their "giftedness" through the test that qualified them. My observation is that many of these persons are not "gifted", let alone intelligent, by very far, and that something has gone horribly wrong in the testing and admission procedure. It gets embarrassing when they speak of problems they have had in life because of being "gifted" and misunderstood; I have to constrain myself then not to tell them that they are not "gifted" and their problems have different causes.

A special case form people like psychologists, who have professional access to the contents and scoring keys of many tests, so that their own scores on the same must be seen in a certain perspective (that was euphemistic) and their presence in I.Q. societies in no way implies that their intelligence is at the intended level. More than once have I had the impression that such unqualified professionals had joined fraudulently with the express purpose to become active as admissions officers and further pervert the society's admissions policy. This impression has only become stronger in recent years, when I saw some of them, now mostly retired, on social media, still being critical about strict testing and admission practices (read: still foaming at the mouth whenever my name is mentioned). The obvious cognitive decline with age makes it ever harder for them to uphold the mask of hypocrisy, so that their true nature comes out in glowing colours ("loss of decorum" is the precise psychiatric term).

An anecdote illustrating a practical manifestation of admission gone wrong: In the early 2000s, a certain person was active in an abundance of societies, publishing an unstoppable diarrhoea of articles that were notorious for their many errors and extremely bad style of writing. In 2004, an essay on the Madrid train bombings appeared from his capable hand, stating that the attacks had killed some enormous number of people (I believe two hundred thousand was the claimed number). Soon, a few readers gently pointed out to the diligent publicist that the actual death count was 193. Thereupon, the good author provided the editor with a corrected version of his masterpiece, wherein he... had changed something else but left the error intact. In such cases, I have always tried to investigate exactly what went wrong with testing and admission, and to adapt the admission policy to prevent reoccurrence.

Jacobsen: Why do "many people really like censorship and curtailed freedom of speech"?

Cooijmans: This question brings the present coronavirus situation to mind: Much of the world has been living more or less under authoritarian, fascist rule since the spring of 2020, yet the vast majority of people have absolutely no problem with that. The minority that protest comprise a bizarre amalgam of libertarians, alt-right individuals, conspiracy theorists, anti-vaxxers, small business owners, performing artists, and maverick scientists. Historically, an abrupt move to authoritarianism has been the reflex to outbreaks of deadly infectious diseases (and incidentally, this may be the origin of the habit to call a strict, clean, rule-abiding individual "Nazi"). Reasons that so many applaud the restrictive measures and harsh punishments for offenders include fear of the disease, but also a certain pre-existing dislike of the independent thinkers that make up the protesters.

In I.Q. societies, censorship and curtailed freedom of speech tend to be unilateral, suppressing one side of the discussion. Those on the other side may experience the censorship as beneficial because it protects them from the confrontation with opposing views. Most people prefer not to see opposing views, and to surround themselves with like-minded folks.

Jacobsen: Why do some seem to "only join I.Q. societies to keep an eye on what is going on, or to destroy them from the inside, like a kind of moles or wolves in sheep's clothes"? Other than the reason stipulated "anti-intelligence attitude."

Cooijmans: It is a general phenomenon, not limited to I.Q. societies, for organizations to be infiltrated. The moles lie in ambush, waiting for compromising material to fall into their paws, which they may then make public to damage or destroy the organization. Engagement in sadomasochism, attendance of darkrooms or bareback parties, child pornography or paedophilia, eugenics, expressions of homophobia, racism, or – the holy grail – anti-Semitism. The infiltrators may act from a far-left ideological motivation, often belong to activist organizations, or they may even be paid actors; activism has "benefactors" with infinitely deep pockets who will not hesitate to finance this kind of spying, as well as demonstrations, propaganda, riots, terror attacks, or murder.

The first instance of such a scandal in the world of I.Q. societies, in my period of involvement in those societies, took place early 1995. In the journal of a certain I.Q. society, a member advocated the humane killing off of the old, the weak, the stupid, and the inefficient. Although the journal was strictly members-only, this article was instantly leaked out, resulting in an international scandal. The editor who published the article was dismissed, and many local branches of the society apologized to their members for the reputation damage the society had thus incurred. Never was the contents of the article taken seriously and discussed; the fuss was only about the society being publicly connected to the ideas expressed by the author.

Jacobsen: How can societies guard against these "moles" or disguised "wolves"?

Cooijmans: I am afraid that a bona fide organization, with an objective and fair admission policy such as I recommend, is powerless against infiltration. The moles have it easy to get in. Only advanced lie detection might keep them out. It should also be said that most of the I.Q. societies I have known contain very little "dirt" in this sense, but rather are havens of political correctness. Despite selecting for high intelligence, the societies are transparent to the outer world, and any subversive uttering or activity occurring in them is bound to leak out within hours.

How different is this in criminal organizations, where squealers are dealt with in soundproof rooms using bolt cutters, cigarette lighters, and other such tools of the trade. Not that I would want to threaten any I.Q. society moles with that, mind. Oh no. Such a thing could never occur to me.

Jacobsen: Why do some "highly intelligent people" have an "anti-intelligence attitude"?

Cooijmans: This conspicuous phenomenon has puzzled me for decades. Why do some of the most intelligent people propagate falsehood like "intelligence is not important or valuable in itself" or "a society of higher average intelligence is not a better society"? An obvious explanation would be that they be right, in which case we should all be relieved regarding the current downward trend of intelligence in the West. After all, it will not make society less civilized and more dangerous! There will be no increase of crime, violence, hatred, and misery, no loss of wealth, technology, and happiness. Alas! any objective study of the relation between intelligence and real-world functioning shows this to be false, and that the anti-intelligence propaganda of the intelligentsia is ideological in nature rather than scientific and factual.

The questions remains why highly intelligent individuals would (1) believe these things, or (2) pretend to believe them. Concerning the first, it is conceivable that a highly intelligent person, growing up with the present Marxist indoctrination and never encountering the science regarding intelligence (the "London school", the hereditarians) keeps believing those doctrines well into

adult life. An important factor is the psychological phenomenon of projection, which I have mentioned before but is so crucial that it bears repetition: The highly intelligent person, by default, involuntarily and unawares, assumes one's own level of mental ability in all or most other people and is thus innately disposed to believe the Marxist-egalitarian dogmas. Those are attractive to such a person, they "feel right" and "ring true". It takes some serious study and hard confrontation with reality to overcome this projection, as well as a wide associative horizon. I have long suspected that intelligent persons with narrow associative horizons (who do exist) are inclined to remain in their brainwashed states for all of their lives. Another factor that keeps the truth from these people is that the science of intelligence has been suppressed, pushed to the fringes, expelled from the academic world, as "scientific racism" or "hate". So, for group (1), the explanation would lie in their personality combined with the indoctrinating environment, to which they have insufficient resistance due to a narrow associative horizon.

Regarding (2), this concerns intrinsically dishonest, evil entities who say one thing but believe the other. Yes, even though intelligence correlates positively and causally with all things good, the direction of causality being from intelligence to goodness, the correlation of intelligence with goodness is not unity (1, perfect). A class of intelligent, evil beings – one hesitates to call them humans – occupy vital segments of society and purposely spread crypto-political, pseudoscientific misinformation. They will tell us, "race is a social construct" but live in gated White communities themselves. They do not believe what they say but want us to believe it. Group (2) is really a caste, a set of genetic strains, possibly a species, that live among us in the guise of Homo sapiens. They consist of bloodlines wherein high intelligence has coagulated with evil after centuries of selective breeding; inbreeding (cousin-cousin, uncle-niece) to retain the desired unnatural combination of cognitive ability with insincerity, and occasional outbreeding to incorporate new blood and keep the outward appearance of humans. Without the outbreeding, they would begin to look unhuman, reflecting the fact that their configuration of personality traits is unhuman and anti-human.

Jacobsen: What mainstream intelligence tests seem to provide the best approximation of general intelligence?

Cooijmans: If educational tests like Miller Analogies Test, Scholastic Aptitude Test, and Graduate Record Examination are included, the older forms of those three are the only ones that I have observed to have some loading on general intelligence into the high range. The newer editions do not seem to have such, and another problem is that when people take those tests purposely (and sometimes repeatedly) to qualify for I.Q. societies, the tests' "g" loadings disappear. They are only "g"-loaded when taken in their proper educational context, and not robust against determined attempts to obtain a super-high score.

I know of no other mainstream tests that have any noticeable "g" loading in the high range. If you are talking about the average range of intelligence, I can not answer from my own observation because I have only dealt with high-range tests.

Jacobsen: What Cooijmans tests seem to provide the best approximation of general intelligence?

Cooijmans: If I limit myself to the currently available tests for which there is enough data to answer this more or less objectively: Reason Behind Multiple-Choice – Revision 2008, The Marathon Test, Associative LIMIT, Test of the Beheaded Man, Cooijmans Intelligence Test – Form 3, Narcissus' last stand, The Nemesis Test, Test For Genius – Revision 2016, Cooijmans Intelligence Test – Form 4, Cooijmans Intelligence Test 5. This is only about the high range.

Jacobsen: How can most other I.Q. societies treat homogeneous tests appropriately, so as to test at "their intended level"?

Cooijmans: If it concerns tests that possess validity around the intended level and there are no further problems with them (such as answer leakage) I would say that the Glia Society's approach is best: Require qualifying scores on each of two such tests with different item types. Do not use methods to compute a "real I.Q." from several test scores; that may result in inflated I.Q.'s.

Jacobsen: What seems to happen with anomalies at or above 1 in 200 in general intelligence rarity – of the more intelligent or the higher end of the curve – who happen to harbour delusions of grandeur, personality dis-order, supernaturalistic tendencies of thinking about the objects and relations in the natural world, or happen to have the inability for scientific rationality, skepticism, and logical reasoning? I am aware. You have written on these.

Cooijmans: I have no idea to which writing by me this could refer, but now that you ask, it is true that my general observation is that the ability to be rational and logical commences around the level of 1 in 200 in intelligence (the high end, not the low end). And indeed are there glorious exceptions, and I have been trying to understand, for a few decades now, how those come to be. Several causes seem to occur:

Full-blown psychosis is the easiest cause to recognize, also because it tends to subside within weeks or months, after which one may observe the subject in a more rational state.

Mild chronic psychosis is another frequent cause, and harder to identify. Some personality variants are forever on the brink of psychosis, but never develop an acute episode. Very, very evil tongues whisper that for typical women, this is actually the default state of being; of course, it would never occur to me personally, or to any sensible person for that matter, to make such a misogynistic suggestion, not even in jest. A point of concern in diagnosing this near-psychotic condition is that on a bad day, one may find oneself at the wrong end of the stick, that is, one may be delusional oneself while the other person is sane. Therefore it is necessary to frequently revisit and study in depth exactly those viewpoints that are at odds with what one has long believed or been taught. Those with a wide associative horizon possess this habit as an innate reflex, are obsessively drawn toward what violates the status quo of their knowledge, opinions, and attitudes.

Finally, there are entities that have some kind of interest, either financial, ideological, political, or ethnocentric, that discords with truth, logic, and righteousness. This makes them behave and express themselves in contrast with the rationality one would expect at their levels of intelligence.

Jacobsen: Why is there a common conflation between education and intelligence level, or amount of knowledge and general intelligence level?

Cooijmans: The essence is this: The correlations of intelligence with education and amount of knowledge are unidirectional, with the causality going from intelligence to those respective concepts. Higher intelligence is required for higher educational achievement, and higher intelligence causes one to store more knowledge in one's long-term memory. It does not work the other way around; studying does not raise your intelligence, and putting more knowledge in your memory does not raise your intelligence. To believe such is a form of sympathetic magic, it is a reversal of causality.

For better understanding, one should know that part of higher intelligence is having a better working memory. The working memory, in turn, is the device that stores information in the long-term memory. With a better working memory, you are storing more in your long-term memory, whether you like it or not. This is why persons of higher intelligence have more general knowledge and a larger vocabulary; those are results, by-products, of the higher intelligence. Knowing this mechanism, it is easy to see that merely increasing one's knowledge and vocabulary will not increase intelligence and working memory. The mechanism goes one way only.

Intelligence, including working memory, rests on physical properties like the number of cortical neurons, neural conduction velocity, the quality of the insulation material around the axons, and the energy-efficiency of the brain (the efficiency of the brain's glucose metabolism). If any improvement to those is possible at all, it will be through physical means, not by mimicking the effects of the intelligence brought forth by them. Not by providing the brain with knowledge. Conversely, intelligence may be reduced by any physical damage to the brain, such as by mechanical impact, shortage of oxygen or glucose, poisons, or hormones.

Jacobsen: What have been some of the other higher-I.Q. societies founded since 1997?

Cooijmans: I have not paid attention, but it concerns a huge number of them. The Epimetheus Society comes to mind. I can not stand to look at the web locations of many of the newer societies; slow-loading, full of spaghetti code produced by contents management systems or what-you-see-is-what-you-get editors. If you are smart enough to start an I.Q. society, learning hypertext markup language should be no hurdle for you. Few things betray incompetence and not-being-at-the-proclaimed-level-of-your-self-founded-society more than that.

Jacobsen: What is the evidence for having "introduced the concepts of high-range testing and higher-I.Q. societies to Europe"?

Cooijmans: The articles and advertisements I published in the mid-1990s in journals of I.Q. societies, regarding my tests and the Glia and Giga societies. Some are shown, for instance, on my I.Q. tests web site in "The history of I.Q. Tests for the High-Range", and somewhere on the Giga and Glia Society sites.

Jacobsen: As one of "the most interesting and brilliant" administrators in the world with such tantalizing societies on offer to the international community of the higher-I.Q., what seems like the main pull for prospective members?

Cooijmans: I do not understand the phrase "the main pull", but the circumstance that Glia Society members can take tests for free appears to be attractive, while for the Giga Society it is mainly prestige.

Jacobsen: Following from the previous question, what seems like the main reason for members who join and stay, and those who leave?

Cooijmans: No Giga Society members have ever left except by passing away. Glia Society members leave rarely; I remember someone resigning after being suspended from the e-mail forum for violating the rules. Another one resigned because he thought I was "far right", but later rejoined. And a third one left because he felt he no longer deserved to be a member; this one I suspect of having leaked out the complete scoring key of one of my tests, enabling an idiot to qualify for the Giga Society. Oh, and someone resigned, came back, and later resigned again because of misbehaviour and harassment by another member. In hindsight, it seems that roughly one in a hundred members misbehave significantly at some point, and in one case I expelled the

culprit. This paragraph contains quite explosive information, but given the length of this interview no one will probably get this far and read it.

Members who stay in the Glia Society do so because they like the free testing and/or the communication fora. But many also simply stay inactive without formally resigning.

Jacobsen: What is "cultural Marxism"? Why is it an "ideological terror"? Why is it "to an extreme degree" in the Netherlands?

Cooijmans: That first question needs a book-length answer in itself. "Cultural Marxism" is a term used by critics of the movements in question. Cultural Marxists do not call themselves that but deem the concept a conspiracy theory. These movements started right after the First World War, as a step up from classical Marxism, which was perceived as having failed. Classical Marxism was about a class struggle, wherein the workers of all countries would unite against Capital. In the war though, the workers of the warring countries had been fighting each other in the trenches rather than uniting, thus revealing that nationalist tendencies were stronger than class divisions.

A variety of projects were then conceived and initiated to destroy all nation states and establish a new world rule with no place for national identity and tradition. These projects involved the purposeful occupation of all vital institutions and industries, and the promotion and facilitation of migration streams (and other genocidal schemes) to permanently alter the populations and cultures of Europe, North America, and the West in general. The motivation behind this was a burning hatred of nations, Christianity, White people, masculinity, artisanship, and manual labour. The basic strategy was to make the institutions and corporations more powerful than the national governments. This has meanwhile been achieved for much of the world.

The projected world government is not benign. It is a despotic feudal monarchy without citizenship or private property, wherein serfs are kept merrily submissive, lowly fertile, not too longlived, and feminized (in case of men) by an incessant stream of poisons administered through the air, water, food, recreational drugs, clothing, cosmetics, medication, and vaccination. They can do this because they own and control all the relevant industries. Non-pharmaceutical strategies toward this goal are employed too, such as indoctrination and the propagandizing of pornography, onanism, prostitution, deviant (non-reproductive) sex, and other maladaptive behaviours. The current royal houses will not object to this usurping of the world throne; over the past centuries, the ancestors of our hostile elite have married into the major dynasties and/or financed them so that their bloodlines and interests are interwoven and they can make their move with royal approval. Said elite consists of several thousand to several tens of thousand specimens worldwide. This multiple genocide has progressed slowly but surely, and since the early 1970s, cultural Marxists have held the centre of the political spectrum in all Western countries. Views that were previously "centre" have ever since been denoted "far right".

It is an ideological terror because it allows no dissent. Any expression that violates its dogmas is suppressed, censored, or made illegal and prosecuted. Cultural Marxism is the epitome of intolerance, tribalism, and xenophobia. It is a tribe aiming to subjugate the world and become the ruling caste in a new era of feudalism.

The Netherlands, small and densely populated, has been a laboratory for the testing of policies intended to be rolled out worldwide. The liberal approach to recreational drugs, prostitution,

abortion, and euthanasia; extreme softness on crime; same-sex marriage; exempting multinational corporations from taxation; combining a welfare state with mass immigration; the forced implementation of multiculturalism; the public execution of a conservative politician on his way to power right before election day... it has all been tried in the test tube of the world. Oh, and on an entirely unrelated note, Netherlandic experts and universities have played leading roles in the development and patenting of the SARS-CoV2 polymerase chain reaction test and corresponding vaccines.

I have been compiling a list of segments of society presently occupied by cultural Marxism; in doing so, I discovered it is quicker to make its complement, that is, a list of societal segments that are still relatively free of cultural Marxism. This latter list would include conservative and/or nationalist organizations; small and medium-sized businesses; fundamentalist and orthodox religion; part of alternative or natural healing; amateur sports; "rogue" states and nation states; agriculture, farming, hunting; barter; rural life; fringe (independent, unconventional) media; independent science (independent of governments and corporations); and traditional art and culture.

I have considered providing the former list too, but believe it would be too depressing for the good readers; suffice it to say that said list contains practically everything else in the world.

Jacobsen: Any Cooijmans response to the popular Netherlandic saying, "Act normally, then you are already acting crazy enough"?

Cooijmans: I fully agree with this saying, when taken literally. But what is meant with it on the idiomatic level is, "you are merely average and nothing better than the rest, no matter how good you may be". This is carved into the soul of every Netherlander from birth on.

Jacobsen: Any Cooijmans response to the popular Netherlandic saying, "No one is allowed to stick out above the mowing field"?

Cooijmans: The recent death of guitarist Eddie Van Halen, born in the Netherlands, has made this painfully clear. For a few days there was some attention for him in the news on television, but in the four decades up to that, including the heyday of the group "Van Halen", he and his band had been virtually ignored by the Netherlandic media, despite his being one of the best guitar players in existence. In 1980, when I saw Van Halen at a festival in the Netherlands, I noted already that there was little media attention for them, and if they were mentioned, it was mainly to emphasize how arrogant they were or to ridicule them. Being good at something is not appreciated here. If you are born in the Netherlands as a genius and only publish your work in the Netherlands, chances are you and your work will never be recognized for what they are but always treated as merely average, and even you yourself will keep believing, for all of your life, that you are merely average, because that is what you have always been told with great emphasis.

Incidentally, other good guitarists I have listened to are Allan Holdsworth, Philip Catherine, and Konrad Ragossnig.

Jacobsen: What will be the effects over 2020 if this trend continues? What will be the effects if this trend is reversed?

Cooijmans: Unfortunately, the question fails to specify which trend is being referred to. Cultural Marxism? But why is the year 2020 mentioned then? Cultural Marxism is a century old and not specific for 2020. The actual trend over 2020 is the pandemic of censorship and restrictions of civil rights implemented in response to virus outbreaks. It does look like cultural Marxists are utilizing the disease to tighten their stranglehold of the world; to strengthen their ownership of it;

to replace small businesses with large corporations without ties to local culture and tradition; to abolish cash; to kill off people by suppressing proven effective treatments; to let people accept vaccinations out of fear by hiding the true fatality rate of the virus; in short, to accelerate their rise to world domination. The end game has begun.

If "this trend" is taken to mean cultural Marxism, and the effects need not only be over 2020, the answer is as follows: A period of civil wars will occur as White people realize they are becoming minorities in their own countries. We are seeing the preludes to that in the form of terror attacks by isolated "far right extremists", as well as well-organized, heavily financed violent "demonstrations" by pseudo-activists who are really paid mercenaries. So, "lone wolves" against cryptoarmies. A peaceful defeat of cultural Marxism seems unlikely at this point, since the native populations of almost all Western countries have been diluted such that the nationalist votes can not gain a majority in elections any more ("And good at that?!" will cultural Marxists among the readers utter at this point).

Given the cultural-Marxist occupation of all vital segments of society, the odds look grim; or sublimely favourable, depending on which side one is on. The best one can hope for is that all of this, as cultural Marxists claim, is a conspiracy theory, a collection of paranoid delusions. I would rather be delusional than right.

In the event that cultural Marxism is beaten, the effect will be a return of nation states populated and ruled by citizens, and a purging of the corrupted institutions and industries. In the opposite case, we end up under the projected world government described a few answers ago. Attentive readers will have understood what the probable outcome is. Perhaps, the time to plausibly stop cultural Marxism, if ever, were the 1920s.

Once the new kingdom has been established, one of its challenges will be to prevent degeneration of its bloodlines. Inbreeding has often been the downfall of dynasties, and the classical approach was to marry royalty from abroad, or rich foreigners if no suitable nobility was available and/or the bottom of the treasury was in sight. As a result, royal families have tended to be genetically different from their subjects ("of different blood", one says). In the absence of nubile extraterrestrial princesses, the new masters of the world will harvest fresh blood from selected juveniles among their billions of zombie slaves, who are legally their intellectual property as they have been genetically modified by mandatory nano-robot injections. Oh, and a merry Christmas incidentally. Or happy Easter, depending on when this is published.

Perhaps I should explain the reason for words like "kingdom" and "feudal" in this context, where others speak of a "Communist (or globalist) world government": Without private ownership, and all of the world's assets being on the balance sheet of a small bloodline-based elite, feudalism and kingdom are the proper terms to use. Our civil rights will be set back to the Middle Ages over the next one or two decades, if this trend continues. Considering how eagerly many are queueing up for that, perhaps it is what they deserve after all.

Jacobsen: Were there any earlier gods than Thoth who came as potential names for the journal – not necessarily connect with "science, wisdom, writing, art, magic" or "writing, mathematics, astronomy"?

Cooijmans: No earlier gods came up. If I were to look for such now, I would look at antediluvian times.

Appendix I: Footnotes

- [1] Administrator, Giga Society; Administrator, Glia Society.
- [2] Individual Publication Date: January 1, 2021: http://www.in-sightjournal.com/cooijmans-2; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Ask Two Geniuses with Dr. Christian Sorensen and Matthew Scillitani on Genius, Mental Health, and Relationships: Independent Metaphysician & Philosopher; Social Media Marketer & Web Developer (1)

2021-01-01

Rick Rosner and I conduct a conversational series entitled Ask A Genius on a variety of subjects through In-Sight Publishing on the personal and professional website for Rick. This series with Christian and Matthew build on this idea. **Dr. Christian Sorensen** earned a score at 185+, i.e., at least 186, on the WAIS-R. He is an expert in Metaphysics and Philosophy. Matthew Scillitani earned a score at 190, on Psychometric Orosswords. He is an expert in Social Media Marketing and Web Development. Both scores on a standard deviation of 15. A sigma of ~ 5.67 + for Christian – a general intelligence rarity of more than 1 in 136,975,305, at least 1 in 202,496,482 – and a sigma of 6.00 for Matt – a general intelligence rarity of 1 in 1,009,976,678. Neither splitting hairs nor a competition here; we agreed to a discussion, hopefully, for the edification of the audience here. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population. This amounts to a joint interview or conversation with Dr. Christian Sorensen, Matthew Scillitani, and myself. They discuss: mental wellness and mental illness; a youth from an adult; a prodigy from a genius; a reasonable point at which to separate an early bloomer from a late bloomer; psychiatric conditions in relation to genius; genius, dating, friendships, love, and marriage; intelligence from IQ; parts of IQ with intelligence; and desired directions for this meta-analytic discussion.

Scott Douglas Jacobsen: Some interviewees prefer short, open-ended questions. Other interviewees prefer long prefaces punctuated by a question or a series of questions. Sorry to any readers present or future who happen to read some of the works here or elsewhere, sincerely and gently, with particular preferences in reading kinds and forms of questions, the materials can restrict or constrain some of the reading due to a number of factors. Some relate to the preference of the interviewee or interviewees. Others may have a relationship with the coda statements seemingly requisite to move onto the next part of the interview or to make a final statement about this or that particular topic. So on and so forth, nonetheless, this series, probably, will commit to an admixture of them. Our subject matter, in general, for this mediated discussion are intelligence, IQ, mental wellness, mental illness, youth and adults, prodigy and genius, early bloomers and late bloomers, psychiatric disorders tied to genius, relationships (friendship, dating, and marriage) and genius, while within a 'deep dive' or a meta-analytic framework of comprehension. To begin, let's get some personal opinions or individual definitions of the above categories before moving into the more formal discussion and then trying to bring everything under the same roof, what are mental wellness and mental illness to you?

Dr. Christian Sorensen[1]*: Both, mental wellness and mental illness, from my point of view, are relative and variable categories, since they respectively depend on temporal circumstances, and they are metamorphoseable nomenclatures. In turn, it could be stated, that these are definable, from a perspective, that I will denominate of introjection and of extra introjection, depending on whether it is done, from what I'm going to name, the consciousness of illness, or whether it is effectuated, from an external objectifying typification.

Matthew Scillitani[2],[3]*: Mental wellness is, to me, more than just the absence of psychiatric disorders or peace of mind or whatever. It's the ability to temper one's emotions, be productive, mature, ethical, and rational, regardless of the presence of psychiatric disorders. We have all met someone who, in spite of not having any obvious psychiatric conditions, was lazy, unethical, immature, and so on; so the absence of psychiatric disorders and stress does not mean the person is mentally well.

In contrast, mental illness can be marked as the inability to rationalize well, the presence of delusions, laziness, melancholy, low stress-resistance, a weak ego, immaturity, et cetera. Actually, it's probably that a weak ego is responsible for all of those things in the first place. I've noticed that many people who are mentally unwell seem to have a weak ego, which causes them to be more prone to disturbance and prolonged cognitive dissonance, which is extremely bad for one's mental health.

Jacobsen: What differentiates a youth from an adult?

Sorensen: I think that what differentiates the two of them, is a psychological maturational criterion, that is related to the crystallization of the personality structure, particularly, with regard to the formation, of the identity of the self, and from an ethical point of view, with the capacity of moral judgement, for assuming responsibility, in relation to one's own individual acts, which specifically refers, to the ability to make proper use of personal freedom, in terms of being able, to act in accordance with pre-established social norms, and therefore, to be capable to cognitively understand, the relationship that exists between rights and duties, both in the private and public spheres.

Scillitani: Biologically, probably just puberty. Psychologically, that is a hard question to answer. We cannot say it is rationality, or intelligence, or emotional maturity, or stress-resistance, or anything else because there are adults who have none of those things and some precocious children who have some or all of them. In an ideal world, all children would grow into smart, ethical, productive, satisfied adults who can live their lives effectively without the aid of others.

Jacobsen: What differentiates a prodigy from a genius?

Sorensen: A prodigy, is a precocious child in a certain field, who also dominates it, although this area, has already been invented. While a genius, is someone who manages to revolutionize, a certain sphere of knowledge.

Scillitani: Well, most prodigies are children who have committed thousands of hours towards practicing a learnable skill, like piano or mental math. These are things that are impressive but don't require much intelligence to do. After all, a child can do them! A genius is someone, usually an adult, though there are a few cases of teenage geniuses, who are exceptionally intelligent, talented in their fields of study, and who, like the prodigy, commit thousands of hours towards their work. Many pianists can play Beethoven flawlessly, but only Beethoven was the genius for having written his music into existence. That is a genius. The prodigy can just play well.

Jacobsen: What seems like a reasonable point at which to separate an early bloomer from a late bloomer?

Sorensen: I think that what separates an early bloomer from a late bloomer, is the existential fact for a genius, of becoming aware about death, and therefore, of stop thinking that he is living life, and rather begin to think, about how long he will live.

Scillitani: Probably mid-puberty would be a good time to determine that. If a child is very precocious but they fizzle down to normal as a teenager then they were an early bloomer and if a child is behind their classmates but catches up sometime during puberty then they were a late bloomer. It may even be that a child is an early bloomer in some areas and a late bloomer in others. For a personal example, I was a very strong reader from an early age but was weak in math and couldn't understand it no matter how hard I tried. Then, in high school, math was suddenly very easy to comprehend and I skipped four math grades!

Jacobsen: Any thoughts on more formal, precise psychiatric conditions in relation to genius?

Sorensen: I think that in general, in relation to genius, there are certain psychiatric patterns, that tend to repeat, especially in what concern, schizoaffective and mood troubles, which can manifest themselves, in a wide spectrum, ranging from personality disorders to psychotic syndromes.

Scillitani: O.C.D. (obsessive-compulsive disorder), O.C.P.D. (obsessive-compulsive personality disorder), Asperger Syndrome, Schizophrenia, A.S.P.D. (antisocial personality disorder), depression, and paraphilia are all related to genius. Psychiatric disorders are probably a requisite for genius, and the most common disorder held by nearly all geniuses is Asperger Syndrome. It seems that depression and sexual deviance are also common if not a requisite for genius. In the arts, like music and painting, schizophrenia is also very common, but less so in the sciences.

Jacobsen: Any thoughts on genius, dating, friendships, love, and marriage relevant for the upcoming extended conversation?

Sorensen: I think of -1, since genius, dating, friendships, love, and marriage, not only strongly intersect between themselves, but also they interact each other, perfectly, nevertheless they do so, by an absolutely reverse way.

Scillitani: Most geniuses never marry, never have children, and have few or no friends, probably because of psychosocial problems related to psychiatric disorders like Asperger Syndrome and Schizophrenia. Some geniuses are lucky and manage to find a romantic partner but it's very rare. The genius is usually also introverted and not interested in socializing anyway, preferring to live in his own world and focus his attention on his hobbies and work, which he excels in.

Jacobsen: What separates intelligence from IQ?

Sorensen: Everything separates them, since the IQ is not only a consensual unit of measurement, that represents intelligence, in my opinion, as a partial and relative reality which never hits the bottom, but also because both are essentially different, due to the fact, that they have natures, which in addition to being asymmetrical, they are besides, opposite between each other, since while the IQ, is always procedurally discursive, intelligence never is, and respectively, if reads reality, then the other does so, but instantly from its inside, without conjugating any sign.

Scillitani: Intelligence is a quality and I.Q. tests are a measuring tool. The challenge is that intelligence is much harder to precisely measure because it's not as clear-cut as just putting a yard-stick next to an object to measure height or something. What makes it even more difficult is that idiots can't recognize high intelligence, and many of them decide to enter the field of psychology because it has almost no barrier for entry. So now we have many psychologists trying to measure intelligence but are not intelligent themselves, which results in less satisfactory measurement tools.

Jacobsen: What equates parts of IQ with intelligence?

Sorensen: There are no equitable parts between one and the other, since what exists, is rather a noetic analogy, in which through IQ, intelligence, is simply and reductively defined, as an ability to solve problems, in function, of different degrees of complexity, and lastly what the term of IQ signifies, refers to who defined it, since the very first time, that is to say, to what means a metric value, measured by certain refutable instruments.

Scillitani: I.Q. is a pretty good reflection of one's intelligence when the test taken has high-quality items, is heterogeneous, and has a high g-loading, with a generous ceiling (and floor, in some cases) to allow for outliers.

Jacobsen: Any particular desired directions for this meta-analytic discussion on these subject matters or points to bear in mind as the conversation continues?

Sorensen: In relation to the term that I proposed, of meta-analysis, and regarding these subject matters, I would follow, an increasingly abstract direction, until getting to nothingness, in order to screen every detail, and fully discern the qualitative aspects of each one of them, since in that manner I would start castling the concept of metaphysics, with another one, that I will denominate meta-philosophy.

Scillitani: Sure. A good and relevant topic would be on the differences (if any) between the universal genius and the more niche genius, who is exceptional at one or two subjects but average or even bad at others. Does the latter even exist? If so, are they still a genius or something else entirely? We could also talk about the physical characteristics of the genius. For example, it's sometimes said that the genius may have a larger head circumference relative to their body. Perhaps there is some truth to this?

Appendix I: Footnotes

- [1] Independent Metaphysician and Philosopher.
- [2] Member, Giga Society.
- [3] Individual Publication Date: January 1, 2021: http://www.in-sightjournal.com/sorensen-scillitani-1; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-is-sues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Masaaki Yamauchi on Japanese Background, Intelligence Tests, and Philosophy: Administrator, ESOTERIQ Society (1)

2021-01-08

Masaaki Yamauchi is the Administrator of ESOTERIQ Society. He discusses: growing up; an extended self; the family background; the experience with peers and schoolmates; some professional certifications; the purpose of intelligence tests; high intelligence; the geniuses of the past; the greatest geniuses in history; a genius from a profoundly intelligent person; profound intelligence necessary for genius; some work experiences and jobs; particular job path; the more important aspects of the idea of the gifted and geniuses; thoughts on the God concept or gods idea; science; some of the tests taken; the range of the scores; ethical philosophy; social philosophy; economic philosophy; political philosophy; metaphysics; worldview-encompassing philosophical; meaning in life; meaning; 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?

Masaaki Yamauchi[1],[2]*: Not in Particular. I am ignorant of my old family background. My family was just a Japanese typical home and kept a family style. My father worked for a local government in a city hall and my mother was a housewife and Bento (Japanese lunch box) seller. I really loved Bento made by her. She passed away from a heavy disease in December 2017. If I am forced to say it, the person graduating from a college of the U.S.A. was only me, even though my grades were pretty poor as a child.

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

Yamauchi: I love my family, but I have never thought about my family legacy. Living and being are my family legacy, itself.

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

Yamauchi: My hometown is not a large city, just a countryside, which has kept only some 14,000 people as the population. 90% of the area is surrounded by rice and vegetable fields. I was there until graduating from high school. Almost typical Japanese people include my family, who belong to Buddhism in a superficial manner, but I personally have never held any religious dogma. Do you think that I have a lack of loyalty to a god?

I do not believe in a god because I know it. Honestly speaking, I myself am an extraordinarily spiritual person in spite of a lack of religious dogma. Spirituality is similar to religion, but not the same. It has no founder, no scripture, just believing myself no matter what happens in life.

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

Yamauchi: I pretty much enjoyed video games and comic books with my schoolmates. I really hated studying, especially Math and English. My academic grades were extremely low, almost the bottom rank of all students at the elementary and junior high school. Consequently, I had to go to the lowest grade high school in my hometown. When becoming a high school student, some inspiration and revelation came down into my mind, "Go to a college in the U.S.A, to

study Math." Hence, I began studying English very hard and read more than a few hundred books about math and physics in a library.

My parents were amazed at my change. However, I really loved reading many books. After high school, I chose the University of Central Oklahoma with a Math major and a Physics minor due to the cheap tuition. It is not well known, not a high ranking university, unlike the Ivy League, just a local college, but I pretty much enjoyed the campus life. Even now, I am appreciating lots of people I met there. At that time, I knew high IQ societies there too.

After getting a bachelor of mathematics from my college, I had a plan to go to a graduate school to get a master's degree in mathematical physics, but many unavoidable unexpected happenings fell down on my life and family. My hometown is Fukushima, the Great East Japan Earthquake happened on March 11th, 2011. My family and hometown had almost no damage, but I was so sad to know that many people passed away.

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

Yamauchi: No professional certifications and qualifications, except for a college degree and driver's license.

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

Yamauchi: No purpose, just a statistical frequency on a normal distribution. Whatever any score above 100 or below 100 on IQ tests, it is a necessary frequency on the distribution. Let me tell you one example.

If all current people on Earth, all 8 billion individuals, take an IQ test at the same time, only one examinee of them can automatically archive either as the highest IQ195 or the lowest IQ5, respectively, because the rarities are exactly equal to 1 in 8 billion. Should we judge IQ195 scorer is smarter than IQ5 scorer?

I don't think so.

If it does not happen to anybody subjectively, it always happens to somebody objectively in the world.

As the Esoteriq society administrator, I can profoundly guarantee that an intelligence value of IQ190 is absolutely equal to that of IQ10 because both of them occurs only 1 person in 1 billion on a symmetric normal distribution. It is nothing other than that.

Jacobsen: When was high intelligence discovered for you?

Yamauchi: Do you mean that I have high intelligence? I have never thought that I am a genius or gifted, so I do not claim I am intelligent or smart. I have never discovered my own high intelligence in all of my life yet. Just that I have continued inquiring about something interesting I like. I do not care; no matter who considers that I am an eccentric, an idiot, and a strange individual.

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.

Yamauchi: To be frank with you, it has nothing to do with me.

What historical geniuses were misunderstood by many people is undoubtedly a fact. So what?

Do you think Thomas Edison promoted human happiness?

My answer is both yes and no, it is a fact that the electric light bulb invented by him made us live at night anytime.

However, how many people got sick with insomnia or depression owing to night work?

In terms of another view, Edison may be the most terrible serious killer in all history. All things have both advantages and disadvantages.

Consequently, the treatment of geniuses does not make sense to me, since no one knows who a genius, abnormal, killer and lunatic is.

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

Yamauchi: It must be too esoteric a question that I founded the Esoteriq society to seek the answer, so it all sounds Griq (Greek) to me!

Let me be clear, that this is a kind of joking phrase between Dr. Katsioulis and me.

Griq is a nickname of himself, so "It all sounds Griq to me" implies both "It all sounds Greek to me" as a similar pronunciation to "I scream Ice Cream!", and includes Dr. Katsioulis himself as my greatest genius.

By the way, seriously speaking, there was not any greatest genius in my theory. I suspect that you expect some answers like historical mathematicians and scientists.

No matter what great academic performance was not achieved only by one person. For instance, Albert Einstein discovered the theory of relativity, so should we estimate he is the greatest genius in human history?

I am pretty skeptical about it. It is a fact that the theory itself was discovered almost only by himself. However, the process up to that point was created by incalculable mathematicians, physicists and all the people who ever lived on the Earth. Some one hundred billion people have ever lived on the earth at most, so far. We cannot lose even one person, no matter if any is a dictator. All people have an individual meaning to existence. So to speak, whoever is the greatest genius about something. No best player can play alone. No greatest genius can achieve alone, even if Nobel prize winners.

In my personal opinion, I was influenced by Alfred North Whitehead, his process philosophy, an organic cosmological system in a metaphysical concept.

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

Yamauchi: I do not regard IQ and great educational achievement as a genius or an intelligent person. An individual being able to seek and realize hope, happiness, and enjoyment anytime and anywhere no matter what happens in life is a profound genius.

Jacobsen: Is profound intelligence necessary for genius?

Yamauchi: Not necessary, but it may be important, sometimes, on a case by case basis.

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

Yamauchi: A math teacher in a tutoring school for several years.

Then, I have been working for several manufacturing industrial factories up to now.

Jacobsen: Why pursue this particular job path?

Yamauchi: Do you mean why I have continued the Esoteriq administrator? If so, there is no specific reason. A long time ago, I established a high IQ society for only Japanese people to spread high IQ societies in Japan, but unexpected trouble happened to me. I had no choice to abandon the continuation of the society. After a while, I had continued thinking about a high criteria IQ society like the Giga society by Paul Cooijmans. I turned several pages on a TOEFL text I used for studying abroad and discovered the word "Esoteric" on the page. Suddenly, an inspiration came down into my mind "ESOTERIQ" after QIQ, GRIQ, CIVIQ, HELLIQ and OLYMPIQ by Dr. Katsioulis.

Incidentally, EVANGELIQ also founded after it.

I call the 7 societies: the WIN seven league.

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?

Yamauchi: Generally speaking, in terms of psychometric definition, on the one hand, top 2% of people are called gifted or genius, on the other hand bottom 2% people are judged as an intellectual disability or mental retardation.

I have a different opinion about it.

If the top 2% of people are defined as a gifted person or a genius, the bottom 2% people also must be regarded as a gifted or genius because normal distribution is theoretically always a symmetry. Let me explain an easy statistical trick.

There are 1024 people in front of you.

All of them are separated into half as two groups (512 people×2).

Each half group would be playing the game of rock-paper-scissors.

The winners and losers would be separated into half as two groups again (256×2). If we repeat this again and again, a 10 times winner and 10 times loser would appear necessary.

Do the 10 times winner have more luck than the 10 times loser?

The answer is no because the probability of them is obviously the same as 2^10=1024

The luckiness of the 10 times loser is absolutely equal to that of the 10 times winner. Both of them are just an apparent frequency on a binomial distribution.

The normal distribution can be used as an approximation to the binomial distribution. Check the relationship between them.

http://mathcenter.oxford.emory.edu/site/math117/normalApproxToBinomial/ http://scipp.ucsc.edu/~haber/ph116C/NormalApprox.pdf

Everybody is a genius, has infinite potential to be a great person.

There is no moron of all humans who has ever lived on this planet.

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

Yamauchi: I am not a professional philosopher or theologian.

Additionally, I do not hold any religious dogma and belief as mentioned before. However, I know the existence of a god because all of us came from unconditional love, which is the beginning of our universe.

We are copy and child of a god, this is an afterlife knowledge mentioned below.

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

Yamauchi: I have never thought such things. I really have no idea.

We cannot escape from the GAFAM (Google, Apple, Facebook, Amazon, Microsoft). I use them almost every day.

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

Yamauchi: No comment. It is a privacy question and I do not regard IQ score as human value and intelligence.

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

Yamauchi: It does not make sense. I ended taking and researching IQ tests more than 15 years ago and have no intention to archive higher score anymore.

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

Yamauchi: Sorry, I may not catch up with the meaning of ethical philosophy. Just I have no intention of committing a crime.

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

Yamauchi: Social sensitivity is the most important factor to develop a good human relationship in any community, group, company and organization even if high IQ societies.

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

Yamauchi: Money is energy. Don't deposit out of fear for your future. Use everything to get a chance and change your future. Time is not money because time does not exist. Everything is an eternal now.

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

Yamauchi: I am uninterested in politics. I do not care no matter who become a president or prime minister. It is an imaginary story in another world to me.

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

Yamauchi: If you define metaphysics as a kind of spiritualism, all humans were born from the beginning of universe, 13.8 billion years ago.

Everything is a miracle, everything is a neutral, everything is for your future. Time will come

from future to past, not past to future.

All causes occur by a reason from future, not a past event.

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

Yamauchi: You are the only one perfect existence of 8 billion people in the world. A unique sapiens in 100 billion of all humans who have ever lived on the Earth. Everybody is one in 8 billion, one in 100 billion on human history.

Jacobsen: What provides meaning in life for you?

Yamauchi: Meaning in life is to respond to an event you encounter.

An English word, "Responsibility" comes from the combination of "Response" and "Ability."

Every event is a neutral, so you have a responsibility to respond to it with your ability. This is my meaning in life.

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

Yamauchi: According to "Tractatus Logico-Philosophicus" by Ludwig Wittgenstein, "The limits of my language mean the limits of my world."

This question is beyond my language limit.

As following the last proposition,

I cannot speak, therefore I must be silent

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

Yamauchi: We will never die since "Death is not an event in life, we do not experience death" on "Tractatus Logico-Philosophicus" by Ludwig Wittgenstein.

Anyway, talking seriously, I do not believe in an afterlife because I know it.

"Believe" still remains doubtfulness, but there is absolutely certainness on "know." We do not believe in the Sun because we know it!

I do not have any religious dogma or belief, but death is not actually the end of our life. This is not a metaphysical word trick. Death is just the beginning of the next life. Afterlife, past-life, and reincarnation undoubtedly exist. We can meet some important people again when we come back to this world. In terms of quantum theory, human consciousness does not come from our brain itself. Our consciousness temporarily falls within a brain, then it will move into the non-physical world when we die, then the same consciousness will be pregnant a different body someday.

Where is our consciousness while we are sleeping?

It moves to a non-physical world, which is called an afterlife world, and does not keep staying in your brain itself.

The sleeping dream is regarded as a re-synthesis of a daily memory by a hippocampus in terms of neuroscience, but the nearest world to an afterlife.

When we wake up, our consciousness comes back to your brain immediately, so we die in every day for 8 hours and come back to the same physical body to live during another 16 hours. We

have yesterday's memory because our hippocampus always keeps a bridging between past and future memory.

In my opinion, past-life-memory exists in the basal ganglia and cerebellum, which are controlled procedure memory.

Let me introduce strongly recommended books and webs about it

"The Emperor's New Mind" by Roger Penrose

"I am Not a Brain" by Markus Gabriel

"Proof of Heaven" by Eben Alexander

"Ultimate Journey" by Robert Monroe

"Afterlife knowledge Guidebook" by Bruce moen

Afterlife TV with Bob Olson: https://www.afterlifetv.com/

The Monroe Institute: https://www.monroeinstitute.org/

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

Yamauchi: As mentioned above, everybody has each own purpose of existence, no matter when and how we die. Every metempsychosis exists at the same time in different countries and eras in terms of quantum time.

My soul copies (not biological clone) are concurrently living both past and future on this planet.

An English word, "Remember" separated into two words "Re" and "member". You know why?

When you meet somebody somewhere, you remember past-life relationship with the person.

You remember a memory belong to the same group together a long time ago in a past-life.

"Re" and "member" stand for "again" and "meet together" respectively, so "Remember" implies "we have met already before a long time ago"; although, you meet the person for first time in all of this life.

If I die in this life, I will meet some important people again in my next life with a different body to "remember this life".

Jacobsen: What is love to you?

Yamauchi: The beginning and end of all things includes myself, yourself and everything itself.

Appendix I: Footnotes

- [1] Administrator, ESOTERIQ Society.
- [2] Individual Publication Date: January 8, 2021: http://www.in-sightjournal.com/yamauchi-1; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Christopher Harding on Royal Houses, Genius, Leonardo da Vinci, Test Ceiling Issues, Philosophy, Meaning, and Quantum Physics: Founder, International Society for Philosophical Enquiry (1)

2021-01-08

Christopher Harding is the Founder of the International Society for Philosophical Enquiry (ISPE), and a Member of OlympIQ Society and the ESOTERIO Society. He was born on August 4, 1944 in Clovelly Private Nursing Home at Keynsham, Somerset, English, United Kingdom. He has never married. He arrived in Rockhampton, Queensland, Australia, in the morning of October 11, 1952. He remains there to this day. He has held memberships with the Eugenics Society (1963-1964), the British Astronomical Association (1964-1969), the International Heuristic Association (1970-1974), the Triple Nine Society (1979-1990 & 1992-1995), the 606 Society (1981-1982), the Omega Society (1983-1991), the Prometheus Society (1984-1990), the International Biographical Association (1985-1990), Geniuses of Distinction Society (1986-1988), the American Biographical Institute Research Association (1986-1990), the Cincinnatus Society (1987-1990), the 4 Sigma Group of Societies [incorporating all groups having 4 Sigma plus cut off points] (1988-1990), The Minerva Society [Formerly the Phoenix Society] (1988-1990), The Confederation of Chivalry (1988-1990), the Planetary Society (1989-1990), Maison Internationale des Intellectuels [M.I.D.I.] (1989-1990), TOPS HIQ Society (1989-1990), the Cleo Society (1990-1991), the Camelopard Society (1991-1992), the Hoeflin One-in-a-Thousand Society (1992-1993), the Pi Society (also like the Mega Society for persons with 1 in one million I.Q. level (5th April 2001 – 2002), INTERTEL [The International Legion of Intelligence] (June 1971-March 2010), The Hundred (1972-1977), the New Zealand National Mensa (1980-1982), and the Single Gourmet (1989-1991), among numerous other memberships, awards, and achievements. For the most recent or up-to-date information, please see the ESOTERIO Society listing: https://esoteriqsociety.com/esotericists/esoteriq-id06/. He discusses: growing up; a sense of the family legacy; the family background; experience with peers and schoolmates; qualifications; purpose of intelligence tests; high intelligence; the geniuses of the past; the greatest geniuses in history; a genius from a profoundly intelligent person; profound intelligence necessary for genius; some work experiences; job path; the idea of the gifted and geniuses; the God concept or gods idea; science; some of the tests taken; the range of the scores; ethical philosophy; social philosophy; economic philosophy; political philosophy; metaphysics; philosophical system; meaning in life; meaning; 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?

Chris Harding[1],[2]*: Where we came from and who we were.

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

Harding: They were depressing as I could not live up to them.

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

Harding: Varied. Mostly titled aristocracy and connections to Royal Houses.

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

Harding: Non-existent.

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

Harding: None.

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

Harding: They are something on the side.

Jacobsen: When was high intelligence discovered for you?

Harding: 2 days before my first birthday. My parents had me tested. When speaking of me they were called liars to their faces.

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.

Harding: I recall a quote from the Journal of the British Eugenics Society. "They want the Genius, but not its loathsome owner."

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

Harding: "Leonardo, complex solitary, a Master Genius in an age of Genius." In his life, it was said of him, "It is beyond the power of nature to create another man like Leonardo," yet his final recorded words were "I have failed mankind and I have failed God."

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

Harding: Genius is creative ability of the highest possible kind.

Jacobsen: Is profound intelligence necessary for genius?

Harding: No, Genius implies the narrowing of intelligence.

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

Harding: Absolutely nothing at all.

Jacobsen: Why pursue this particular job path?

Harding: I never did.

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?

Harding: They march to the beat of their own drum.

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

Harding: God is purely human idealism; largely what you can't attain. The Concept is set beyond what can be considered.

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

Harding: Science has become despoiled with its obsession with consensus and ignorance of the paradigm shift. Some one point Einstein to a newspaper article "One hundred against Einstein" to which he replied "It would only take one". Less and less.

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

Harding: Several times scoring over plus six sigma.

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

Harding: Ceiling limitations were the biggest problem; in which case I could finish them well and truly before the time limit was up. For these the test was useless.

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

Harding: None.

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

Harding: None.

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

Harding: Also none.

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

Harding: Also none. If you join a political group, you wind up as an apologist for them!

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

Harding: None.

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

Harding: None, philosophy is word juggling!

Jacobsen: What provides meaning in life for you?

Harding: There is no meaning in Dictionaries only associations with other words: Meaning in life is the same; you make the meanings.

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

Harding: Meaning is only a PATTERN.

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

Harding: The only afterlife [an oxymoron] is the "truth" in QUANTUM PHYSICS: Just as in Classical Physics energy and matter can not be destroyed only converted one into the other; in Quantum physics information can not be gained or lost, it some how just IS.

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

Harding: It like everything else is BOUNDED. This is a condition of being defined.

Jacobsen: What is love to you?

Harding: Love is simply TRANSFERENCE [See Freud].

Appendix I: Footnotes

- [1] Founder, International Society for Philosophical Enquiry.
- [2] Individual Publication Date: January 8, 2021: http://www.in-sightjournal.com/harding-1; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Ask Two Geniuses with Dr. Christian Sorensen and Matthew Scillitani on Early and Late Bloomers, The Gifted Arrow, Marriage, and Dysfunction: Independent Metaphysician & Philosopher; Social Media Marketer & Web Developer (2)

2021-01-08

Rick Rosner and I conduct a conversational series entitled Ask A Genius on a variety of subjects through In-Sight Publishing on the personal and professional website for Rick. This series with Christian and Matthew build on this idea. **Dr. Christian Sorensen** earned a score at 185+, i.e., at least 186, on the WAIS-R. He is an expert in Metaphysics and Philosophy. Matthew Scillitani earned a score at 190, on Psychometric Orosswords. He is an expert in Social Media Marketing and Web Development. Both scores on a standard deviation of 15. A sigma of ~ 5.67 + for Christian – a general intelligence rarity of more than 1 in 136,975,305, at least 1 in 202,496,482 – and a sigma of 6.00 for Matt – a general intelligence rarity of 1 in 1,009,976,678. Neither splitting hairs nor a competition here; we agreed to a discussion, hopefully, for the edification of the audience here. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population. This amounts to a joint interview or conversation with Dr. Christian Sorensen, Matthew Scillitani, and myself. They discuss: mental illness developing in reaction to the environment; placing all attribution externally; the early bloomers; the late bloomers; the cases of individuals with profound general intelligence while becoming hypernormal; identify the gifted, the highly gifted, the exceptionally gifted, the profoundly gifted, and the immeasurably gifted; friendships and dating; marriage and having a family; and psychological dysfunction.

Scott Douglas Jacobsen: So, we've set out some personal opinions of mental wellness and mental illness, youth and adulthood, a prodigy and a genius, early bloomers and late bloomers, formal psychiatric conditions and genius, relationships and genius, intelligence and IQ, and some desired directions for the discussion.

Mental wellness and mental illness seem to represent a multifactorial set of ranges with either as a set of antipodes one set from another set depending on the variables taken into account. Within this context, prodigies and the gifted develop asynchronously.

Their emotional development does not match the rapid intellectual development, typically. Does this seem to relate to the potential for mental illness developing in reaction to the environment, e.g., feeling constantly out of place, misunderstood, rejected, etc.?

Dr. Christian Sorensen[1]*: I think that the root cause, that triggers in prodigies and geniuses, the development of mental illnesses, is rather the reaction from the environment, than the asynchronous development between emotionality and intellectuality, since if the issue as such, is thought from an inverse logic, that is to say, by conserving the asynchrony, but at the same time, converting environment variables to their opposites, as independent ones, then it is possible to deduce, that the development of mental illnesses is not only reversible, but also that environment variables, can act as resilience factors, which would therefore means, that asynchrony in itself, is indifferent, while environment is not, because meanwhile the former, from my point of view, is ontophylogenetic, and in consequence, paradoxically is always ego syntonical, the

last instead, since is what I'm going to name ego interfering, never will be a priori harmonizable.

Matthew Scillitani[2],[3]*: Absolutely. Intellectually developing faster than one's peers often comes at the cost of alienation, bullying, and rejection. There is probably a moderate positive correlation between being intellectually and emotionally mature, but it is not perfect, and the children whose intellect exceeds their emotional maturity are disposed for neurosis. This isn't all bad though. Social rejection is usually necessary for an intelligent child to develop into a genius. It's pressure on the coal that makes a diamond.

Jacobsen: Any thoughts on a common sentiment of feeling bad as, things not working out for, the gifted in personal and/or professional life while placing all attribution externally? As in, they do not consider or own the possibility of having a rotten personality.

Sorensen: I think that with giftedness, it is not a matter of having or not a broken personality, but rather, it has to do with the question of owning, an absence of willingness, for adapting successfully with the environment, that concretely expresses, as a denial of modulation, with respect to critical attitudes, that intend to refute objectified realities through supposed believed truths.

Scillitani: I think it is a scape-goat to say external factors, like one's peers, are always the cause of the genius' misery. In truth, the genius is very weird. Unfortunately, so weird that they will never fit in and conform to cultural behaviour standards. It's not nice, but many people avoid odd people like the plague, including the genius. They'll eat his food but not dine with him, so to speak.

Jacobsen: For the early bloomers, any thoughts on those who merely bloom early and other explode, as prodigies, early? What is the dividing line there?

Sorensen: I think that prodigies, as such, do not exist. What exists instead, are gifted, to whom the environment, gives or not, the opportunity to manifest their cognitive potentialities. Therefore, the dividing line, is not between prodigy and the non-prodigies, but rather between, giftedness and a particular environment, which in itself, may or may not facilitate that prodigiousness takes place.

Scillitani: The dividing line is probably just the moment the precocious child's skill or intellect falls close to or at average for their age group. This seems extremely typical of girls, by the way. Young girls both start and end development earlier than boys. The average girl is a year or two more cognitively developed than boys until around age 16 when the boy's catch up and both meet at the mean.

Jacobsen: For the late bloomers, what would seem like the upper age limit for this if any?

Sorensen: For those that bloom late, the limit more than being associated to age, would be given by a determined condition, that I'm going to denominate coefficient of deterioration, which as it rises, and approaches to the value of 1, as maximum, will proportionally be more restrictive, with respect to the possibility of hatching.

Scillitani: Probably the end of puberty. If someone hasn't 'bloomed' by then they're almost certainly not ever going to.

Jacobsen: What about the cases of individuals with profound general intelligence while becoming hyper-normal, as in over-bland and adjusted to norms to a fault?

Sorensen: In fact, this can happen up to the level of profound general intelligence, therefore above that point, which actually coincides with unmeasurable geniuses, it is extremely rare for it to occurred, since the last would imply a logical counter-sense.

Scillitani: That's surprisingly really common. Most, maybe 3 in 5, highly intelligent adults seem to be hyper-conformists. This is speculative, but it may be that intelligent people are much more efficient at behavioural conditioning because they learn faster. And, because we are constantly conditioned to behave in certain ways by our schools, peers, parents, 'experts', employers, and so on, they're adapting to the customs of nearly every group they're in. That doesn't mean they actually believe what they're doing is right though – only that they should best do it for one reason or another.

Jacobsen: In personal life, how do you observe or identify the gifted, the highly gifted, the exceptionally gifted, the profoundly gifted, and the immeasurably gifted? Or, how might you do this?

Sorensen: The first three, are generally highly successful individuals, both professionally and socially, nevertheless, they will use to have as common trait, an intense autoerotic fixation on intelligence. The profoundly gifted, on the other hand, frequently also are successful professionally, however, unlike the previous ones, tend to have more social adaptation difficulties, although in the fields of knowledge and creativity, they used to be recognized for their contributions, which sometimes can be considered genial, though however, they mostly exhibit, the presence of the same autoerotic issue, in relation to their failed child psycho-sexual development. Regarding unmeasurable geniuses, it is highly probable instead, that there will never be the possibility of knowing any of them, and contrary to the rest of the gifted, they are never going to be socially adapted, nor professionally successful. Generally, these geniuses, ironize with the measurements of intelligence, because they mock of psychometric constructs, since perceive in them, a sign of cognitive clumsiness, that reflects the classic poor functioning, of the types of thinkings, that are operationally concrete. Likewise, and rarely, except if it's posthumously, their achievements never are going to be recognized as genialities, and almost always, will exhibit self-referentiality, as a characteristic feature, when they express themselves ideationally, since dispense with the ideas of others, and they do not idealize anyone.

Scillitani: I don't think I actively do that too much. If we try to identify people's intelligence by their actions, it's actually pretty difficult. Intelligent people still make mistakes, are still able to have delusions, can still be impulsive or unethical, or have almost any other negative behaviour or belief. We have to just use our best judgement when trying to determine that. When we're close to someone and hear their more private thoughts it usually becomes obvious whether they're smart or not.

Jacobsen: Does higher intelligence help or hinder friendships and dating? Does this ever become an impediment at a certain level of intelligence or in certain circumstances? It is reported more intelligent and accomplished women have a harder time finding life partners, as an example.

Sorensen: I think that with respect to higher intelligence, in relation to friendships and datings, there is a sort of Gauss curve, since as intelligence level increases, interpersonal relationships are facilitated, nevertheless at a certain point, that coincides with profound giftedness, the interaction between both variables, begins to become more difficult and enters into a growing inertia, since the increase in intelligence beyond that level, is correlated as fact, with the appearance of

certain personality patterns, that have to do with obsessive traits, and impatient behaviors, that are related in turn, with moody attitudes, which lead to provoke in others, diverse chain reactions of rejection and boredom. Highly intelligent women, instead, present a different pattern, when it comes to having difficulties in finding lasting partners, since the cause actually lies in themselves, because rather than not being the affected ones, due to what for me is the minimalism syndrome, caused in men, subjectively speaking and not necessarily as gender, they suffer instead, of what I will name the syndrome of the enchanted prince, which pushes women, to a state of chronic disappointments and disenchantments. I believe, that the underlying issue at this level, is structurally speaking, that female love is essentially a sort of intellectualizing motor, and therefore needs for its existence, of a necessary condition, that has to do with the feeling of admiration, towards who is by her side, since beyond her will, the last, is the only setting in which, she can feels emotionally and comfortably committed, in order to project herself, in a couple relationship.

Scillitani: I think it's probably helpful to be smarter, especially in dating since figuring out how romantic relationships work is itself a really difficult puzzle to solve. When combined with a psychiatric disorder though, there are still serious problems that can cause both friendships and dating to be almost impossible. As for your example that more intelligent women have a harder time finding life partners; that may not be because of their intelligence. I imagine smart women also focus more on their education and careers and those things take away from time that could be spent searching for a romantic partner.

Jacobsen: Does higher intelligence help or hinder marriage and having a family with children? You're both married. So, this can be an interesting take across generations too.

Sorensen: Categorically speaking, the difficulty, is with those intelligences that are above profound giftedness. According to this context, it could be stated, that there would not be any iatrogenic effects, and that even a higher intelligence, can be a facilitating force, if positively and only positively, woman has an emotional coefficient, significantly higher than the intellectual coefficient of her husband, since the last, would be the resilience core, that makes possible for peace and harmony to prevail, and reign, not only with children, but also as family and at home.

Scillitani: I'm sure it's helped me with my marriage and probably helps others as well. I'm not sure about the children part because I've not yet had any but we raise our pet dachshund very well I think.

Jacobsen: Vincent van Gogh cut his ear off in a fit. Also, Abraham Lincoln, Leo Tolstoy, and Charles Dickens may have had depression. Ludwig von Beethoven, Johann Wolfgang von Goethe, and Winston Churchill may have had bipolar disorder. Edvard Munch may have had panic attacks. Michelangelo may have had autism. Charles Darwin may have had agoraphobia. Kurt Godel may have had persecutory delusions. Isaac Newton may have had autism, bipolar, and/or schizophrenia. It's a mixed bag. Leonardo Da Vinci, at the same clip, didn't seem to suffer from mental illness; only the stresses coming from the persecutions of the Roman Catholic Church, and its influence on the culture in anti-homosexual sentiments and theology. Some claim ADHD due to procrastination. However, many of the productions by Da Vinci took long-term focus in the moment and long-term planning over many years. Thus, this lattermost seems unlikely to me. At the higher levels of intelligence and achievement, we seem to note trends in some cases of mental illness correlated with emotional and psychological dysfunction. Does profoundly high

intelligence seem as if a nitro on psychological dysfunction? That is, if present, it becomes more extreme than ordinarily.

Sorensen: Profound giftedness, from my point of view, is a relatively low level of intelligence, about which, I don't have much to say, therefore I will refer exclusively, from the perspective of unmeasurable giftedness. I consider that only those psychological disorders, that are of psychogenic etiology, as opposed to those that are of endogenous origin, fundamentally biological ones, and in consequence, that do not affect the capacity of judgement regarding reality, are in general, the ones aggravated not per se, but indirectly, by levels of intelligence above profound giftedness, and therefore, as long as they refer only, to the traits of certain typologies of personality. In this sense, such level of intelligence, would accentuate mental disorders, since cognition, in comparison to their lower levels, would allow to have a greater degree of insight regarding dysfunctional behaviors, which if it's added to an ironic and irreverent attitude, it should then lead, through what I will denominate as projective mediative resource, to a increased self-consciousness, that would act as a double vision mirror, which enables to mock either of oneself or of others, depending if what is ultimately searched, is the catharsis to compensate circularly, the rejection felt from the environment.

Scillitani: Intelligence and psychiatric illness are a very dysfunctional but interesting couple. Being intelligent probably makes psychiatric disorders not as severe, but when they're configured perfectly it causes genius to happen. If Van Gogh, for example, were not smart then he'd just be a madman who cut off his ear. Instead, he's a genius painter who cut off his ear. All geniuses have a touch of madness in them, I think.

Appendix I: Footnotes

- [1] Independent Metaphysician and Philosopher.
- [2] Member, Giga Society.
- [3] Individual Publication Date: January 8, 2021: http://www.in-sightjournal.com/sorensen-scillitani-2; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-is-sues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Luca Fiorani on World War II, Geniuses, Philosophies, Meaning, Life, and Love: First Member, RealIQ Society (1)

2021-01-08

Luca Fiorani is the first member of <u>RealIQ Society</u> by Ivan Ivec with an estimated IQ of 181.2 (o15) combining 9 tests, where he studies and considers himself a philosopher in nuce. He discusses: some of the prominent family stories being told over time; an extended self; the family background; experience with peers and schoolmates; some professional certifications; the purpose of intelligence tests; high intelligence; the extreme reactions to and treatment of geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; profound intelligence necessary for genius; some work experiences and jobs; job path; the gifted and geniuses; philosophy, theology, and religion; science; some of the tests taken and scores earned (with standard deviations); the range of the scores; ethical philosophy; social philosophy; economic philosophy; political philosophy; metaphysics; worldview-encompassing philosophical system; meaning in life; meaning; 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?

Luca Fiorani[1],[2]*: Back to the origins! I like this approach, it's interesting. In the past, in its remotest aspects or areas, is perhaps hidden more truth than we usually believe. Family stories? My maternal grandfather was a key-figure. He was one of the *Partigiani*, The Italian resistance movement which fought against Fascism and Nazism during World War II. His stories were about: bravery, fortitude, daring. 'Giving up is not an option' – this maxim summarizes almost everything.

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

Fiorani: Yes, indeed. Cognition of our roots, in my perspective, fortifies our Self – our own perception of inner phenomena and the connection with a *milieu*; awareness invariably leads to significance.

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

Fiorani: My family lived and lives in Tuscany and Liguria. Its cultural level – firstly in terms of education – has always been medium-high, all things considered. My family traditionally embraces Catholicism, nevertheless not in a too rigid way.

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

Fiorani: I was a loner, as a child and as an adolescent. But I had social skills, and it wasn't hard for me to make friends. But this happened sporadically. I had tendency for becoming estranged, I cut myself off reality often. I have never been grouchy, but simply I preferred my mind and its simulations to people.

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

Fiorani: I'm still studying. I'm still trying to get the proper credentials for achieving something non-negligible in my eventual professional life.

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

Fiorani: Two goals: cognitive assessment and cognitive entertainment. Generally speaking, the first one is the most noble. For instance, a multi-componential analysis of cognitive abilities (as in WISC-IV and V for children, and WAIS-IV for adults) is surely relevant, from a diagnostic point of view as well. It's not all about 'IQ' and a single number there, but also pointing out strengths and weaknesses of the individual. If you detect mental retardation or, conversely, giftedness you may proceed accordingly. The examples made are rather simplistic. I can't expatiate too much withal.

The 'cognitive assessment purpose' can be pursued also through high range IQ tests, if their quality is acceptable. A single result won't suffice. In order to get a reliable estimate of your IQ you need to take several tests. HRTs are usually untimed, but they can also be timed. The most common and broad fields of high range testing are: verbal, spatial, numerical and mixed/composite. In order to know your IQ, you'll need a wide spectrum of data. If your aim is exactitude, you'll need attention to details (stats of the test, norming method, etc.) as well.

It's not uncommon, though, that one may try HRTs as a hobby or something similar. That's the cognitive entertainment. You take them 'for fun', for the pleasure of solving challenging puzzles, the *eureka moment* of decoding a riddle, and so on. It's not unusual that a competitive attitude takes place. If the competitive aspect is not pervasive is fine. If HRTs become an addiction and your mindset is too competitive, they should be avoided, since they lose their meaning and spirit, and the situation may become unhealthy. I speak according to my own experience.

Jacobsen: When was high intelligence discovered for you?

Fiorani: As perceived by other people, since I was a boy, 7 years old. A teacher of mine told me: "You already are a thinker. You think in a superior way. More deeply, more comprehensively. You just think in a different manner".

As discovered by IQ tests and psychometric tools, in 2015. I was 23 years old.

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.

Fiorani: I suppose that the historical and socio-cultural contexts are crucial here. Geniuses may incarnate multiple facets of human being, and typically exaggerated. You can idolize or reject; it's our nature. Divinizing or demonizing what we can't comprehend fully. The most entrenched vision of things is dualistic. View of existence can become Manichean, then. Not necessarily. Seldom we give away this *Weltanschauung*, though; it's conscious but unconscious too, it's arational and pre-rational mostly, then it's rationalized.

Geniuses can go against a *status quo*, a paradigm, etc., so they might become a threat. *Au contraire*, sometimes they're the inspiration needed for a revolution. Treatment of geniuses depends on the current predominant necessities, from epoch to epoch.

The ones alive today perhaps are mainly camera shy 'cause are against this liquid society... of surface, appearance, facade, emptiness, moral and conceptual non-substantiality... La société du

spectacle, a society of exhibitionism, and then Homo vacuus.

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

Fiorani: The list is too long, to be honest with you. Plato, Dante Alighieri, Leonardo da Vinci, Gottfried Leibniz, Werner Heisenberg, Jacques Lacan, Kurt Gödel: these are good examples.

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

Fiorani: Briefly, the actualization of a potential. This actualization becomes an offer to mankind. A genius creates – originality, innovation, uniqueness: trademark of an actual genius. Geniuses are pioneers and precursors, and not epigones. Geniuses change how we view things.

Jacobsen: Is profound intelligence necessary for genius?

Fiorani: Almost always, yes.

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

Fiorani: None. (see above)

Jacobsen: Why pursue this particular job path?

Fiorani: I cannot reply for self-evident reasons.

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?

Fiorani: About high IQ individuals there are indeed myths to debunk. One of these, to me, is the idea of the high IQ person as cold, impassive, with scarce inclination for emotions overall. That's simply a hoax. People tend to simplify things, categorizing *a priori* and labelling – it's easier: less effort, less stress.

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

Fiorani: Religion is one of the fundamental ways through which humanity expresses itself: the relevance of religions – as a trans-cultural and omnipresent phenomenon – is unquestionable: history, sociology and anthropology demonstrates the fact abundantly.

About God. I quote an apophthegm which condenses a lot: καλούμενός τε κἄκλητος θεὸς παρέσται [Greek]/vocatus atque non vocatus Deus aderit [Latin]... Which in English is: "Bidden or not bidden, God shall be present".

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

Fiorani: The role of science is essential and irrevocable. Science can be a perfect antidote to any absolutism and any relativism, simultaneously – both the instances lead to a dead-end street, from an epistemological and gnoseological perspective, but also from an existentialist point of view.

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

Fiorani: I scored $> 170 \sigma 15$ on normed high range IQ tests designed by: Theodosis Prousalis, Xavier Jouve, Ron Hoeflin, Jonathan Wai, James Dorsey, Iakovos Koukas, Nick Soulios. And

also others.

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

Fiorani: I consistently score above 160 σ 15 (if my effort is optimal); rare exceptions. I also have a couple of 180+ σ 15. My strongest area is the verbal one but I can consider myself a versatile test-taker, having scored 165+ σ 15 in all main fields of high range testing (verbal, numerical, spatial, mixed; untimed and also timed).

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

Fiorani: Kantianism.

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

Fiorani: Rousseauism.

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

Fiorani: Liberalism.

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

Fiorani: notably cf. *A Theory of Justice* (John Rawls, 1971).

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

Fiorani: Spinozism. »Philosophieren ist Spinozieren«, as Hegel unerringly said.

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

Fiorani: Nietzscheanism.

Jacobsen: What provides meaning in life for you?

Fiorani: *Ich und Du* relationship. To put it simply, intersubjectivity. The others. (anti-solipsistic view)

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

Fiorani: Externally and internally derived, in synchrony.

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

Fiorani: About this, ἐποχή (epoche), id est 'suspension of judgment', is my best answer.

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

Fiorani: Life always presents what Carl Gustav Jung called *numinosum*, ineffable sacred mystery.

Life's impermanence enriches things, not the opposite. But we, by nature, are afraid of death and the end of things. The process of wisdom to think and sense otherwise is very slow, and arguably inexhaustible.

Jacobsen: What is love to you?

Fiorani: The most marvellous sentiment that we have.

Appendix I: Footnotes

- [1] First Member, RealIQ.
- [2] Individual Publication Date: January 8, 2021: http://www.in-sightjournal.com/fiorani-1; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/fiorani-1;
- *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 M.Sc. Ing. Aníbal Sánchez Numa on Christianity, the Bible, the Gifted, the God of the Christians, Prayer, and Life Possibilities: Member, World Genius Directory (3)

2021-01-08



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Abstract

Born on February 27th, 1985 in Ciego de Ávila, Cuba, Aníbal Sánchez Numa graduated as Computer Engineer in 2012 and as Master in Computer Science in 2014. Having a PhD in Computational Mechanics since 2018, he belongs to the World Genius Directory and Catholiq High IO Society. He discusses: the ways in which How man became a giant and The magic of numbers talk mathematics; Social Sciences under the Soviet Union; the areas of "some faith"; the hypocritical status of 'most Christians'; the intellectual and emotional feeling of this 'breaking free'; choir; Protestant Christian outings; the forms of being tied up as a Christian; other interests neglected as a result of being a Christian; the sense of respect in a community of peers; areas of study were more neglected in formal schooling; oscillation between achievement of near perfection and then collapse of self; geniuses; IQExams or IQNavi.net; the core of intelligence; the victories in the mathematical competitions; matters of life; the full realization as a gifted person; a necessary ingredient for genius; a pure Imaginarium; personalities or personal characteristics; kinds of "web and mobile applications"; advice for those who wish to get into the industry; a sense of the compulsive thinking in the gifted; rejection of all forms of religion; a blind faith, a faith, and, as William Lane Craig stipulates, a "reasonable faith"; rejecting the God of the Bible; an atheist with respect to the God of the Christians; the god of Pantheism; 'If there is a God, then he's a Devil'; the heritable status of intelligence; the agnostic position regarding the existence of a god; the prayers to experience; the form of healing induced via the prayer; the differences between men and women based on the evidence; the failures in the educational system; profoundly gifted individuals; and a range of great possibilities in life.

Keywords: Aníbal Sánchez Numa, atheist, Bible, Christianity, Christians, Devil, genius, God, prayer, Protestant Christians, World Genius Directory.

Conversation with M.Sc. Ing. Aníbal Sánchez Numa on Christianity, the Bible, the Gifted, the God of the Christians, Prayer, and Life Possibilities: Member, World Genius Directory (3)

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

Scott Douglas Jacobsen: What were some of the ways in which *How man became a giant* and *The magic of numbers* talk mathematics?

M.Sc. Ing. Aníbal Sánchez Numa[1],[2]*: The first one is not about mathematics but about how the man developed himself since ancient times to be able to do all things he can do nowadays. The second one is about the history of Mathematics. It relates its history through fun and interesting anecdotes and it was very important in my love for Mathematics. It was through that book that I discovered Archimedes, Euclides, Pythagoras and similar characters of history.

Jacobsen: What were Social Sciences under the Soviet Union?

Numa: My father says that it studies the political basements of society, particularly of capitalism and socialism.

Jacobsen: What are the areas of "some faith" for your mother in spite of never attending church anymore?

Numa: She stills believes in God, and believes that God can respond to praying.

Jacobsen: Why the hypocritical status of 'most Christians' as an implication of "Christians talk a lot about what Jesus said what we should do, but almost none of them do"?

Numa: Being fair, to do everything Jesus said Christians should do is quite difficult, but I wouldn't call myself a true Christian if I was constantly talking about what me as a Christian should do according to his teachings and I didn't actually do it. It is to me like "do what I say to do, but not what I do". It produced me a sense of falseness.

Jacobsen: What was the intellectual and emotional feeling of this 'breaking free'? Those in certain strains would probably consider that moment as a capture by demonic forces for the Devil Himself.

Numa: Yes, they said that too, but the fact is I was very relieved. I felt that I had lost control of my life and needed to get it back.

Jacobsen: What songs did you sing in choir?

Numa: Christian songs. I had never heard of them, some of the singers I remember are Marcela Gándara and Jesús Adrián Romero.

Jacobsen: What kinds of Protestant Christian outings were part of the group of young people?

Numa: Nothing special, just walking through the city, having a pizza or ice-cream, things like that, just social encounters.

Jacobsen: What were the forms of being tied up as a Christian?

Numa: I felt a strong impulse to go to the church very often as in every day. And sometimes I didn't really want to go and at the same time I did want to go. It was weird. I felt that I couldn't resist the impulse to go, like an addiction.

Jacobsen: What were other interests neglected as a result of being a Christian at the time?

Numa: I didn't listen to any other music than Christian, I didn't study or read anything unrelated to Christianism. At the same time, I felt my goals in life had been put behind.

Jacobsen: What is the sense of respect in a community of peers? How is this hindered in times of adolescence with others not taking this principle as seriously as a certain young gifted adolescent male of the past?

Numa: I was more respected in general, but anyway I didn't like the way my peers treated each other, not only me. It's hard to tell why I was so different but I think that maybe it had to do with my parents' education and home environment in general as well. Anyway, I think I also had some personality issues back then.

Jacobsen: What areas of study were more neglected in formal schooling for you? Why those? No one is a master of all.

Numa: I loved mostly sciences like Mathematics, Physics and Chemistry. In general, I didn't like Literature, or art class. In Literature I got very good grades but I really didn't like it, and I was really bad in art class (Musical Education, for instance). I remember that I didn't like History either, even though I got good grades, but I limited myself to the content received in the classroom.

Jacobsen: Is this oscillation between achievement of near perfection and then collapse of self when not achieving it a common theme amongst the gifted?

Numa: In gifted forums I have read a lot of members claiming that perfectionism is a burden for them for the same reason. In general, a lot of gifted people have low self-esteem because of it, according to what I have read on those sites. Perfectionism can be so intense that if you are not quite sure you will do it great then you stop yourself from doing it. It's also common to have a big fear of failure for this same reason.

Jacobsen: Could an exaggerated form of this be seen in geniuses? While, with geniuses, they, in fact, proceed to succeed in the proverbial 'perfection' without the associated twang back to a lower sense of self because of succeeding rather than failing.

Numa: I would say that it makes sense, yes.

Jacobsen: With IQExams or IQNavi.net, what were some of the interesting numerical tests there?

Numa: I really liked Numix, DeepSpeed and Numeriq32, which are timed tests and also found interesting Bakers Prime, which is untimed.

Jacobsen: What seems like the core of intelligence?

Numa: I have seen a lot of specialists in the subject saying nobody really knows. However, I would say that intelligence is made of some basic capacities like: memory, attention, focus and pattern recognition, and other more elaborated capacities like: problem solving and adaptation.

Jacobsen: Were the victories in the mathematical competitions helpful in the development of a sense of self and an acceptance of giftedness?

Numa: At the time that I participated in those contests the results were much more important for my family and my teachers than for myself. I loved the Math contests mainly for the challenge they represented but didn't have a good picture of that meaning I was very smart because of it. Actually I thought back then that any person who loved Math could achieve the same, never thought I was gifted back then. However, when I began suspecting I was gifted I realized that maybe those contests were a good supporting clue.

Jacobsen: How were you "very clumsy in matters of life in general"?

Numa: I basically didn't understand well social interactions and structure. I was very naïve also, and I would say that I had like some form of development delay like if I was much younger concerning all kind of skills normally adults and even children have.

Jacobsen: What was the feeling when you 'stopped feeling weird' with the full realization as a gifted person, in general, with a talent for mathematics, in particular?

Numa: It was one of the greatest feeling I have ever had. In gifted forums we see very often people arrive with the same doubts and I and other members try to tell them our experiences. The sensation is hard to describe, it begins with a suspicion, then you continue collecting more evidences and when you finally accept it, it's very satisfying. It's like now you understand your whole life so far, and it feels pretty much the same for nearly every gifted people who is identified in adulthood. Some years later I saw the movie "Gifted", about a gifted girl and I was crying during several moments of the film.

Jacobsen: In the "very high intelligence" as a necessary ingredient for genius, how high, or how rare?

Numa: It's difficult to tell. I think that maybe an IQ of 145 could be a good threshold as it's the beginning of "high" giftedness. In general, 94% of all gifted people lie in the "moderated" zone, so I think that maybe having high giftedness could be a threshold. However, in high IQ societies and community it's common to tell that the threshold for genius should be 160.

Jacobsen: Who are examples of people with profound intelligence while pursuing what they think is "how the Universe works" while, in fact, pursuing the infinite array of the magical, as if a pure Imaginarium of the unreal, i.e., a life and profound intelligence wasted?

Numa: Technically 1 of each 3.5 million people are profoundly gifted and so we could estimate that there are roughly 2000 of such people in the world right now. I have met as I know only 2 or 3 profoundly gifted people and they are very very brilliant but I am not aware that they are researching or doing anything especial. One of these people I have met has photographic memory, she can memorize entire books by looking at them and she is having two different degrees in college at the same time. I think that is the kind of intelligence that can in fact make great advancements if she had a great creativity (I don't know if she has it) and enough opportunities.

Jacobsen: What personalities or personal characteristics feed into genius as well?

Numa: Strong motivation for reaching their goals, and a very strong will. There have been geniuses who put apart their social lives to focus only in their research in isolation. I guess they should have also a firm trust in their talent.

Jacobsen: What kinds of "web and mobile applications" do you develop?

Numa: Basically management systems, online shopping systems too. In the case of mobiles applications, I commonly make them as a complement for the web application, so it has the same functionality than the web version but for being used more easily.

Jacobsen: Any advice for those who wish to get into the industry?

Numa: Software development requires continuous study. I have met several people who want to become developers because it is a very well paid job, but the truth is that if you don't feel a real

attraction for it it's unlikely that you succeed because you won't have the will to keep studying and studying to be updated.

Jacobsen: Is there a sense of the compulsive thinking in the gifted?

Numa: It's common knowledge that a high intelligence implies that your mind is never idle. I used to become exhausted of so much thinking some years ago. It's common too to have problems to sleep because of it. Yes, I could say it's compulsive, in the sense that many gifted people can't really control it voluntarily.

Jacobsen: What of those who claim 'rejection of all forms of religion as no belief whatsoever' is, in and of itself, a "belief"?

Numa: Yes, I am aware of that, but I disagree. I see not having any belief more like a personality issue. I think that claiming is more an attempt of those people to put atheists in the same position that they are. Some people think that a person claims to be atheist like saying that he/she is smarter than the rest, but that is not true. If you are a person who believes that facts and you don't know any fact that could lead to have a belief, then you don't have it.

Jacobsen: What differentiates a blind faith, a faith, and, as William Lane Craig stipulates, a "reasonable faith"?

Numa: Blind faith means that you show the person a contradiction in what he/she claims and he/she simply denies it, he/she chooses to believe no matter what you said to him/her. Reasonable faith seems to me that you could have some faith but you have reasonable doubts and you accept contradictions on it, so you try to not to be too fanatic.

Jacobsen: Why primarily rejecting the God of the Bible?

Numa: I think the God of the Bible is created with an anthropocentric view of the world. I mean, man believes he is the center of everything and so he creates a God that made him "to his image and similarity". It is more like a personal God, and he puts in him his own sense of justice and morality.

Jacobsen: With the rejection of the God of the Bible, as in an atheist with respect to the God of the Christians, where does this place you in the historical moment of the ascendance of the Christian faith with over 2,000,000,000 people adhering to its faith tenets in various degrees and ways?

Numa: I am a factual person. I try to be as much objective as I can. I think that many people prefer to believe in something if that makes them happy, but it's not my case. I think that most people are not interested in knowing if there is a God or not, they choose to believe simply to have faith in a better life. I seek the truth, even though it's relative. But if I have some evidence of something I accept it no matter how hard it is or what it implies. At least I try to be like that. Of course we humans all have flaws and weaknesses and there must be some things I choose to believe no matter what too, but I would say they are not many.

Jacobsen: What makes the god of Pantheism reasonable to you? In turn, what forms of pantheism make sense to you? How would these differ from Pandeism and Panendeism, or Panentheism?

Numa: Of course I don't have any evidence of that either. It just seems like a possibility to me,

like there are other possibilities like parallels universes, or the fact that we could be just microorganisms in a world of giant beings. My thinking of Pantheism is like a point of view that everything is possible because our minds are very limited and the knowledge we have is always limited too. It could be said that it is a reasonable faith and an open door to the possibility that there is a God in some way.

Jacobsen: Why is the God of the Bible such a brutal, sadistic, and warmongery figure? As Noam Chomsky echoed Thomas Paine, he stated, 'If there is a God, then he's a Devil.'

Numa: I think it shows that Bible was written according to the time standards, which were that brutal. I think it's in somehow an evidence that it was not inspired by any God but only for normal people of that time, in which barbarism was pretty common.

Jacobsen: With the heritable status of intelligence comes researchers, dead and alive, who make arguments for race and intelligence as a racial hierarchy based on a ranking of a "heritable" quality from high (intelligence) to low (intelligence) races, any more extensive thoughts on these arguments and individuals who make the arguments?

Numa: That interpretation is wrong in my opinion. The hierarchical part. No human characteristic should define a hierarchy among people. Skin color used to do that, which is obviously wrong. I think it's part of the problem of intelligence being considered by society as some kind of superior characteristic. There are for instance differences in how some diseases affect to different races, but almost nobody cares about that and nobody would make a hierarchy based on that.

Jacobsen: Are these probabilities on the agnostic position regarding the existence of a god more qualitative or based on some metrics? If some variables comprising such a metric, even both parts of the question so as to make a variable-based qualitative metric, what are the variables to consider for you?

Numa: It's more qualitative. But I would say that is more like an intuition. I base it on none scientific evidences found in favor of God existence and also in the way I think that humanity behaves. I think for instance, that is very convenient to have a very benevolent God who punish the bad people, and it is also very convenient to believe that your soul will remain alive once you are dead. It seems to me a human invention because of that, because it's like a solution to the problems humanity can't handle. Let's say in 5000 years humanity manages to make it possible eternal life for every person, if that was the case the belief in God's paradise would vanish eventually.

Jacobsen: What were the prayers to experience the "prayer-induced altered states of consciousness"?

Numa: It were some words being repeated and with a given tone of voice.

Jacobsen: What was the form of healing induced via the prayer?

Numa: Sometimes it was only putting his hand on your afflicted organ, sometimes it was a pray itself, they can heal a pain, for instance. There are some testimonies of people who claim that they had important diseases (like cancer) but I have only seen that on videos not in my presence.

Jacobsen: What seem like the differences between men and women based on the evidence?

Numa: I have read studies that find differences, for instance, in mechanical aptitude between

men and women. I have also read studies about differences in IQ between both genders which conclude that there are more men on both extremes of the bell curve and more women on the mean.

Jacobsen: What can ameliorate the failures in the educational system?

Numa: About two weeks ago my mom presented a problem to me. She had a hair product with a 60% concentration and she wanted to know how much water she had to add to it to degrade it to 20%. Instantly I thought: A good example to tell people how math taught at school can be useful in daily life.

When I was in school I remember that I had at home the same textbooks from previous years and they had much more complex content than the ones I was receiving in school. Nowadays textbooks are likewise simpler than the ones I had back then. I don't know the reason for this phenomena, but there is an obvious tendency to teach simpler content to students in school. We were never given a math problem with five possible solutions so that we marked the right one, in all problems we had to develop the full solution. Nowadays these multiple choice problems are in textbooks. I think it should be the opposite. With the Internet is quite easy to search any explanation online, so... why make things easier for the students? I even read a study that says that this generation is the first one with a lower IQ than their parents, and I think it makes sense. So I think that we need to increase the difficulty of the subjects and also to teach the students how all the science they are being taught is present in their lives. I saw an interview of the great mathematician Terence Tao in which he says that a lot of people hate Math because they think it's useless for them and that that is a challenge for education. On the other hand, nobody likes something that he/she doesn't understand so obviously we need also good teachers that can explain the subjects in an easy and fun way.

Jacobsen: Why do even profoundly gifted individuals expound, construct, or believe in, conspiracy theories?

Numa: It's hard to tell. Some people have read and witnessed different things. I don't believe in those because I don't have the evidences for doing so, I am almost sure that I have them I would believe in them too. But in every discussion I see on the internet of such theories all I see is suspicion and distrust with no evidences, and very often it's also a lack of scientifically knowledge of the people making the claiming. I see for instance a photograph of Earth taken from the International Space Station and such people see some flaws in the photograph and they say it's false for some given reasons, but a person who actually knows about photography can realize that their claims make no sense.

Jacobsen: With "around 150" (S.D. 15), what does this set a cap on in life? What does this set as a range of great possibilities in life?

Numa: I have been told by many friends that I could have many achievements in life. This feeling is also common among gifted people. I think it's part of the myths about giftedness and even a cause of so many people not accepting they are gifted. Intelligence is associated with success and success for many people can be for instance have a great job in which you earn a lot of money, it's quite common. The expectations that people put in you depends also in how much they know about giftedness and how smart they think you are. I have friends who tell me that I could score over 170 or 180 and that I could make a great invention and things like that. I think that achievements require intelligence, yes, but also many other characteristics like motivation or

social skills. On the other hand, psychologists declare four "levels" of giftedness: moderated, high, exceptional and profound. Many people don't know that, they think that if you are gifted then you are among the smartest in the world automatically. So, putting high expectations on a gifted person is quite common, and I was not the exception. However, it's quite clear to me at the moment that being gifted can indeed help me in my job and my career in general but it doesn't necessarily mean I would have great achievements like some of my friends think. I am not actually a very perseverant person. I got used in school to get things fast and easily and it's hard for me to make a great effort for learning or accomplishing something. All things that I have learned I have done it because it's easier for me than the usual, some people tell me "if I had your intelligence" and I could reply "If I had your big perseverance". This is also common among many gifted people according to what I have read.

Appendix I: Footnotes

- [1] Member, World Genius Directory.
- [2] Individual Publication Date: January 8, 2021: http://www.in-sightjournal.com/sanchez-3; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Paul Cooijmans on Community Dynamics, Heterogeneous and Homogeneous Tests, and Qualification: Administrator, Glia Society (3)

2021-01-08

Paul Cooijmans is an Independent Psychometitor and Administrator of the Glia Society, and Administrator of the Giga Society. He discusses: the benefit of the "members-only web site and email forum"; meetings; the birth years of the Glia Society membership; dynamics of the community; Gliaweb Riddled Intelligence Test; membership "in other societies... not accepted as proof of intelligence"; real issues with membership; retests not accepted; differences between heterogeneous and homogeneous tests; the requirement for a coinciding score with "one of the Verbal, Spatial, or Numerical tests"; Reason – Revision 2008 and the Daedalus Test; "Spatial tests"; "Numerical tests"; "Verbal tests"; both unsupervised and supervised tests for membership in the Glia Society; the Ultra Test, the Mega Test, and the Titan Test, or the SAT, ACT, GRE, and Army GCT, score acceptance deadlines.

Scott Douglas Jacobsen: To continue with the formal information as presented on the Glia Society website, let's continue with the general information and the qualification information, what is the benefit of the "members-only web site and e-mail forum"? (Cooijmans, n.d.a)

Paul Cooijmans[1],[2]*: The members-only journal can be found on that web location, as well as information on how to join a few online fora or groups for members. On those fora, one may communicate with other members. I must say there has been a lot of activity over the past few years, but before that, there have also been periods with little to no activity.

Jacobsen:

Cooijmans: Good heavens, that is a profound question. For once, I am dumbstruck. I fear that the remainder of my life may not suffice to formulate its answer.

Jacobsen: What are the forms of the "meetings organized by small groups of members" happening "very occasionally"? (Cooijmans, n.d.a)

Cooijmans: There has been a small meeting at the society's tenth anniversary in Brussels, where I held a lecture and played guitar, and we went to an eating place. I have also heard there has been a meeting in the United States, but I was not present so I can not say how that went. Then, I remember attending two other meetings in Belgium where Glia Society members were present, but those were not specifically Glia Society meetings. And on several occasions, members have visited me at home; one of those visits concerned two members at once.

Jacobsen: What explains the birth years of the Glia Society membership ranging from approximately the 1920s to the 2000s with the bulk between 1950 and 1990? Is there a more precise range for an unusual hunk of the membership?

Cooijmans: The explanation for this bizarre phenomenon is that people tend to be born in different years rather than all at once, hence the range of birth years. There is not so much an unusual hunk, but the mode of birth years is shifting upward and is now in the 1970s. Before very long, this will be the 1980s. Also, members remain on the member list as long as their membership has not formally ended, so there may be deceased people on the list, or people who have forgotten that they are members. Astoundingly few are so conscientious as to inform the Administrator,

"Okay, I am dead now, you can take me off the list".

It has occurred to me to deactivate the membership of people who have not been active for a number of years, but logistically, that is not as easy as it seems. When I experimented with this a few times in the past, the members in question tended to suddenly appear out of nothing and say, "Hey, why am I not on the member list any more?!" Somehow, they know. There must be underhand contact between members that you can not see as an Administrator, a "grapevine" so to speak.

Jacobsen: Reflecting on the membership demographics, and the growth rate variation of the membership noted in the first interview on the Glia Society (Jacobsen, 2020), did this change the internal conversation dynamics of the community of the Glia Society?

Cooijmans: Yes, in particular I have noted that the younger generation, say people in their late teens to late twenties, has become more active than in the past, and in a positive way. When I started joining I.Q. societies, the bulk of the active members were older, mostly over 30 and often middle-aged. I was 28 myself then and one of the youngest. I suspect this shift has to do with the circumstance that these people, born in the 1990s and later, have grown up with the Internet and with Internet-based communities. It is native to them, and they are also better informed regarding topics like I.Q. testing, intelligence, statistics, and psychology than older generations tended to be when first getting in contact with I.Q. societies. Although, as everyone knows, my enormous modesty forbids me to blow my own trumpet, it might just be that the free availability and hitherto unseen quality of the sublime information on my web locations is playing a role in the education of the best-informed generations ever that are emerging now and in the decades to come.

Jacobsen: For those with an interest in exploring the website, independently, on their own course of discovery about the Glia Society, they can view the links here:

General information on the Glia Society

Qualification information

Animated presentation

Mind games

Thoth, the Glia Society journal

Electronic mail forum rules

Frequently asked questions

Registration form

Text of lecture given at the society's tenth anniversary in 2007

Constitution of the society

Contact the Administrator (Cooijmans, n.d.b)

For the qualifications of the Glia Society, there exist a substantial number of tests. To pre-empt questions in some prospective members' minds, you answered some of the inevitable questions, even in precise terms. To quote you, "Required for membership is the 99.9th adult population centile on any of the accepted heterogeneous tests (that is, tests with a mixture of item types) or

on each of two accepted homogeneous (one-sided) tests with different item types. Only first attempts are accepted, not retests (that is, one attempt per test is allowed). Only the tests listed are accepted. Membership in other societies is not accepted as proof of intelligence" (Cooijmans, n.d.c). For a peripheral, but important, side question, why is "the Gliaweb Riddled Intelligence Test (Revision 2011 or original version)" (Ibid.) no longer accepted?

Cooijmans: That test has never been accepted, it has always been intended as an easy and less serious test, not a high-range test. You would have to score near the top of the test's range to qualify, where tests are less accurate.

Jacobsen: Why is membership "in other societies... not accepted as proof of intelligence"? (Ibid.)

Cooijmans: Because many other societies are not strict in their admission policies and let in people who are far below the advertised level. I have explained that in earlier answers.

Jacobsen: Have real issues arisen where membership is shown, and assumed by the shower, as proof of intelligence, so as to make one qualify for membership? Any particular narrative examples of difficult personalities being highly aggressive about the matter? No need for names or a name, merely an illustration.

Cooijmans: I do not remember any such issues. My general impression is that people who try to join with proof of membership in other societies (despite the qualification page stating that this is not possible) are mostly not very intelligent. And the more memberships they show, the less intelligent they are. Speaking of unintelligent ways to "prove" intelligence, people have also tried to join with screen shots of automatically scored online tests that can be taken indefinitely and do not even display one's name; and the most hilarious "proof" was an A.C.T. score report whereon all of the identifying information, including the name of the candidate (!) had been blacked out. A score report to bearer, so to speak.

Jacobsen: Also, from the previous question, why are retests not accepted? Famously, this happened with the Mega Society and the Mega Test with, at least, two individuals utilizing pseudonyms, or fake names, and then taking the test twice, so as to claim a higher score – so a purportedly higher intelligence score as measured by the Mega Test. While, with the practice of no retests, presumably real names only, individuals with a sincere and honest attempt and effort can acquire an accurate, i.e., real, assessment of their general intelligence, inasmuch as alternative tests compare to the mainstream intelligence test scores. Also, should real names and first attempts only become a pervasive admissions policy of high-I.Q. and higher-I.Q. societies? If so, why? If not, why not?

Cooijmans: I explain the objections against retests on my web location, but because this is so important, and so poorly understood by many incompetent dilettante test scorers, I will repeat it here in amended form:

- (1) Retests are not comparable to first attempts but somewhat higher on average (that is why some candidates want them!) so accepting retests as the candidate's true score (as incompetent dilettantes do) implies that the first score is not the true score, and therefore means to oblige all candidates to take the test twice in order to know their true score, and to require them to destroy their first score report (or not issue it at all). After all, the first score is sometimes higher than the retest, so if you let them keep it they will use it for admission, self-promotion and the like!
- (2) Considering the retest score to be the true score implies that only the retest scores can be used

for statistical purposes such as norming, and the first-attempt scores are useless statistically; it means to throw away the biggest part of the work one is doing, of the data one is gathering. In practice, of course, those who allow retests do use the first-attempt scores for statistical purposes, sometimes even in combination with the retests (and third attempts if not more) to arrive at a larger sample size, thus corrupting their statistics.

- (3) In practice, candidates and test scorers involved in retests use the highest of the two scores, rather than the actual retest score (which should be used in all cases even when it is lower) and therefore add to the above mentioned two problems the inflation of scores caused by having "two chances", as well as the levelling between candidates resulting from the same (inflation and levelling, when using the highest of two scores, are the necessary result of the imperfect test-retest correlation; and this correlation is imperfect or there would be no point in retesting to begin with). In case it is not at once apparent why using the highest of two scores causes inflation and levelling, one may imagine that "the highest of two" is on average higher than "always the retest", because the retest score is sometimes lower than the first score. "Levelling" means reduction of variance.
- (4) Candidates with a perfect or near-perfect score on first attempt are excluded from knowing their true score this way as there is no or too little room for their retest score to be higher than their first score.
- (5) Through retests, candidates can verify the value (score) of particular answers or answer sets (more or less like in the game "Mastermind") which endangers the secrecy of the test's answers. From two scored submissions, very much more information can be derived than from one.

If a retest is allowed in some rare case for a special reason, the score report must mention it concerns a retest, to prevent it from being used for admission or for statistical purposes as if it were a first attempt. If the retest report does not mention it concerns a retest, this makes it impossible to distinguish it from a first attempt, and therefore reports from test scorers who fail to identify retests on their reports can never be trusted or accepted for admission purposes.

Regarding real names, of course members should only be admitted under real names, otherwise they can never be held to account for anything, and any test scores under false names have no validity. With false names accepted, people could try tests indefinitely to figure out the intended answers until they hit a qualifying score. And that is exactly what they do if you let them. I saw this happen in the early 2000s and was shocked by people's dishonesty.

And first attempts should indeed be the only ones accepted for membership, I think the above reasons make that clear.

Jacobsen: Can you expand on the aforementioned differences between heterogeneous and homogeneous tests, please?

Cooijmans: Heterogeneous tests contain at least two different item types, when item types are classified on face value as verbal, numerical, spatial, or (sometimes) logical. Homogeneous tests contain only one item type. My experience says that the former yield a better indication of general intelligence and are less affected by fraud. Homogeneous tests are insufficient as tests of "g" and are also the preferred target of frauds and high-score chasers. To say that a test is an insufficient indicator of "g" means, in practice, that a candidate's score on that test may deviate unacceptably much from one's true level in general intelligence, either in the upward or in the downward direction. It is the upward error that attracts frauds and megalomaniacs.

For further clarification, it must be understood that an I.Q. test measures a general factor (= that part of its variance that is shared by all mental tests), one or more group factors (= the variance shared by some but not all tests), and specificity (= the variance that is unique to the test in question). Homogeneous tests catch in relatively too little of the first and too much of the last two, it seems. This has proven to be hard to understand for many, probably because of the abstract nature of concepts like "(part of the) variance". For these reasons, I do not allow candidates to take homogeneous tests in their own right (only as part of a heterogeneous test) and do not express scores on homogeneous tests in I.Q.

Jacobsen: Some of the following questions may seem tedious. Please excuse if the next questions come across as such, however, a differentiation of reasoning, as well as a convergence, may help with seeing the administrative rationale behind these particular tests and abilities for admissions policies to the Glia Society, including the differentiation between unsupervised and supervised tests. The "Logic tests" section of the page states:

Required: A score corresponding to the 99.9th centile (unless otherwise indicated) on one of these AND one of the Verbal, Spatial, or Numerical tests.

- Reason Revision 2008 (subtest of Reason Behind Multiple-Choice Revision 2008)
- Daedalus Test (subtest of Psychometrically Activated Grids Acerbate Neuroticism and of Labyrinthine LIMIT) (Ibid.)

Why the requirement for a coinciding score with "one of the Verbal, Spatial, or Numerical tests"?

Cooijmans: Because homogeneous tests do not provide a sufficient indication of general intelligence in themselves, as explained in the previous answer. Only combined they do.

Jacobsen: Following from the previous section line of questioning, what makes Reason – Revision 2008 and the Daedalus Test reliable and valid metrics of the admissions policy to the Glia Society? (Ibid.)

Cooijmans: The fact that they possess enough reliability and validity to be accepted as homogeneous tests. But those two parameters are by no manner of means the only ones to be considered regarding admission; others include hardness, quality of norms, resolution, and robustness. These six parameters are also incorporated in an overall indicator of test quality. These parameters are computed from the test data using mathematical formulas.

To avoid appearing pedantic, arrogant, or like I am evading the question, the following clarification is kindly provided: Reliability and validity are technical terms from the science of psychometrics. In the event that the asker was not familiar with the technical use of these words and was merely intending to ask something like "Which concrete, tangible aspects of these tests make them possess the named properties (reliability and validity in this case)?" or even something as vague as "Which concrete, tangible aspects of these tests make them good admissions tests?" the following answer applies:

Reliability is the answer to the question "to what extent would this test give the same score if it were possible to take it repeatedly without a learning effect?" Reliability results positively from (1) test length and (2) item intercorrelations. Validity is the answer to the question "what does this test measure?" Validity results from the relation between the test and anything outside the test, including other tests but also real-world variables. The validity of a test can not be higher

than its reliability, because a test can not correlate higher with any outside variable than it correlates with itself.

The two tests named in the question both happen to contain extremely original, novel tasks, and as such tap into the candidate's raw mental abilities. Solving such tasks can probably not be learnt or improved to a great degree.

Jacobsen: The "Spatial tests" section of the page states:

Required: A score corresponding to the 99.9th centile (unless otherwise indicated) on one of these AND one of the Verbal, Numerical, or Logic tests.

- Spatial section of The Marathon Test
- Space, Time, and Hyperspace (Spatial section of "Test For Genius Revision 2004/2016" and of "Long Test For Genius")
- LIMIT Lieshout International Mesospheric Intelligence Test (subtest of Associative LIMIT)
- Strict Logic Spatial Examination 48 (Wai) 17.5
- Eureka Test (Lygeros)
- Spatial Insight Test (no longer used but still accepted) (Ibid.)

What makes these tests, in particular, reliable and valid admissions tests to the Glia Society on the spatial intelligence indices?

Cooijmans: The first three paragraphs of the previous answer take effect here too. In addition, these tests appear to measure mental ability in the target range, so around the Glia Society's pass level. This is determined by statistical analysis of the available data, and can also be monitored by observing the behaviour of persons with known scores on the tests.

Jacobsen: The "Numerical tests" section of the page states:

Required: A score corresponding to the 99.9th centile (unless otherwise indicated) on one of these AND one of the Verbal, Spatial, or Logic tests.

- Numerical section of The Marathon Test
- Numerical section of Test For Genius Revision 2010 (Ibid.)

What makes these robust, or valid and reliable, admissions tests on numerical abilities to the Glia Society?

Cooijmans: The first three paragraphs of the answer before the previous answer apply here too. In addition, robustness is a statistic that shows to what extent the raw scores on a test rise or fall over time. It is based on the correlation of raw scores with a "time when taken" indicator, such that January 1995 is 1, and so on. Again, the suitability as admission test is determined through statistics, and also by observation of the behaviour of candidates and members.

Jacobsen: The "Verbal tests" section of the page states:

Required: A score corresponding to the 99.9th centile (unless otherwise indicated) on one of these AND on one of the Numerical, Spatial, or Logic tests.

Unsupervised

Verbal section of Test For Genius – Revision 2004 or 2016

Verbal section of The Marathon Test

Genius Association Test (subtest of Associative LIMIT Test)

Psychometric Qrosswords

The Final Test – Revision 2013 (subtest of The Hammer Of Test-Hungry and of Dicing with death)

The Test To End All Tests (subtest of Narcissus' last stand)

The LAW – Letters and Words

Qoymans Multiple-Choice #5 (subtest of Reason Behind Multiple-Choice – Revision 2008)

De Roskam

Supervised

Miller Analogies Test (only from period before scaled scores were given; raw score) 94(Ibid.)

What makes these tests, in particular, important indicators of verbal intelligence compared to others? Verbal intelligence correlates highly with general intelligence. Why?

Cooijmans: I would not use the term "verbal intelligence" but rather "verbal ability". "Intelligence" is a term I reserve for the general factor in mental abilities. Also, it is not claimed that these tests are indicators of verbal ability; they contain verbal problems, but what a test measures can only be known through statistics, not on face value. The division of items into categories like verbal, numerical et cetera is a topographical, face value division. It is unrelated to what the items actually measure. So, a verbal test is not necessarily a test of verbal ability, a numerical test is not necessarily a test of numerical ability, and so on. This, too, is so abstract that few people understand it, hence the eternal confusion and the use of terms like "verbal intelligence".

Again, statistics and observation help to know if a test is suitable. On the causal level, the quality of the items may have to do with the eventual functional quality of the test, or one would hope so at least.

Verbal ability (not "intelligence") correlates highly with general intelligence, or technically speaking, in a hierarchical factor analysis of a variety of mental tests, the verbal factor is fairly close to "g". Why? On one causal level, I interpret this as a reflection of selection pressures over the past centuries and millennia; there has been strong selection for verbal ability, probably since the advent of cities, which necessitated skills like writing and reckoning for purposes of administration. The hierarchy of mental ability factors is, as it were, a fossil record of (recent) evolution. Were it possible to study mental abilities of ice-age hunter-gatherers from thirty thousand years ago, one might find the spatial factor to be closer to "g" than possible verbal and numerical factors.

On another causal level, the correlation between verbal ability and general intelligence is caused by their both being dependent on the same underlying physical structure and its already mentioned properties (to remind, properties like the number of cortical neurons, neural conduction velocity, the quality of the insulation material around the axons, and the energy-efficiency of the brain). To correct a common misconception, the correlation between verbal ability and general

intelligence is NOT caused by the fact that intelligence tests often contain verbal problems; verbal ability also correlates highly with a general factor extracted from non-verbal tests. The general factor expresses itself through a wide variety of item types ("indifference of the indicator", Charles Spearman called this).

Jacobsen: Why incorporate both unsupervised and supervised tests for membership in the Glia Society here?

Cooijmans: Because any test known to be suitable is accepted, and that happens to include some supervised tests. The only criterion is known suitability for admission at this level.

Jacobsen: The "Tests with a mixture of item types" section of the page states:

Required: 99.9th centile (unless otherwise indicated).

Unsupervised

- Assessment
- Cooijmans Intelligence Test any form or version
- The Marathon Test
- Test For Genius Revision 2004, 2010, or 2016
- Associative LIMIT
- A Paranoiac's Torture: Intelligence Test Using Diabolic Exactitude
- Test of the Beheaded Man
- Dicing with death
- Problems In Gentle Slopes of the first degree
- The Sargasso Test
- Narcissus' last stand
- Cartoons of Shock
- Problems In Gentle Slopes of the second degree
- The Piper's Test
- Psychometrically Activated Grids Acerbate Neuroticism
- The Nemesis Test
- Combined Numerical and Spatial sections of The Marathon Test
- Combined Numerical and Spatial sections of Test For Genius Revision 2010 or 2016
- Problems In Gentle Slopes of the third degree
- De Laatste Test Herziening 2019
- De Golfstroomtest Herziening 2019
- Labyrinthine LIMIT
- The Hammer Of Test-Hungry

- Reason Behind Multiple-Choice Revision 2008
- Reflections In Peroxide (subtest of Narcissus' last stand)
- Laaglandse Aanlegtest Herziening 2016
- Bonsai Test Revision 2016
- *<Cooijmans On-Line Test> Two-barrelled version*
- Isis Test
- Divine Psychometry (Scillitani)
- The Alchemist Test (Husseini)
- Magma Test (Vanhove) 17
- Ultra Test (Hoeflin; taken before 2003)
- Mega or Titan Test (Hoeflin; taken before 1998)
- Sigma Test (Melão; taken before December 2003)
- *Test For Genius (old versions; no longer used but still accepted)*
- Test for extrasensory perception (Cooijmans) 2

Supervised

- SAT (before April 1995) **1470**
- *ACT (before October 1989) 33*
- GRE (before October 2002, verbal + quantitative) 1490
- Army GCT (before 1976) **156** (Ibid.)

In the cases of the Ultra Test, the Mega Test, and the Titan Test, or the SAT, ACT, GRE, and Army GCT, why only accepting the scores if taken before those particular dates for the unsupervised and the supervised tests?

Cooijmans: For the first three, the answer leakage had apparently become such by those dates that they stopped being suitable. For the next three, things changed about those tests that made them no longer possess validity in the intended range. Another problem with these educational tests, as mentioned earlier, is that when people take them purposely (and sometimes repeatedly) to qualify, they stop being good indicators of "g". They are not robust against deliberate attempts to score high, perhaps because they rely too much on learnt skills. For the last, something changed with the test or score reporting about that date that made it no longer possible to use it as an indicator of intelligence in this range.

Of course, much of this was before my time and in a faraway country, and I learnt of it through advice from persons in the United States and communication within I.Q. societies, and also by studying old statistical data related to those tests, sent to me by someone in the U.S.

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Appendix I: Footnotes

- [1] Administrator, Glia Society.
- [2] Individual Publication Date: January 8, 2021: http://www.in-sightjournal.com/cooijmans-3; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Michael Isom on Coming of Age, Geographic History, and Entrance Into the High-IQ World: Member, World Genius Directory (1)

2021-01-15

Michael Isom grew up in the birthplace of hip-hop, South Bronx New York, during its original emergence. Having also lived through its rise and urban renaissance of the mid-80s through the early 90s, Michael was able to experience many of the culture's core lessons of true aboriginal history with respect to cultural identity, knowledge of self, responsibility through adherence to law, studiousness towards becoming the adept, and mastery of one's being as thematic underpinnings of the rap music produced in that era. In later years after completing high school, he decided to pursue an undergraduate degree in Forensic Psychology and graduate education in Public Policy specializing in Management and Operations. Afterwards, he obtained an M.B.A. in Strategic Management in the wake of the dot-com era. In 2001, during the Super Bowl 35 Baltimore Ravens vs New York Giants intermission, Michael incidentally discovered what may have been the first online IQ test by the late Nathan Hasselbauer, founder of the New York High IQ Society, which soon after became the International High IQ Society. Having scored well past the 95th percentile requirement for entry, Michael was contacted years later by Victor Hingsberg of Canada, and was invited to take the test required to become a member of his newly established Canadian High IQ Society. After meeting its 98th percentile passing requirement and before moving on to TORR (99.86th percentile or 145 IQ requirement), Michael discovered what is undisputedly the most advanced cognitive assessment platform for IO testing, in the world: IOExams.net. After a completing a battery of 40+ tests within a 1 1/2 year span of signing up, a clear picture of Michael's scoring attributes emerged within the spatial, numerical, verbal, and mixed item logical areas, with a subsequent RIQ (Real IQ) calculation of 152. As his foray into the High Range Testing world continued, he happened to stumble upon a challenge issued by the ZEN High IQ Society: Two untimed IQ test submissions with a minimum IQ score of 156 (SD 15) are required for entry. And those submissions have to come from a pre-selected set of untimed high range tests. Since Michael already met half the requirements with his first attempt score on *VAULT* (163), he only needed one other test to qualify – hence Dr. Jason Betts' test battery: Lux25, WIT, and Mathema are listed as accepted tests for Zen. Scoring 156 on Lux25 not only satisfied the entry requirement, but it also accompanied the rest of his scores on Betts' test battery for a 151 TrueIQ. With the above experience, Michael decided to gain more exposure to other high range tests from other authors. After taking both the MACH and SPARK tests simultaneously (scoring 168 and 165 respectively on the first attempt), he proceeded towards a specific numerical test, GIFT Numerical III on which he scored 164. After also gaining entry into both the SATORI and TRIPlE4 High IQ Societies, he completed the untimed G.E.T. (Genius Entrance Test) mixed item test in minimal time. After receiving a final score of 162, he returned to IQExams.net and executed one of the most gifted performances on any tightly timed spatial IQ test he's ever taken. His recent first attempt score of 160 on the incredibly challenging gFORCE IQ test exemplifies that cognitive fortitude can be taken to the brink, while spatial design and difficulty are taken to the next level. He discusses: coming of age story; geographic contexts; forensic psychology and strategic management, and trajectory into the high-IQ world.

Scott Douglas Jacobsen: So, let's start with some of the earlier narrative before we begin with some work and ideas, what was the coming of age story? Were you earlier finding out about

some of these gifts? Or was this something happening a little later in life?

Michael Isom[1],[2]*: It is probably closer to the latter. However, I did see some instances that could have been the case long ago. It was a contextual situation in which I needed to be more in that type of environment.

My abilities could be better nurtured there. I think I found that, as I got myself together and, basically, improved my personal situation and rid myself of the so-called distractions at the time.

Jacobsen: For those that will be reading some of this, they can't hear this. You have an American accent.

Isom: Yes.

Jacobsen: What were some of the geographic contexts for you, as well – cities, neighbourhoods? This sort of thing.

Isom: Thank you for asking, I would say that I have been in a paradoxical sense gifted with having grown up in the birthplace of Hip-hop, South Bronx, New York, during the Hip-Hop renaissance era of the 80s and even prior.

When the whole Hip-hop scene was being born, I got to see the history being formed – literally – right before my eyes. I got to see its evolution. In a sense, even though, in those times, during the Carter-Reagan Era, times were very economically challenging.

But culturally, even though, I took it for granted back then; I didn't necessarily understand how valuable the experience would become today having grown up in that particular era. Even going forward from that particular time, I got to experience a re-emergence of a certain social fabric or chemistry in New York City during the late 90s.

We had the rise of the Internet. The Yankees were winning the World Series during that particular era. I saw a lot of fascinating events occur. I was – literally – right in the middle of it. I used to live two blocks from Yankee Stadium.

I went to school not too far from Shea Stadium, where the Mets play. It was the most unusual thing when I went to graduate school. In a sense, having grown up in that particular New York City Bronx enclave, I got to experience many cultures.

Queens is the most diverse county in the United States, with Manhattan not being too far behind. I got to experience a lot in a condensed geographic metropolitan area. With many nationalities and ethnicities, I got to speak to a lot of people about their perspectives of the world.

Now, I've come to the point where those experiences are very, very valuable. Because now, you see things from different points of view, which you may not have been privy to prior. After high school, I went to college and did a degree in forensic psychology with a minor in legal studies.

I did a first master's degree in public policy administration specializing in operational management. Then I went and did an MBA at St. John's University in Queens specializing in strategic management.

Jacobsen: Why did you choose forensic psychology? Why did you choose strategic management in particular?

Isom: Forensic psychology at the time was the most unique. It may still be the case. The school that I went to, John Jay College was the only institution offering that degree program. It was one

of the most interesting fields to look into.

A lot of consulting agencies were attracted to the school for its intelligence programs, crime scene expertise, and so forth. Quite a few actors came out of the school as well as Pulitzer Prize winners. The field is a multi-disciplinary approach to understanding the intersection among criminal justice, legal studies, and psychology.

"I found it actually had quite a few unusual uses in the outside world. So part of strategic management has a subjective area in organizational behaviour and management where you're interacting with different points of view in terms of how to develop, execute, and monitor the strategy, whether that be local, regional, or global, or – let's say – "multi-level" at the same time. (It usually is.)

In many positions in life, you will find there are many psychological precepts that will separate the different layers and levels of organization from each other. I will give you a very simple example.

People who come in on a more technical position ... they tend to focus on more specialized skill sets. What happens, as one moves up the organization to supervisory or managerial levels, is you find that there's a greater – not focus but – steering towards an emotional aspect or an aspect of emotional maturity, where the person becomes more aware of the strategic impacts of decisions affecting other people.

Not just subordinates, but other entities in the organization, laterally and up-and-down as well. It is an unusual combination. I've met one or two people who have had a similar academic mix of degrees. I find that they're very complementary.

It gives me some advantages, academically, over individuals who have more standard course routes. I tell people, as some might ask me for academic advice that "Back then, they wanted the degree. Now, they want the degree and the transcript."

So, now, you're seeing employers and other enterprises look further into the individual's academic career tenure. A lot of my career was mostly in the startup technology space. So, what happened back in the late 90s, early 2000s, you had quite a few people looking for investor funding.

I used to draft business plans, assist teams in drafting business plan documentation, financial statements, and so forth, back in that time period when I was getting ready to go to business school. They would go for investor funding under Regulation D 506, which were basically done through private placements.

So, I did that full-time as a consulting agent with technology startups. I learned quite a bit along the way about how startups work and how they function, and what they mean within the American enterprise, even until now.

I did a lot of these engagements for quite a bit of time. I tried my hand at quite a few things. I did project management and virtual management in Chennai, India, while living in New York. A lot of my technology skill-sets were purely hands-on in terms of designing, coding, and so forth.

I have accrued a lot of experience over the years, in that sense. I will tell you a story. I remember back in 2001 going online. I found this challenge. It was a society called the New York City High IQ Society by the late Nathan Haselbauer. He had this challenge.

If you could score a 126 on this test, an online test, you could be a member of the society. That test is – or was back then, and even right now – at the level of some highly regarded high-range tests.

Get this, I think the test was 30 questions. I was not able to answer the last 5 or 6 because, back then, everything was dial-up. The image files that he had were so big and detailed, they couldn't load properly on the screen. So I contacted him.

He responded quickly, "Here's what I'm going to do. I'm going to score what you have already answered. It looks like you scored around a 132 or so, which would qualify you for Mensa, again, based on what you've answered.

There was the chance to score 140 if I had been able to answer the last 4 or 5 questions. Yet, even with the loading difficulties, whatever I was able to answer got through. As time got on, I began to see Mr. Nathan Haselbauer evolve the New York High IQ Society into the International High IQ Society because everyone began to contact him from around the world.

He thought, 'The Internet has no boundaries. Why not make it an international thing?' So, once he took care of that moving further along – this is long before he developed Torr. And a while after I did all that, a few years ago, I was contacted by Mr. Victor Hingsberg, who himself founded a number of high-IQ societies.

He reached out to me and said, "You took a test a long time ago, and you're a member of the International High IQ Society." He had already established a different high-IQ society. So, I was invited to take another test.

I originally thought that it was developed by Richard Sheen, but it may have been by someone else. This particular test was a spatial test. I got in, so I started to move forward. I started to move into the high-range testing community. I think the big move that I made into that space was signing onto IQExams.net.

That has been my forte since. As of recent, I have been taking quite a few high-range IQ tests outside of IQExams.net to get experience with various test-takers. For example, I did the test battery for Dr. Jason Betts.

I, recently, scored 164 on GIFT Numerical III of Dr. Iakovos Koukas of Greece. I was able to increase my World Genius Directory listing with that score. Originally, my purpose for taking high-range IQ tests was not really for the score.

I was more curious as to what my innate skill-sets were in terms of what I was really good at, in terms of possible efficiencies. I wanted to look at my skill-sets at a granular level. The current problem connected to this has to do in part with the way academia is structured.

The opportunities for that are not as numerous or insightful. A lot of times, what can happen, someone can be schooled. They can be forced to accommodate a situation where there may be a fit, but it is not as efficient as it could be or should be.

They may have some other abilities that may go untapped. I feel IQ testing is very important in the sense where the most important concept is for a person to be able to learn about him or her self, so they will be able to exploit opportunities moving forward with respect to their strengths and actual skill-sets.

I think this makes things easier for quite a few people if they figure out what they're good at

early on and then move in that direction and get support rather than spend a lot of excess time trying to figure that out through inefficient means.

During the 2000s up until now, I started to see changes in that particular academic space, even in the IQ space, to which I started to come to the opinion that the high-range testing space will eventually expand at some point.

What will happen, it will be more decentralized in terms of how it expands relative to the previous concentration, which it, actually, had. For example, you had high-range testing emerging, I believe, around the early 1970s or so, with people like Kevin Langdon and Ron Hoeflin. I would have to place Paul Cooijmans in that particular area as well – as one of the major contributors to the high-range testing space.

I discovered that quite a few of the problems the high-range testing space has had in terms of its proper evolution started very early. So, for example, the education departments of two governmental entities possibly pursued certain restrictions on high-range testing administration. And I recently found out that it was primarily in response to what Kevin Langdon and Ron Hoeflin had put out.

This doesn't come as a surprise to me. What is currently happening within the online space, Jordan Peterson actually exposed not too long ago. The high-range testing world has been able to capture the abstraction testing ability that the more formal proctored administrations have been able to keep a secure lock on for a long time.

Also, they've been able to replicate the scoring distributions accurately, which the proctored administrations have been maintaining through long-term accrual. For example, if you give people an IQ test, a distribution will evolve from that particular test.

That will be done by rank-order, which will appear as a bell curve. If you take the same sample of people, give them an IQ test, change the items, and keep the abstraction level requirement necessary to solve that item set, the same distribution curve results, even if 100% of the items are changed.

So, now, what you have is a situation where so many people worldwide have figured this out, that it creates a new type of a social situation, where people can, actually, figure out where other people sit on the bell curve based on these particular online and manually scored constructs in the high-range testing world.

In a sense, it's a situation, in which its social engineering has always been purported to come from more institutionalized entities. The evolution of the HRT (High-Range Testing), in terms of its highly decentralized nature is coming from the participants themselves.

Where you have a group of people taking these tests for self-discovery and evaluation, many will do it for fun. Others will have several other reasons – to each his own. It can be highly personalized. However, from that particular group, you will find a few individuals willing to create their own tests.

They'll create their own tests, norms, and do their statistical analyses. At the same time, they'll receive feedback from the testees themselves. And the cycle goes on, in terms of the reinforcement of its evolution.

Appendix I: Footnotes

- [1] Member, World Genius Directory.
- [2] Individual Publication Date: January 15, 2021: http://www.in-sightjournal.com/isom-1; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Antjuan Finch on Life, Love, Work, Background, and Writings: Member, CIVIQ Society (1)

2021-01-15

Antiuan Finch is the Author of After Genius: On Creativity and Its Consequences, The 3 Sides of Man, and Applied Theory. He created the Creative Attitudes Inventory (CAT) and the Public Domain Intelligence Test (PDIT). 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, 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?

Antjuan Finch[1],[2]*: There were hardly any noteworthy family stories being told to me during my childhood. My mother, and brothers and I lived somewhat secluded from our larger family, and maybe that contributed to this happening.

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

Finch: While they couldn't have because there were no stories, I do think that the lack of these sort of stories may have been conducive toward me developing a sense of self unconstrained by familial expectations, traditions, and historic accomplishments or lack thereof. It's even possible that this lack of a sense of a family legacy may have caused me to adopt a somewhat heroic attitude, and be interested in being the one who began paving this legacy. I believe that my brothers adopted similar mindsets.

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

Finch: I was born and raised, largely, in Indianapolis, Indiana, in the United States. The culture where I resided could likely, by American standards, be described as low class. We faced pretty extreme financial hardships during the majority of my upbringing. We each spoke only english, for the most part. And my brothers and I were fairly involved, whether we wanted to be or not, in several Christian churches during our childhood.

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

Finch: I feel that I was always a social outcast growing up, and even am today, but to a lesser extent. This change is probably mostly due to my recent accomplishments, which may give me an added allure and appeal to some people.

As a child and adolescent, I think that my autistic traits may have been more prominent or noticeable, and that to my peers, this caused me to seem vaguely, but very unconventional and queer. While I might be both of these things, I think that these traits were moderately tolerated

and accepted by my peers. Although growing up I was directly asked, several times, "why are you so weird?"

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

Finch: Most of the noteworthy training that I have that isn't the result of autodidacticism, comes from my studies at Harvard, predominantly in the fields of creative writing, psychometrics, astrophysics, and evolutionary biology.

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

Finch: To provide a fairly accurate measure of the extent that psychometric *g* may be expressed in individuals.

Jacobsen: When was high intelligence discovered for you?

Finch: When I was about 16 years old, while trying to learn more about quantum mechanics, I stumbled across a Ted-Talk by Jacob Barnett, who was also from Indiana, about 14 years old at the time, and had recently been admitted to the Perimeter Institute of Theoretical Physics. During this talk, Jacob mentioned that he had been tested to have an IQ higher than what Einstein's had been estimated to be. Following my natural curiosity, I began to look into intelligence testing after viewing this video. After some time, I stumbled across the website IQNAVI.net (now IQexams.net) and took a few of the tests on that site and received scores clustering around 143. In disbelief of my results, I got several people at my school to take those and other tests to see if their results were as consistent as mine, and if they aligned with what would be predicted for them by their class-ranks. After doing this for some time, I realized that these may not have been actions one would expect from a typical sixteen-year-old, and accepted that I may have above average intelligence.

Jacobsen: When you think of the ways in which the geniuses of the past have either been mocked, vilified, and condemned if not killed, or praised, flattered, platformed, and revered, what seems like the reason for the extreme reactions to and treatment of geniuses? Many alive today seem camera shy – many, not all.

Finch: My current belief is that most geniuses simply go unrecognized, and that neither of these results describe the most common outcome for people in this population. But as to why the outcomes of geniuses vary so radically: geniuses, by definition, are extraordinary and extreme people, and extreme actions tend to illicit extreme responses and outcomes. But to provide a more detailed reply: having the degree of unconventionality needed to produce work that is, among other things, so novel that you're eventually labeled a genius for having made it, connotes a level of unusualness that, in most situations, is associated with failure. Moreover, the immediate reception of a genius seems to some degree be dependent on the status and clout that they may accumulate, mostly through non-creative means, throughout their life. For example, in today's world, it is likely impossible to gain the credibility needed to be accepted as being able to revolutionize several fields or industries, without having first studied at somewhere like Harvard, Stanford, or Cambridge (potential geniuses relevant to this example might be Karl Friston and Elon Musk). Likewise, in historic times, the means to properly foster the talents of a potential genius was available only to the wealthy (potential geniuses relevant to this example might be Isaac Newton and Leonardo da Vinci). As for the potential camera shyness of geniuses, the unusualness associated with being able to repeatedly produce such novel and innovative work might, as

a byproduct, cause a certain level of awkwardness which may get magnified or exacerbated during things like zoom or phone calls. Your questions in these articles also demand a level consideration that potential geniuses might find beyond the realms of a live and fluid conversation.

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

Finch: The greatest genius in history most likely lived in squalor and never received the recognition needed to be propelled to the forefront of my memory, at this moment. But for known geniuses, I might say Leonardo da Vinci.

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

Finch: A profoundly intelligent person merely has an extremely functional and efficient mind, while a genius has a highly efficient mind that is occasionally "dysfunctional" in ways that are conducive to the production of highly innovative work, when combined with an appropriate level of work ethic.

Jacobsen: Is profound intelligence necessary for genius?

Finch: Profound intelligence is likely almost incompatible with genius. In my view, genius requires a confluence of traits that don't seem to be highly correlated with another, so the likelihood of profound intelligence coexisting with the other traits needed, each at similarly highly levels, seems improbable. For clarity, in my view, these other traits would be related to conscientiousness and psychological unusualness, and the rarity cutoff for profound intelligence would be about 1 in 20,000,000, or an IQ 180 (SD: 15).

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

Finch: The majority of my work experience has been in entry level positions at warehouses. Although, given my recent accomplishments, I may now be able to secure more desirable jobs.

Jacobsen: Why pursue this particular job path?

Finch: I was to some degree forced into those jobs, as a result of apparently being too unusual to be likely to be hired to a job that required an interview.

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?

Finch: The most notable myth might be that simply having a very high IQ, or being profoundly gifted, is all that is required for genius. This notion neglects to consider that it is impossible to produce genius work if one is highly intelligent, but lazy, unmotivated, or unconscientious, and conformist (and in turn, unoriginal) by nature. So the truth that high intelligence is necessary but not sufficient for genius is what dispels this myth.

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

Finch: I believe that my current position regarding how the law of non-contradiction relates to my model of creativity, and theory regarding the mechanics of emergence, mandates that I accept that there at least once existed something which can be reasonably described as a God. For example, according to my current understanding, a tautological universe requires a self-testing function, which implies self-awareness, and in turn, an, at least once, omnipresent entity whose

existence allowed for reality as we know it, of which would be without a straightforward name if not referred to as a God. Note that this statement does not imply the existence of a God who for some reason disapproves of homosexuality and willing allowed the trillions of tragedies that have happened throughout history. For a more thorough, and likely accurate description of my position here, viewers should read my essay, Everything & Nothing, from After Genius, and my essay, On the Origin of Life, from my Applied Theory compilation.

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

Finch: It plays an almost inconceivably important part in how I view the world. It seems impossible to me for a rational and critical thinker to not be employing some scientific practices and procedures just while thinking and judging the validity of different perspectives. And of course, quite a lot of research into the relevant scientific fields tends to happen on my part during the incubation stage of my creative process and workflow.

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

Finch: I received a 145 on the test that I compiled and developed, a 136 on the WAIS-IV (145 GAI and 119 PSI), a 137 on the Shipley 2, and a surprising 122 on the RAIT. These scores are each on a standard deviation of 15. I seem to consistently underperform on tests with strict time constraints, likely due to having processing speed abilities which are fairly poor, at least compared to my abilities relating to other facets of intelligence.

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

Finch: I've achieved scores as high as 156, and as low as 122 on supposedly valid intelligence tests. The difference in scores here might mostly be due to that different tests tend to place differing amounts of emphasis on different cognitive abilities, and that there may be a large variation in my sleep quality, nutrition quality, and mental stamina during different parts of the day, week and year. With and without excluding my highest and lowest scores, my average score is about 140.

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

Finch: Maximize the agency of all living things.

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

Finch: Maximize the agency of all living things. This prohibits lying.

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

Finch: I find this series of questions regarding sensible philosophies relating to different fields somewhat redundant. A philosophy is only as valuable as the positive change which it allows, and given that the dynamics and laws of the universe tend to remain constant, general principles about how to behave in this universe can be derived and applied in any context. Certain rules like minimize unnecessary harm, and maximize the agency of all living things remain applicable in all contexts and should be the foundation for all workable philosophies.

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

Finch: See my previous answer.

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

Finch: In my essay, "Everything & Nothing," from *After Genius*, I stated, "if things could not occur independently of absolutely nothingness, then the impossibility of absolute nothingness could not exist." There, I argued that the existence of an ultimate reality was evidence of at least one non-externally determined event, an in turn, an instance of free will.

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

Finch: In my essay, "Preconditions for Genius," from *After Genius*, and in my essay, "On the Origin of Life," from my *Applied Theory* compilation, I provide overviews of how my model of creativity could also function as a description of the mechanics of emergence, and be used to explain how a universe might progress from a somewhat description averse state to having molecules and respirating cells, to having solar systems and complex civilizations, with black holes, psychopaths and all.

In "Preconditions for Genius," these facets were referred to as deviance, pattern recognition, and conscientiousness, and in "On the Origin of Life," they were referred to as variation, heritability and differential advantage. This all encompassing framework and potential theory of everything has yet to be given a definitive name.

Jacobsen: What provides meaning in life for you?

Finch: Essentially, improving everything that I can touch, and bettering everything I know how to in whatever ways that I can.

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

Finch: Both. Meaning, according to me, is a consequence of converting information into more functional information, and so requires at least one entity of multiple parts or facets.

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

Finch: I believe that an afterlife may be possible through some form of cloning, or even through consciousness uploading, or perhaps others means, but do not believe in any form of afterlife that is currently reported as possible by any major religion.

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

Finch: I don't believe that life is as intrinsically mysterious as maybe some would like it to be. I might also add that it is not necessarily transient either, given that it is the longest thing anyone can live to experience. But in all seriousness, I think that, just like our strengths, many of our limitations can be embraced in ways that amplify the meaning we're able to produce, as without obstacles or limitations there could be no struggles or accomplishments, and no weight to our decisions or actions. I think that It would be fairly boring to be a God. We should be grateful for all that is just beyond our reach, as they give us reasons to grow, and something to live for.

Jacobsen: What is love to you?

Finch: The result of a combination of attraction and appreciation. Note that this implies that love can be rational or irrational, and that unconditional love implies an intense appreciation and attraction to even the most despicable aspects of a person, place or thing.

Appendix I: Footnotes

- [1] Member, CIVIQ Society.
- [2] Individual Publication Date: January 15, 2021: http://www.in-sightjournal.com/finch-1; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/finch-1;
- *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 Mr. Sudarshan Murthy on Growing Up, Ayurveda, Supreme Intelligence as God, and the Afterlife: Member, World Genius Directory (1)

2021-01-15

Mr. Sudarshan Murthy is a Member of the World Genius Directory. He self-describes as follows: "My name is Sudarshan Murthy. I am 41 years old male from Bangalore, India. I have studied Master of Pharmacy and working in the research and development of Nutrition Products for general wellness and disease-specific products. I am a creative individual and published research papers in journals and also published books on appropriate strategies for curing acidity and ulcers of the stomach and intestine. I have developed a product called Glucovita Bolts which is a chewable tablet of Glucose and Vitamins and Minerals for energy and reduction of fatigue. This product can be taken by individuals who suffer from chronic fatigue. My hobbies are numismatics, philately and travelling. My interests are astronomy, reading books, solving IO tests, understanding the secrets of ancient knowledge particularly Indian Vedas which I believe is a storehouse of profound knowledge on various aspects of life and the cosmos." 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, 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?

Mr. Sudarshan Murthy[1],[2]*: My Grandfather was an orphan and illiterate. He married in a village. He was not having any formal college education but he studied the Ayurvedic Textbook by himself. He designed and formulated medicines based upon the understanding of the ayurvedic textbooks. He developed many medicines all by himself without going to any medical school. He carried out his own clinical trial experiments and gave them to patients. The results were successful. He was awarded "Bhishak Bhushan," the highest medicine award by King of Mysore for excellence in the field of medicine.

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

Murthy: I feel that my grandfather was a born genius and some of his intelligence I have also acquired and of course his temper of course.

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

Murthy: My grandfather had eight children: four sons and four daughters. My father is the youngest son and was an electrical engineer. My mother was a housewife. We are two children, a son and a daughter. My sister is a doctor, married to a doctor and settled in Australia. She is an

orthopedic surgeon. We stayed in India during our education in a different state. This enabled us to adjust to other cultures right from our childhood. However, we missed the long term relationship with our close relatives as we were in a different state.

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

Murthy: Since we were in a different state and away from our parents during formative years of education we found it somewhat difficult to adjust and study. May that reflected in somewhat lower scores in education. But we developed a good friendship with some people. But I became very reserved for the fear of being judged negatively and went into depression as we were made fun of. I felt I am an odd man out in a strange environment.

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

Murthy: Professional qualifications:

-Master of Pharmacy, Master of Business Administration in Human Resource Development; Professional Certifications:

- Food and Nutrition, Writing in Sciences and Design and Interpretation of clinical trials.

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

Murthy: Intelligence tests help to discover the innate ingenuity present in an individual of which he/she may be unaware of. This can help as a motivation to tap the potential of ingenious people to work for the greater good of humanity.

Jacobsen: When was high intelligence discovered for you?

Murthy: I developed an interest in intelligence since my school days when I used to solve brain teasers and play games like crosswords and Sudoku. However, it was in the year 2010 when I first searched on google for high intelligence quotient tests and found the Mysterium Society entrance exam. I gave the exam and scored at 99th-percentile and got admitted to Mysterium Society. Thereafter I found many IQ tests and societies on the internet and kept myself a hobby of solving IQ tests and getting admitted to different societies.

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.

Murthy: I think the problem with nature is that it sometimes creates misfits. Intelligent people are far ahead of time in their minds. This makes them appear odd to others because others can't think like them, i.e., far ahead of time. They perceive these people to be a threat to society and their own position. Also, jealousy plays a role in the mistreatment of geniuses. I don't think the geniuses are shy but they know that their ideas cannot be understood by others. That's why they keep away from others in their own world of thinking. They avoid distractions because intelligence requires concentration.

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

Murthy: There are many geniuses, some are recognized by the world like Newton, Einstein, Leonardo Da Vinci while many of them still not recognized like sages of India such as Sushrutha,

Bhaskaracharya, etc., who are geniuses.

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

Murthy: I believe that ingenuity is an innate quality of deep observation and application of ideas that originates from the mind of a genius while a profoundly intelligent person knows a unique way of applying the worldly knowledge which is already there and known.

Jacobsen: Is profound intelligence necessary for genius?

Murthy: As discussed in the above question, profound intelligence is not necessary for a genius.

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

Murthy: I was and am working in the research and development of various medical and nutrition products in the healthcare industry.

Jacobsen: Why pursue this particular job path?

Murthy: Because this path involves developing original concepts from nothing. This creates a sense of achievement for me.

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

Murthy: If we think and observe deeply the universe in which we are we find some kind of control on the processes happening out everywhere. New stars are born, black hole destroys the galaxy, most of the objects are in the form of a sphere and why they are rotating, the existence of gravitational force we find that such order cannot happen on its own. There is some intelligence that is doing this and we call this intelligence as God. Different religions call this supreme intelligence as God.

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

Murthy: Science is everywhere in this world. We know very little of the science. Everything is based on scientific phenomenon many discovered and many unknown (yet to be discovered).

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

Murthy: Attached scores on some of the tests. My IQ scores range about 150 with a standard deviation of 15.

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

Murthy: 145-160 IQ.

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

Murthy: I believe in rule utilitarianism.

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

Murthy: I believe in situational ethics because every situation is different and so cannot be based on absolute moral principles. Each new social situation has to be dealt with based on the context of the act when viewing it from a social ethics perspective.

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

Murthy: Any economic activity which makes the greater good for humanity and not mere exploitation for gaining profit is my philosophy. I still believe in the old barter system where the abundant things were exchanged among the people rather than money transactions of today. This artificial money is responsible for world wars and exploitation. However, in the current scenario capitalism to some extent is more beneficial than communism because economic activity is based on a desire for profit, but should not lead to the exploitation of the masses.

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

Murthy: Political systems should ideally be made to ensure harmony in society and ensure that there is no exploitation of people. The political systems should be able to create discipline in the society, an order in the society and fair and equal distribution of resources. The political systems should ensure there is no crime or corruption and harassment of the masses. Political philosophy should be above the religion or the beliefs of people.

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

Murthy: I personally believe what is present is in three forms:

-physical, mental (and emotional/perception), and spiritual.

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

Murthy: The philosophical system based on benefit for all, equal and fair distribution of resources and no exploitation of anyone makes sense to me. The system should also ensure the absence of crime, corruption and appropriate punishment for wrong people makes sense. This can happen only when there is an open-mindedness and sharing attitude among the masses and no religious beliefs or biases of any kind.

Jacobsen: What provides meaning in life for you?

Murthy: Identifying, meeting and living a life filled with a purpose provides meaning to life.

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

Murthy: Life meaning is derived from internal motivation based on the observation and perception of the world around us.

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

Murthy: Yes, I believe in an afterlife. Because believing in the afterlife makes a person behave responsibly and in a sober way. Indian karma theory is based on this. Whatever action we do has an appropriate reaction. We all have descended here because of our karma or the deeds which we have done in our previous life. Many Indian sages have been telling us that soul is eternal and we take the body in this life based on our previous deeds. If our deeds are pure we may go higher dimensions and misdeeds may take us to lower dimensions.

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

Murthy: Mystery of life makes it interesting. The transience of life makes one live life fully without any attachments to worldly things. We are stressed because of attachments to worldly things thinking it is permanent. Once we know these are temporary we don't feel the stress and enjoy the journey of life.

Jacobsen: What is love to you?

Murthy: Love is a part of life that is needed for our wellbeing and to create harmony and peace in the entire world.

Appendix I: Footnotes

- [1] Member, World Genius Directory.
- [2] Individual Publication Date: January 15, 2021: http://www.in-sightjournal.com/murthy-1; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Christopher Harding on Genius as Individualistic, God as the Universe or Non-Existent, Science's Despoilment, Feynman, and the Quantum: Founder, International Society for Philosophical Enquiry (2)

2021-01-15

Christopher Harding is the Founder of the International Society for Philosophical Enquiry (ISPE), and a Member of OlympIQ Society and the ESOTERIO Society. He was born on August 4, 1944 in Clovelly Private Nursing Home at Keynsham, Somerset, English, United Kingdom. He has never married. He arrived in Rockhampton, Queensland, Australia, in the morning of October 11, 1952. He remains there to this day. He has held memberships with the Eugenics Society (1963-1964), the British Astronomical Association (1964-1969), the International Heuristic Association (1970-1974), the Triple Nine Society (1979-1990 & 1992-1995), the 606 Society (1981-1982), the Omega Society (1983-1991), the Prometheus Society (1984-1990), the International Biographical Association (1985-1990), Geniuses of Distinction Society (1986-1988), the American Biographical Institute Research Association (1986-1990), the Cincinnatus Society (1987-1990), the 4 Sigma Group of Societies [incorporating all groups having 4 Sigma plus cut off points] (1988-1990), The Minerva Society [Formerly the Phoenix Society] (1988-1990), The Confederation of Chivalry (1988-1990), the Planetary Society (1989-1990), Maison Internationale des Intellectuels [M.I.D.I.] (1989-1990), TOPS HIQ Society (1989-1990), the Cleo Society (1990-1991), the Camelopard Society (1991-1992), the Hoeflin One-in-a-Thousand Society (1992-1993), the Pi Society (also like the Mega Society for persons with 1 in one million I.O. level (5th April 2001 – 2002), INTERTEL [The International Legion of Intelligence] (June 1971-March 2010), The Hundred (1972-1977), the New Zealand National Mensa (1980-1982), and the Single Gourmet (1989-1991), among numerous other memberships, awards, and achievements. For the most recent or up-to-date information, please see the ESOTERIO Society listing: https://esoteriqsociety.com/esotericists/esoteriq-id06/. He discusses: He discusses: National Enquirer; the gap between cognitive abilities and record of employment; living situation without a record of work; alone; the professionals test someone just shy of 1-year-old; parents react to being called "liars to their faces"; genius; intelligence tests; publications or periodicals; artificial constructs; the factors making genius; God as human idealism; the Concept of God; science; the areas most affected by this despoilment; the areas least affected by this despoilment; 6sigma; the ESOTERIQ Society; conclusions; and the information in Quantum Physics.

Scott Douglas Jacobsen: What Royal Houses were the main connections with family? Christopher Harding[1],[2]*: Most prominent – French side.

Jacobsen: In the *National Enquirer* published on June 25, 1991, there was an article about a certain man with the "world's highest IQ" who is a "jobless janitor." What did this particular media attention do for you?

Harding: Nothing.

Jacobsen: I state the caveat of "absolutely nothing at all" as the response to the work experiences question. It is *reported* that you have worked in menial jobs and had stretches of unemployment, e.g., in the *National Enquirer*. What explains the gap between the cognitive abilities and the cognitive demands of the jobs for you? Alternatively, what explains the gap between

cognitive abilities and record of employment for you?

Harding: Unknown.

Jacobsen: How did you sustain yourself in terms of living situation without a record of work?

Harding: Family.

Jacobsen: Why the "non-existent" life with peers and schoolmates? Did you feel alone?

Harding: Violence and exclusion.

Jacobsen: How did the professionals test someone just shy of 1-year-old? It seems odd, even stranger than the 2-and-a-half-year-old, or thereabouts, cases entering Mensa International (or their national group).

Harding: Mental age in my case 3 years 4 months made that easy!

Jacobsen: How did your parents react to being called "liars to their faces" when 'speaking of you'?

Harding: They were taken aback by this.

Jacobsen: Does this desire of cultures wanting genius while not wanting *the genius* create a toxic dichotomy in the general culture? Something to which only lip service is paid, while wanting to kill in former times, and 'kill' in modern times, the genius.

Harding: It comes from competitiveness [jack is equal to his master]. In many cultures submissiveness is considered politeness. That is considered standard in communication. It is why first world cultures see themselves as superior.

Jacobsen: As these intelligence tests have been a part of life before even 1-year-old, may I ask, what has been the life lesson from them for you?

Harding: Look, people see I.Q.'s as not valid above their own. Everybody does this. It is very noticeable that children asked who in their class is smartest will name themselves!

Jacobsen: As you recalled the quote from the *Journal of the British Eugenics Society*, I'm sure many will be interested now. What publications or periodicals do you continue to read now? What ones did you previously read and no longer do so?

Harding: No preference; I am a total generalist.

Jacobsen: With Leonardo da Vinci as "a Master Genius in an age of Genius," do you think artificial constructs could fill the gap between genius seen before and unseen genius now, i.e., artificial constructs with the capabilities of the highest human genius?

Harding: They have provided little evidence they are going to solve this one: My Mother once said the process was 'ant like' rather than a G-function.

Jacobsen: What are the factors making genius "creative ability of the highest possible kind"? Other than the qualities inherent in 'marching to the beat of their own drum.'

Harding: Genius by definition would be individualistic. As one person said to me, I was very 'singular'.

Jacobsen: If "God is purely human idealism; largely what you can't attain," what are some exceptions to this thing one "largely... can't attain" or the things attainable within this definition of

God as human idealism?

Harding: What I meant was the problem lay beyond the nature of logical process. It is answerable in terms of the proof of the last theory of sets. But you still get back to the conclusion that if God exists he either is the Universe or does not exist.

You are still dealing with value judgments or in assigning names; which amounts to the same thing. My Brother agreed with me that the highest form of reasoning was EVALUATION. Since to invoke reason one must first evaluate a proposition.

Jacobsen: Is the setting of the "Concept... beyond what can be considered" a defense against formal knockdown critique of the Concept of God?

Harding: No.

Jacobsen: When did science begin this despoilment with the obsession with "consensus and ignorance"?

Harding: Always was there. In our own time many people use science to moralize, and science has become the new religion. This can't be done of course. There is no bridge either between philosophy and religion.

Jacobsen: What are the areas most affected by this despoilment?

Harding: It is seen in notions of anthropomorphism with regard to climate change. Not so! The real cause is the Sun. Note, Astronomers had long ago pinned this down to Sun Spot Cycles. A new 11+ year Cycle began last year and rising temperatures have turned back. One Russian Woman Scientist predicts the onset of a period of dropping temperatures starting around 2030, though this figure is very uncertain!

Jacobsen: What are the areas least affected by this despoilment?

Harding: Human aging and Quantum Physics—much progress continues at the moment.

Jacobsen: What were the tests when scoring above 6-sigma several times?

Harding: Most of these I have forgotten. I'm 76 and most were over 30, 40 and up to over 75 years ago!

Jacobsen: For the ESOTERIQ Society, it states, "*Christopher Harding* (Australia): 197 on SBIS-Oxford-Analysis-New-Zealand in 1976." What is the full name of the SBIS-Oxford-Analysis-New-Zealand, particularly the "SBIS" part?

Harding: Don't know.

Jacobsen: While, fundamentally, dispensing with ethical philosophy, social philosophy, economic philosophy, political philosophy, and metaphysics, even philosophy as "word juggling" (!), I see some common points. One is science, though "less and less" with its despoilment, meaning as a "PATTERN" made by each person individually, an emphasis on some of Freud, "QUANTUM PHYSICS" in terms of "truth" with its preservation of information (neither gained nor lost), and the bounded nature of nature (including humans) as "a condition of being defined." So, there *is* a *there* there. I have to ask, "What makes these conclusions more sound, at this time, to you than other possibilities?

Harding: Feynman once said no one understands the Quantum. And yet to further agree with his point "Quantum Superiority" has been proved for the D-Wave Orion Computer. I liken this to

statements about the Aleph series in the mathematics of infinity theory.

Jacobsen: Any speculation as to why the information in Quantum Physics simply "IS"?

Harding: I once thought it through and concluded there was another stage beyond Quantum Physics. Simply IS would represent in turn a 'single one' off any general group of abstractions.

Appendix I: Footnotes

- [1] Founder, International Society for Philosophical Enquiry.
- [2] Individual Publication Date: January 15, 2021: http://www.in-sightjournal.com/harding-2; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Anonymous High-IQ Community Member (South Korea) on Background, Family, South Korea, WAIS-IV, and Inflated Tests: Member, South Korean High-IQ Community

2021-01-22

This is an interview with a anonymous member of the high-IQ community in South Korea who wished to remain anonymous. They discuss: family stories; an extended self; the family background; experience with peers and schoolmates; some professional certifications; purpose of intelligence tests; high intelligence; the extreme reactions to and treatment of geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; genius; the gifted and geniuses; God; science; the tests taken and scores earned (with standard deviations); the range of the scores; an afterlife; life; and love.

Edits based on interviewee request March 14, 2021.

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

Anonymous High-IQ Community Member (South Korea): I've not heard many mythical stories from my family tree, but there are some recent stories from my parental side. A realistic anecdote would be about my father. Raised in the countryside helping family agriculture, my father's Weschler test score was around 138 with a perfect working memory score. For a mythical story, I've heard that parental grandmother verbally memorized Chinese *Thousand Character Classic* at age 2, just by growing up near the school studying this book.

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

Anonymous High-IQ Community Member (South Korea): Probably. I believe working memory functions heavily rely on one's condition and concentration skill which can be acquired and trained. If there's something I'm heir to, it must be a tiny portion of focusing ability and rest of good environment, including socioeconomic status, education, and nutrition.

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

Anonymous High-IQ Community Member (South Korea): Korean is my native tongue, and I've learned English by shortly going abroad between 7 to 8 years old. Anything else will be that of a typical Korean. From Confucianism based courtesies, Abrahamic religion education, ending up as an atheist.

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

Anonymous High-IQ Community Member (South Korea): In elementary and middle school, I was just a model student with good grades. I was very talkative and enjoyed participating as a class leader throughout the grades.

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

Anonymous High-IQ Community Member (South Korea): The *Purpose* would be mostly diagnosing or treating mental defects, acknowledging oneself better from this precise scientific tool, or maybe for finding gifted children. I'm only talking about Weschler or other standardized

tests. The wide range of field the test measures, revised by research evidence and mechanisms, and its broad usages appear useful. And I think other high-range or online tests, or even extended Weschler tests and norms, are just puzzles.

Jacobsen: When was high intelligence discovered for you?

Anonymous High-IQ Community Member (South Korea): I don't think there are any fundamental differences between people while high intelligence is classified. At least for me, I'm just a well-grown, well-educated ordinary person with a bit fair task commitment and efficiency. I often refer to the fact that heritability of IQ increases throughout the lifetime—snowball effect. Even though I can't affirm any word with all of complex multi-variable entangled, one's environment and his preference to choose and modify the environment via self-feedback seem very crucial.

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.

Anonymous High-IQ Community Member (South Korea): Well, I lack knowledge of related topics or examples. But from the perspective that friendship often comes from sharing experiences, actions, cultures, and even consensus of thinking, some geniuses with bizarre interests, behaviours, and different ways of thinking would've triggered some rejection from others.

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

Anonymous High-IQ Community Member (South Korea): I don't have the knowledge to understand their achievements.

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

Anonymous High-IQ Community Member (South Korea): Just approaching on the surface, genius is named only when they're remembered. So, I think both everlasting achievements or profound intelligence can be genius. But then there are too many intelligent people to be recognized, and this might be my misunderstanding, but extreme intelligence seems to end up function/subject-specific, while extreme skills are acquirable through extreme training!

The answer went out of track, but an *extreme IQ score* might be an exaggerated concept. Firstly, any extended norms of standardized tests are based on extrapolation. Even the proper norm is based on a few thousand people, but extrapolated norms reach the one-in-a-billion level. Regarding digit span, let's assume that the normal distribution of a thousand men resulted in 7±2. But we cannot reason that scoring 17 will be 5-sigma above the average from this result. A long-or-short tail will affect the numbers *significantly*. Secondly, as mentioned, *training*. Studying mnemonics, anyone can memorize 40 or more digits which is far above average. Thus, the very closely packed human ability is sliced microscopically, and only close observation near average is useful. Elephant heights can't be classified by human height indexes. Also, lining up *every* result as a single standard blurs the point.

Jacobsen: Is profound intelligence necessary for genius?

Anonymous High-IQ Community Member (South Korea): Maybe there will be many counterexamples.

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?

Anonymous High-IQ Community Member (South Korea): Maybe confusing some of the traits from Asperger syndrome. Media might have influenced them, but most people don't have the chance to actually contact geniuses. This also applies to me. I have no answer to dispel these myths. There might be some researches that studied the correlation between behaviors.

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

Anonymous High-IQ Community Member (South Korea): I don't know. I don't believe in a personal god, but I've also never thought about it seriously.

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

Anonymous High-IQ Community Member (South Korea): I've learned the scientific method of analyzing which acts as my standard to avoid fallacies at my best.

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

Anonymous High-IQ Community Member (South Korea): WAIS-IV 150. For online tests, the highest score was SLSE-I 39/50, and some scores were 160s. (all in sd 15).

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

Anonymous High-IQ Community Member (South Korea): I might only have taken inflated tests, but a few tests were around 160 sd15. The most inflated score would be Figure, with a similar result when I was 13. Some scores were around 140s, including school group intelligence test. It was a timed multiple-choice exam, and Processing Speed is my weakness.

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

Anonymous High-IQ Community Member (South Korea): No. I'm waiting for the proof. It'll be proved when GAI is developed, better proof with emotions.

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

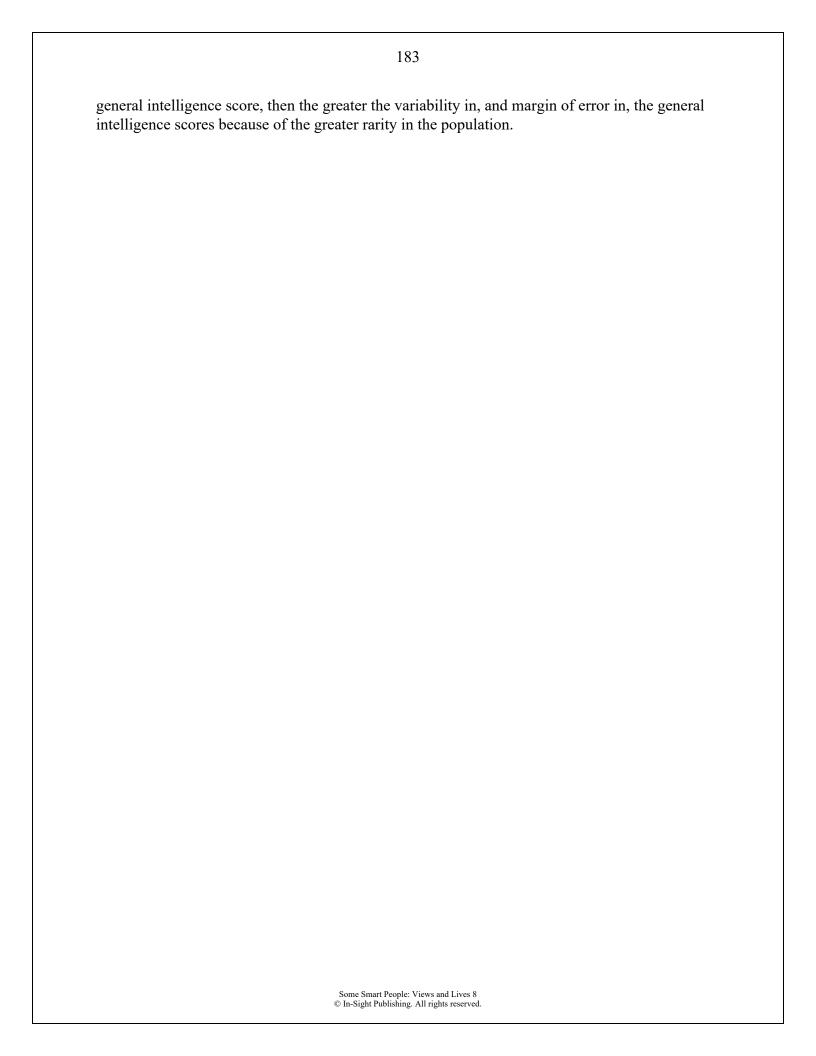
Anonymous High-IQ Community Member (South Korea): I don't use English as my first language, so I can't answer a metaphysical question in English!

Jacobsen: What is love to you?

Anonymous High-IQ Community Member (South Korea): I don't know.

Appendix I: Footnotes

- [1] Member, South Korean High-IQ Community.
- [2] Individual Publication Date: January 22, 2021: http://www.in-sightjournal.com/south-ko-rea; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher



Conversation with Dong Geon Lee on Living a Life Rightly, Being an Atheist, and IQ Tests: Member, CIVIQ Society (1)

2021-01-22

This is an interview with **Dong Geon Lee** in South Korea. He discusses: growing up; a sense of an extended self; the family background; experience with peers and schoolmates; the purpose of intelligence tests; high intelligence; wide-ranging reactions to geniuses; the greatest geniuses; a genius from a profoundly intelligent person; profound intelligence necessary for genius; 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; 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?

Dong Geon Lee[1],[2]*: There was nothing like that, and he told me to live the right life rather than just being nice.

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

Lee: In fact, I've come to live the right life, and the people around me are aware of it.

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

Lee: I grew up in a religiously free family, and now I am an atheist. Language used my native language, Korean.

Jacobsen: How has the experience with peers and schoolmates been for you?

Lee: About half of my classmates expressed hostility from jealousy to me, and some respected me. However, my close friend and I spent time discussing together.

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

Lee: At first, I got to know where I am now by IQ test, and now I use it to relieve my mood or to kill time. The IQ test also gave me pride.

Jacobsen: When was high intelligence discovered for you?

Lee: A year after I was born, I knew how to write words. And I started reading books when I was 4 years old, and now I make my own mathematical rules and make physical theories. And it was about a year ago that I found out that I was a high-IQ person.

Jacobsen: What do you think of such wide-ranging reactions to geniuses?

Geon: Unfortunately, I have no idea.

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

Lee: I think Johann Carl Friedrich Gauß is the best genius.

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

Lee: I think it is a matter of achievement and popularity. And thinking is also a way to tell them apart.

Jacobsen: Is profound intelligence necessary for genius?

Lee: Not all geniuses are intelligent, but there are many geniuses among those with high intelligence.

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?

Lee: I think the method is a scientific fact. However, if they make people good, that belief is not bad.

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

Lee: Essentially wrong, but as I said earlier, I don't want to get rid of it to make people good.

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

Lee: Everything about me is science.

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

Lee: WISC 4 was 150(sd15) FIQURE was 150(sd15), IQhaven test was 166(sd15)

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

Geon: The range of the scores is between 147 to 166.

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

Lee: I think it is a philosophy of science.

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

Lee: I think science and Buddhism.

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

Lee: I think it is liberalism.

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

Lee: I think it is social liberalism.

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

Lee: I have no idea.

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

Lee: I think it is liberalism.

Jacobsen: What provides meaning in life for you?

Lee: Researching about physics and mathematics.

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

Lee: Both.

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

Lee: Nope. It can't be explained by science.

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

Lee: By everything that is good. Jacobsen: What is love to you?

Lee: It is primitive feeling of everything.

Appendix I: Footnotes

[1] Member, CIVIQ Society.

[2] Individual Publication Date: January 22, 2021: http://www.in-sightjournal.com/lee-1; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.

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

Conversation with Jiwhan (Jason) Park on South Korean Education, Genius and the Gifted, and Philosophy: Member, CIVIQ Society (1) 2021-01-22

Jiwhan (Jason) Park is a Member of the CIVIQ Society. He was born on March 24, 1989, in Seoul, Korea. He attended Hongiae Elementary School in Seoul (March, 1996 to February, 2002), TEDA International School in Tianjin, China (January, 2002 to December, 2002), Tianjin International School in Tianjin, China (January, 2003 to June, 2007), Attended Kelley School of Business at Indiana University in Bloomington, USA (August, 2007 to August, 2011), served as an Interpreter Officer at Republic of Korea Army (April, 2012 to May, 2015), earned an MBA at Hong Kong University of Science and Technology (August, 2017 to August, 2018), and works as an Investment Manager at Multi Asset Global Investments (December, 2018 to Present). He is a member of ISI-S Society (151-Society) and the Order of Imhotep. He discusses: growing up; a sense of an extended self; the family background; experience with peers and schoolmates; the purpose of intelligence tests; high intelligence; wide-ranging reactions to geniuses; the greatest geniuses; a genius from a profoundly intelligent person; profound intelligence necessary for genius; 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; 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?

Jiwhan (Jason) Park[1],[2]*: None. Besides, the stories may be lies that distort the truth.

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

Park: Not applicable.

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

Park: My father was a general manager at LG Chemical, a Fortune Global 500 company head-quartered in South Korea. My mother served as a school nurse practitioner. Both are pure Koreans from Seoul dedicated to Presbyterianism.

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

Park: As a primary student in Korea, I simply served the peers' instincts. They were quick to idolize the superiors and justify all the actions to protect their ideals. In fact, I was a superstar beyond the top of my class in every subject, which naturally made me class president multiple times. I was one of the top 100 elementary students in a nationwide English exam hosted by the Korea University at grade 2. I studied TOEFL and TEPS at grade 3 on my own. I scored the highest on school wide Math and Chinese exams with no effort at grade 4. Next year, I quit my service, only to realize that the efforts to please others served me no good. I found no purpose for making friends and getting good marks.

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

Park: I majored in Finance and minored in Chinese during college. I recently completed my MBA with a concentration in Finance.

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

Park: Discover true IQ based on the most valid and reliable intelligence test for the Gifted (130+, SD 15). Mainstream tests (WAIS, Stanford Binet) fail to distinguish the mental abilities of the Gifted in different categories (I.e. 140s vs 170s), since they are made to identify and counsel the mentally challenged.

Jacobsen: When was high intelligence discovered for you?

Park: I took the highest quality test made by Paul Cooijmans called "The Nemesis Test" and scored the highest among Asians in 2018 (Score: I.Q. 143, Range: Intelligent).

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.

Park: At high school in China, I was isolated by my classmates for being different. I often found interest in playing board games, entered the chess tournaments hosted by schools in China and won multiple times. Impressed by my credentials, the Deans at Johns Hopkins and other top schools offered me an automatic admission, given my timely approval followed by an application. Unsurprisingly, the fellow students vilified me for expressing an unofficial approval in the absence of any outstanding academic records. That a hard working transfer student from an elite Daewon Foreign Language High School barely made it into Berkeley, which placed at least 10 ranks below Johns Hopkins, seemed to justify their actions. I redeemed myself by officially rejecting the offers but instead graduated at Indiana University Bloomington with a fair amount of scholarship. I simply didn't want to create conflicts with others around me.

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

Park: It could be anyone. The mentally challenged may think of his average friend as the greatest genius.

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

Park: Genius = High Intelligence + Hard Work + Creativity

Jacobsen: Is profound intelligence necessary for genius?

Park: No. A hard work is enough to compensate the lack of intelligence.

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

Park: Interpreter Officer (2012-2015):

Translate and interpret verbal exchanges among generals, commanders, and vice ministers of Defense Departments from Korea and foreign countries, including Australia and United States.

Investment Manager (2018-):

Raise private debt funds that finance an expansion or acquisition of foreign infrastructures.

Jacobsen: Why pursue this particular job path?

Park: The correlation between Finance major and Investment Manager job appeared to be the highest, only to realize that individual skills, characters and links mattered more.

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

Park: The gifted and geniuses have inherent abilities to reason and connect the seemingly disparate ideas. That does not mean, however, that they are academic elites. The most notable Nobel Laureates (and geniuses at the same time), including John Nash and Albert Einstein, are no graduates from, let's say, Top 5 QS or Times World Universities. Wolfgang Mozart never attended a school in his lifetime. For the gifted and geniuses, curiosity diverts their attentions from one subject, while adamancy drives them towards the other. They also ask fundamental questions before accepting new ideas. On the other hand, academic elites simply follow instructions and work hard to excel in every subject. These elites, typically below "Intelligent" or "Genius" range (<I.Q. 140), are commonly misunderstood as the gifted or geniuses.

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

Park: I am an atheist.

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

Park: Hard Science > Hard Science + Engineering > Engineering:

I always pondered why humans desire to elevate themselves, while they fail to maintain their own status. Why would they create AI (Engineering) to control, while they succumb to the virus? The machines may replace humans to save lives, but eventually destroy them. An automated driving may impair the learning abilities. A remote working environment may lower the social skills. A robotic environment may degrade the value of a human being. On the other hand, hard science serves to raise human dignity. A development (Engineering) of anti-virus to COVID-19 (Hard Science, Biology) saves lives, while a discovery (Engineering) of Universe's deepest secrets (Hard Science, Physics), or even a theoretical one (Hard Science, Physics), helps value them.

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

Park: I have listed only the most reliable and valid test that measures an I.Q. at or above 130.

The Nemesis Test (Paul Cooijmans) / I.Q. 143 (SD 15)

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

Park: Since my test scores, except for one above, were distorted by lack of validity, reliability, or even bad health on the test date, I don't think there is any significance to the score range.

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

Park: None. Since ethics is formed by a majority of opinions, the idea or philosophy is not required to define what it should be in nature.

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

Park: Equality of Opportunity. Dworkin argues that people begin with equal opportunities but may end up with unequal economic benefits as a result of their own choices. It is natural that people should bear the consequences, given that they made the best efforts to analyze the choices and arrived at the decisions free from any external pressures. In reality, the starting points differ at birth and outcomes are distorted by others, but such conditions apply to a minority. In a sense, the philosophy is most applicable to a majority.

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

Park: Free Market Capitalism. Friedman argues that the government intervention in a nation's economy should be limited. If the Fed fails to shift the money supply on time, the economy should deviate from its intended cycle. A faster increase in the supply causes an inflation and lowers spending at the growth stage, while a slower one increases spending at the recessionary stage. Instead, a tempered domestic spending at the latter stage should limit the purchasing power to either save or repay any debts and compensate for the lost GDP with higher exports. Otherwise, the Fed would have to raise the interest rate and charge the debt repayments higher than intended, bringing chaos to the overall economy.

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

Park: Luck Egalitarianism by Dworkin. Similar to the social philosophy stated above.

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

Park: Metaphysics of Knowledge. I do not understand why people accept the knowledge as it is. Is the knowledge truly acceptable? A few examples of social knowledge. Why create laws that change? Why require academics to divide? Answers to the fundamental questions will help live the world with rationality, creating a better place for more.

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

Park: Theoretical Philosophy. Similar to the above.

Jacobsen: What provides meaning in life for you?

Park: That life exists to set something for me.

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

Park: Internally generated.

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

Park: Nope. I only exist to be part of the design.

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

Park: Every moment in life is a piece of memory that remains forgotten after death. Why humans seek to remember others' past, knowing they would meet the same doom, is a mystery to me.

Jacobsen: What is love to you?

Park: An illusion. It dies when its bearers disappear.

Appendix I: Footnotes

- [1] Member, CIVIQ Society; Member, <u>ISI-S Society</u> (151-Society); Member, <u>Order of Imhotep.</u>
- [2] Individual Publication Date: January 22, 2021: http://www.in-sightjournal.com/park-1; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Conversation with Masaaki Yamauchi on Esoteric, ESOTERIQ Society, JAPANIQ Society, OlympIQ Society, and Standards of Admission: Administrator, ESOTERIQ Society (2)

2021-02-15

Masaaki Yamauchi is the Administrator of ESOTERIQ Society. He discusses: other meanings or hidden properties of the title; the ESOTERIQ Society connected with the World Intelligence Network; the World Intelligence Network; ESOTERIQ membership; the Giga Society of Paul Cooijmans; the OLYMPIQ Society (member or subscriber) and the World Genius Directory (member) as a requirement for membership; WAIS-IV and Stanford-Binet-V rejected as membership qualifiers; membership free in ESOTERIQ Society; current members of the ESOTERIQ Society; the oldest member and the youngest member; the norms to the tests; and verifying the scores.

Scott Douglas Jacobsen: You created the ESOTERIQ Society/Esoteriq/ESOTERIQ with "esoteric" in the implied meaning of the title with "ESOTER" containing the number of sigmas related to the number of letters above the mean for the qualification of membership in the society, which means approximately "1/1,000,000,000" people or 1 out of 1,009,976,678. Are there any other meanings or hidden properties of the title unstated so far?

Masaaki Yamauchi[1],[2]*: None. Origin of almost English words comes from Latin or Greek. Esoteric has its roots in a Greek word "ἐσωτερικός".

Jacobsen: How has the ESOTERIQ Society connected with the World Intelligence Network founded by Dr. Evangelos Katsioulis on January 1, 2001, as a "regeneration of the High IQ Community applied mainly on an internet basis with more interactive, meaningful and productive functions"?

Yamauchi: To tell the truth, I founded the JAPANIQ society for only Japanese high IQ people as the 22nd WIN society, but one unexpected trouble occurred between the last member and me. Therefore, I had to make the society be defunct.

That was a private issue, so no further information would be opened. After that, the ESOTERIQ was created instead of the society.

Jacobsen: Any thoughts on the World Intelligence Network?

Yamauchi: Greatest project from bottom of my heart.

This is one of my reasons to live in this life.

I will never leave the WIN by the end of my life.

Jacobsen: ESOTERIQ membership is separated into Giga Society members and non-Giga Society members. Why?

Yamauchi: The Giga society has a reliable strict policy as a 6SD IQ society, so I automatically accept a member from the society..

Jacobsen: Any thoughts on the Giga Society of Paul Cooijmans?

Yamauchi: I really look up to him as a test creator and society administrator. My Esoteriq purpose should be to build a high authority next to the Giga society.

Jacobsen: Why focus on the OLYMPIQ Society (member or subscriber) and the World Genius Directory (member) as a requirement for membership in the ESOTERIQ Society, where some can be considered outside of these on a case by case basis?

Yamauchi: Standardized level, reliability and validity are highly variant at each test. I have no idea that which tests should I accept as the membership because I am ignorant of psychometrics and tests creating process. It may sometimes cause losing the authority of the society. Hence, I almost depend on Paul, Dr.Katsioulis and Dr.Jason respectively to reduce my misjudgement risk. I can approve a candidate after each administrator accepts the one to each society. This is simple.

I can avoid the membership trouble. "on a case by case basis" would be applied to a non-belong candidate to the Giga, Olympiq and WGD due to a specific personal reason, but holds a credible score

Jacobsen: Why are WAIS-IV and Stanford-Binet-V rejected as membership qualifiers for ESO-TERIQ Society? Was this an issue in the past with extrapolated norms submissions from actual members or prospective members?

Yamauchi: Sorry, it was occurred by my own ignorance.

I have no purpose to be opened further information.

Such tests like WAIS and SB can indicate a positive correlation with high range IQ tests, but have different concepts, not suitable to sustain my society authority in my decision.

Exceptionally, I admit SB to only the 6th member, Dr. Christopher Harding who can be kept a membership of the Esoteriq society because he was officially recorded as "the smartest man in the world" on the Guinness World Record a long time ago.

Jacobsen: Why is membership free in ESOTERIQ Society?

Yamauchi: The ESOTERIQ is just my own collection, not for my monetary business.

Jacobsen: The current members of the ESOTERIQ Society includes the following 15 people: Evangelos Katsioulis, Kenneth Ferrell, Mislav Predavec, Richard Rosner, Dany Provost, Christopher Harding, Junxie Huang, Jose Molinero, Wen Chin Sui, Marios Prodromou, Dong Khac Cuong, Matthew Scillitani, Thansie Yu, Heinrich Siemens, and Yukun Wang. The web page on the members of ESOTERIQ Society list the following members in the society:

Since 01/01/2001 **ESOTERIQ** society accepted 15 members: The qualified IQ score (SD16), the test name, the test author and the taken year must be reported next to each member's name as an undoubted evidence for the membership credential.

- 1. Evangelos Katsioulis (Greece): 197 (raw 100/100) on QMC#3 by Paul Cooijmans in 2003
- 2. Kenneth Ferrell (U.S.A): 196 (raw 32/32) on HIEROGLYPHICA by Mislav Predavec in 2010
- 3. Mislav Predavec (Croatia): 198 (raw 19/24) on LS24 by Robert Lato in 2010
- 4. Richard Rosner (U.S.A): 198 (raw 13/16) onMATHEMA by Dr. Jason Betts in 2012
- 5. Dany Provost(Canada): 196 (raw 46/46) on PIGS-1° by Paul Cooijmans in 2004
- 6. Christopher Harding(Australia): 197 on SBIS-Oxford-Analysis-New-Zealand in 1976

- 7. Junxie Huang (China): 196 (raw 37/40) on CHALLENGER IQ TEST by Zoran Bijac in 2019
- 8. Jose Molinero (Spain): 196 (raw 15/15) on FREE FALL PART-II by Ivan Ivec in 2017
- 9. Wen Chin Sui(China): 196 (raw 36/36) on NUMERUS CLASSIC by Ivan Ivec in 2017
- 10. Marios Prodromou(Cyprus): 196 (raw 30/30) on MACH by Nickolas Soulios in 2018
- 11. Dong Khac Cuong(Vietnam): 196 (raw 29/30) on NUMERUS by Ivan Ivec in 2019
- 12. Matthew Scillitani(U.S.A): 196 (raw 80/80) on PM-QROSSWORDS by Paul Cooijmans in 2019
- 13. **Thansie Yu** (China): **196** (raw 48/48) on N-WORLD by Mahir Wu in 2020
- 14. Heinrich Siemens(Germany): 201 (raw 28/40) on CIT-5 by Paul Cooijmans in 2020
- 15. Yukun Wang(China): 201 (raw 0.9/1.0) on RIDDLES by Konstantinos Ntalachanis in 2020

Any comments on each particular member of the society, whether the individual, the age, the test, the test score, the test creator, professional accomplishments, and so on?

Yamauchi: None. I do not care each member's background.

Just I approve of anybody who archived the qualified score.

Jacobsen: Who is the oldest member? Who is the youngest member?

Yamauchi: I do not care about each age.

Jacobsen: Does the ESOTERIQ Society membership listing change the scores with the changes in the norms to the tests?

Yamauchi: Any membership would be not cancelled after an updated norm report becomes lower than before. However, if an updated norm report becomes higher than before, the new norms would be valid for the membership. For example, a member holding IQ190 on the 1st norm and IQ185 on the 2nd norm at the same raw score can keep the Esoteriq membership. No matter what updated norm report becomes lower than before, it does not affect the continuation of the membership. On the contrary, an individual holding IQ185 on the 1st norm and IQ190 on the 2nd norm or the future norm at the same raw score can join my society.

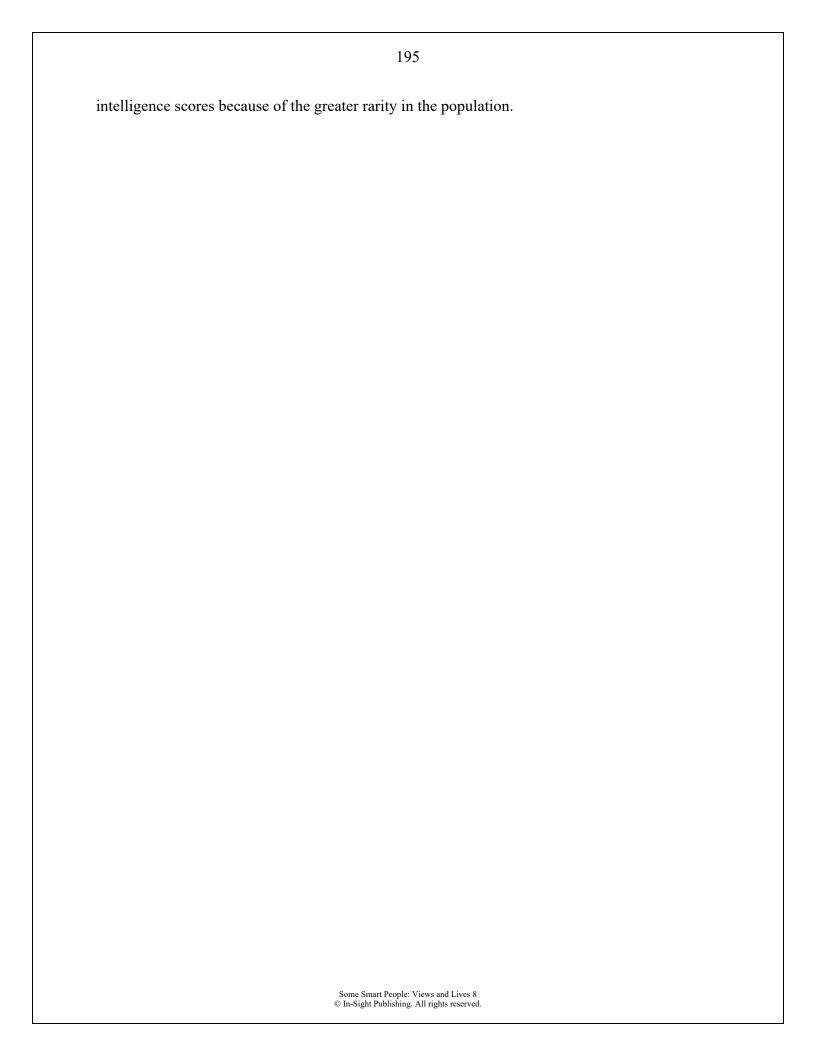
This rule must be a common principle in almost all high IQ societies as far as I know.

Jacobsen: How do you verify the scores?

Yamauchi: By a certificate candidates sent me.

Appendix I: Footnotes

- [1] Administrator, ESOTERIQ Society.
- [2] Individual Publication Date: February 15, 2021: http://www.in-sightjournal.com/yamau-chi-2; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.
- *High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher general intelligence score, then the greater the variability in, and margin of error in, the general



Conversation with Entemake Aman (阿曼) on Family, History, Education, Intelligence, and Dreams: Member, OlympIQ Society (1) 2021-02-15

Enternake 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 IO is innate and genius refers to people with IO above 160 (SD15). Einstein's IO 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: growing up; a sense of an extended self; the family background; the experience with peers; 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; some work experiences and jobs held; particular job path; the more important aspects of the idea of the gifted and geniuses; the God concept or gods idea; science play into the worldview; some of the tests taken and scores earned (with standard deviations); the range of the scores; ethical philosophy; social philosophy; economic philosophy; political philosophy; metaphysics; worldview-encompassing philosophical system; meaning in life; meaning; an afterlife; the mystery and transience of life; love; some ordinary aspects of the "very ordinary family"; being a Kazakh living in Xinjiang, China; the ability to speak three languages; introversion common among the gifted; challenge the world master in memory; the goal for the next 5 years; Grade 6; Newton among all geniuses; imagination and creativity necessary for genius; pursuing "physics, mathematics and computer fields"; the non-use of an "IO of 180 (SD = 15)" considered a "waste"; scientific knowledge; only believing in science; Leo Strauss's economic philosophy; the Western philosophical system over the Eastern; an afterlife as impossible; and being in love with appearance, outlook, and character.

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

Entemake Aman (阿曼)[1],[2]*: I don't have a famous family story. I live in a very ordinary family.

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

Aman: There is no story.

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

Aman: I am more introverted, and get along with peers in general, not many friends.

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

Aman: I'm trying to challenge the memory of the world Master, and I can get it in the next five years.

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

Aman: I want to prove that I have an IQ above 180 (SD = 15). I like to use my brain.

Jacobsen: When was high intelligence discovered for you?

Aman: Grade 6 (11 years old)

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.

Aman: The reason for ridiculing genius is that most ordinary people can't understand the idea of high intelligence. Most geniuses are introverted and lonely. The reason for worshiping genius is that their learning ability and creative ability are amazing, and they will make achievements in a certain field for many days.

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

Aman: Newton.

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

Aman: The intelligence quotient of smart people is between 120 and 150, and the intelligence quotient of genius is above 160. They all have excellent learning ability (especially in the fields of mathematics, physics and computer). Genius has more excellent imagination and creativity.

Jacobsen: Is profound intelligence necessary for genius?

Aman: Need.

Jacobsen: Why pursue this particular job path?

Aman: Because I have an IQ of 180 (SD = 15), I don't want to waste my talent and make achievements in physics, mathematics and computer.

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?

Aman: Talent can refer to music, memory, sports and so on. Genius means having excellent intelligence.

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

Aman: These myths include Adam and Eve, the struggle between Greek mythology and the God of heaven, Pangu's creation of man by Nuwa. Scientific knowledge dispels them. Philosophy is the study of the relationship between thought, behavior and social activities. Like philosophy, religious science is independent of theology, but it is one of the important auxiliary Sciences of theology. On the one hand, philosophy once had a great influence on theology; God and human beings have all kinds of shortcomings, and God is stronger than human beings, and this power is mainly in strength.

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

Aman: I love science. I only believe in science

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

Aman: I think my IQ is between 180 and 185 (SD = 15), and I will prove it in the future.

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

Aman: Gilbert's Law: the signal of a job crisis is that no one talks to you about danger.

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

Aman: Fresno theorem: people have two ears but only one mouth, which means that people should listen more and speak less. The purpose of foreknowledge is to know.

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

Aman: Leo Strauss's economic philosophy is meaningful to me.

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

Aman: Practice is the source of knowledge.

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

Aman: Causality, is there causality in everything? Is it because it has decided the outcome?

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

Aman: Western philosophy system.

Jacobsen: What provides meaning in life for you?

Aman: Think and be happy.

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

Aman: Internally generated.

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

Aman: I don't believe in afterlife because I believe in science.

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

Aman: Life is short, so we should constantly strive for self-improvement and lifelong learning. Life is mysterious, so we should believe in science and explore hard.

Jacobsen: What is love to you?

Aman: Love is selfless to me. I will fall in love with someone because of one's appearance, three outlooks and character.

Jacobsen: What is it like being a Kazakh living in Xinjiang, China?

Aman: I feel very good.

Jacobsen: Does the ability to speak three languages help personal and professional life for you?

Aman: I am learning English.

Jacobsen: Is introversion common among the gifted?

Aman: Common.

Jacobsen: Why decide to challenge the world master in memory?

Aman: Because it's a brain field, it's cool.

Jacobsen: What happened in Grade 6 (11-years-old) with the discovery?

Aman: I like to use my brain.

Jacobsen: Why Newton among all geniuses?

Aman: Because Newton's contribution is great, his IQ is more than 190.

Jacobsen: Why are imagination and creativity necessary for genius?

Aman: Excellent imagination and creativity are the foundation of inspiration. Mozart, Shakespeare are geniuses.

Jacobsen: Why do you want to pursue "physics, mathematics and computer fields"?

Aman: Because physics, mathematics and computer need to use their brains more.

Jacobsen: Why is the non-use of an "IQ of 180 (SD = 15)" considered a "waste"? Are gifted people obliged to use their talents for mankind? In short, are they supposed to use them?

Aman: We should make full use of our intelligence to achieve something in a certain field.

Jacobsen: With scientific knowledge dispelling these myths of "Adam and Eve, the struggle between Greek mythology and the God of heaven, Pangu's creation of man by Nuwa," and so on, what does this mean for the world's supernatural philosophies and dominant religions?

Aman: I only believe in the truth.

Jacobsen: Why do you "only believe in science"?

Aman: Because science is rigorous.

Jacobsen: What makes Leo Strauss's economic philosophy meaningful to you?

Aman: Some of his famous sayings, you can Google.

Jacobsen: Why choose the Western philosophical system over the Eastern?

Aman: No answer.

Jacobsen: What makes an afterlife impossible as 'you believe in science'?

Aman: I believe in science.

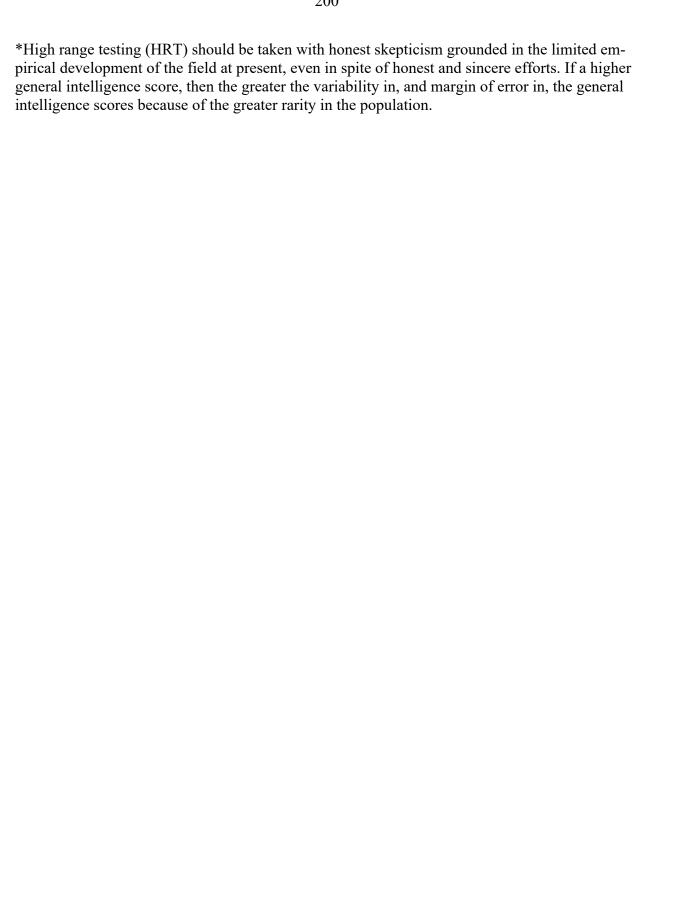
Jacobsen: What is important in love with appearance, outlook, and character?

Aman: Beautiful appearance and good character made me fall in love at first sight.

Appendix I: Footnotes

[1] Member, OlympIQ Society; Member, Mensa International.

[2] Individual Publication Date: February 15, 2021: http://www.in-sightjournal.com/aman-1; Full Issue Publication Date: May 1, 2021: https://in-sightjournal.com/insight-issues/.



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