Some Smart People: Views and Lives 12

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In-Sight Publishing

Some Smart People: Views and Lives 12

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Scott Douglas Jacobsen

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

(Are We Ready for the Age of Humanoid Robots?)

As a technology enthusiast, I often find myself reflecting on how we use it most appropriately and questioning its future development, particularly regarding its impact on humanity. It’s not uncommon to come across footage from over a century ago that celebrated electricity as a marvel capable of freeing us from household drudgery through the introduction of electrically powered machinery.

Similarly, factory automation was expected to ease the workload. Yet, in many cases, it ended up intensifying pressure on the remaining workers, who were forced to operate at increasingly rapid paces to maintain high productivity levels. In agriculture, mechanization promised to relieve farmers of physical labor. However, reality proved different: small farms, unable to compete with larger enterprises that could afford such machinery, suffered a drastic decline, leaving the few remaining farmers to work longer hours to sustain their operations economically.

With the spread of personal computers in the 1980s and 1990s, a similar revolution was anticipated: PCs would automate repetitive tasks such as typing, document management, and filing, enabling workers to focus on more creative and valuable duties. But the efficiency brought by computers raised productivity expectations. Tasks that once took hours now had to be completed in minutes, often without reducing the overall workload but rather increasing it. This phenomenon, known as the “acceleration of work,” pushed employees to do more in less time

Meanwhile, the complexity of work grew: employees had to acquire new technical skills, learn to use advanced software, and manage an ever-increasing volume of data and digital communications. Technological stress became a daily companion, fueled by unreliable IT systems and the need for continuous learning

The advent of email normalized constant availability, creating a culture of perpetual accessibility that blurred the boundaries between personal and professional life. Despite automation, many low-level administrative roles were eliminated, generating a form of technological unemployment. This meant that remaining workers had to take on additional tasks, leaving the promised liberation of time unfulfilled.

When computers became portable and eventually pocket-sized as smartphones, they were hailed as tools to manage time more efficiently anywhere. Yet, real-world experience tells a different story: an overload of inputs leading to difficulty discerning news from misinformation, incessant notifications, digital distractions, and a steady erosion of privacy. Our attention is fragmented, productivity threatened, and stress heightened. This was not the promise.

Smartphones have made us even more reachable, erasing the boundaries between work and personal life. The consequences of constant device use are tangible: sleep disorders, posture problems, and increased psychological issues tied to excessive social media use. While promised as tools for connection, they have often diminished the quality of human interactions, replacing face-to-face dialogue with superficial virtual connections.

Today, we stand at the dawn of a new technological revolution, driven by humanoid robots and advanced artificial intelligence. Once again, we hear promises of liberation from work and a better society. Yet, this familiar narrative leaves me skeptical—not out of nostalgia for an idealized

past but because I am aware of both the potential and the risks of these technologies. Steve Wozniak, co-founder of Apple, admitted to preferring an old phone without internet connectivity, despite being one of the foremost figures in technological innovation. Like him, many tech gurus distance themselves from their own technological creations once they become products. This paradox speaks volumes: the issue is not the technology itself but its ethical and social implications.

Technology advances faster than our ability to adapt social, political, and ethical institutions. AI and humanoid robots promise extraordinary capabilities but lack ethical oversight to guide their integration into a society vulnerable to power abuses.

Looking to the future, the prospect of humanoid robots with general artificial intelligence raises even more complex questions. When these machines can replace humans in a wide range of jobs—both manual and intellectual—will governments and corporations remember the promises of a society freed from work? Or will profit continue to take precedence over human well-being? Imagine, for instance, a self-driving car: will the company program its AI to prioritize saving its passenger or the occupant of a competitor's vehicle in the event of a collision? Will your child's robot teacher promote a particular ideology or suggest costly software upgrades to benefit its manufacturing company? And what will happen to companies that, having the option to replace all workers with machines, feel no responsibility toward the displaced workforce?

A chilling vision of such a future is evoked in Isaac Asimov's novel The Caves of Steel, which I read as a child. Set in sealed megacities where tensions between humans and robots are central, the book explores not only the limits of technology but also the profound ethical and psychological implications of its integration into society. Asimov anticipated a question that is more relevant today than ever: what does it mean for humanity to lose the "economic value" derived from work? Imagine a society where people have lost their sense of purpose, the identity provided by their professions, and their economic livelihood. How can we protect human dignity and value in a world where human labor is no longer needed?

An automated society cannot simply replicate current economic and social systems. It requires new ways of distributing wealth, a rethinking of the role of work, and a redefinition of human dignity that goes beyond economic contribution. These challenges cannot be addressed with simplistic solutions; they demand systemic ethical responses, new laws, and robust regulations. The true risk of artificial intelligence does not lie in the machines themselves but in the immense power they grant to those who control them. And when that power is wielded by individuals devoid of moral principles, the consequences could be devastating for all of humanity.

Foreword by LaRae Bakerink

It has been an uplifting experience to be able to talk about what it is like having a higher IQ than most. It isn't always fun or glamorous. Letting people know that having a high IQ doesn't mean you are a genius, it means that you figure things out a little faster than others. It means you may see an incongruity that others don't see. It makes you different, not better or worse. Sometimes we look at the world differently and that is what can bring out the best in us.

Each interview provides us with that insight about each other and I'm glad we are talking about such things. There are a variety of ways to be smart and they aren't always understood. Talking about it allows us to show others what it really means.

The understanding that can come from learning about the different types of being smart can help us relate to each other. I find that idea intriguing and appealing.

Foreword by Tor Arne Jørgensen

First and foremost, I extend my hand in humble thanks for the opportunity to contribute to the launch of “Some Smart People: Views and Lives 12.” A thousand thanks to Scott Jacobsen for his tireless work and the high quality of everything he delivers. It's incredible what capacity this man possesses!

During these Christmas times, surrounded by what is for me, and I'm sure for many others, an incredibly dark period, moments like these awaken the desire to share some deeper thoughts. When darkness is at its most dominant, one feels increasingly weighed down by loneliness. To be surrounded by friends and family - those inextinguishable lights that do their best to chase away this all-consuming despair, preventing it from dragging you under completely - what would one do without these pillars of support when darkness takes hold?

Call it what you will, but this is a thank you to those who offer a hand to hold when you need it most.

My introduction here stems from my daily profession as a teacher. Here we see how seasons affect mood as the year progresses. Light and darkness influence all of our minds, especially when holidays come into play. Friends travel away, schools close, and for many students, the only arena where friendly bonds are strengthened is taken away. Now that darkness has returned, far too many find themselves inside, absorbed in various games, social media, and more. Direct contact is largely absent.

I want to take this opportunity to send good thoughts to all those who are alone during the holidays, both big and small. I hope many will do the same, because we all need someone who thinks of us when everyday life is intensified by these times of joy. I particularly want to emphasize that for those with higher brain activity who already experience loneliness to a significant extent, it is especially important to think of them and, if you can, send some kind words their way.

Thank you again for giving me the opportunity to say a few words, Scott!

Foreword by Simon Olling Rebsdorf, PhD, MSc, Author, Journalist, & President of the International Society for Philosophical Enquiry

It is both an honor and a privilege to contribute this foreword to *Some Smart People*, an insightful publication that gathers voices from diverse intellectual landscapes. Having previously been interviewed in these pages, I find it meaningful to return, this time offering reflections that bridge my personal journey with my role as President of the International Society for Philosophical Enquiry (ISPE).

ISPE is a community defined not solely by high intelligence but by the profound curiosity and philosophical inquiry that drive our members. In a world increasingly saturated with fleeting information and rapid conclusions, the ability to engage in deep, reflective thinking has become both rare and invaluable. *Some Smart People* embodies this spirit, providing a platform where thoughtfulness transcends the superficial, inviting readers to consider, question, and connect.

What stands out in this edition is the thoughtful exploration of themes that resonate deeply with me:

1. *Intelligence, AI, and the Future* - The nuanced discussions by Hindemburg Melão Jr. and Tor Arne Jørgensen on how artificial intelligence challenges and redefines our understanding of human intellect are both timely and provocative. As we at ISPE grapple with the integrity of intelligence assessments in an AI-driven era, these reflections feel particularly relevant. Yet, I can't help but wonder if we sometimes overestimate AI's capacity while underestimating the complexity of human cognition itself. Perhaps, in our rush to define the future, we overlook the depth of what it means to be human.
2. *Philosophy and the Meaning of Life* - The philosophical essays by Olav Hoel Dørum are not abstract musings but grounded explorations of human purpose, existence, and the search for meaning. They echo ISPE's commitment to intellectual rigor combined with existential inquiry. This also aligns closely with my own work in philosophy, where I explore how existential questions shape not only personal identity but also collective values in times marked by rapid societal change and growing climate anxiety. Still, there's a risk that such explorations can become self-referential, circling the same questions without engaging with the urgent ethical demands of our time.
3. *Education and Intellectual Development* - Critical reflections from Tor Arne Jørgensen, Justin Duplantis, and Matthew Scillitani challenge us to rethink how we cultivate analytical and creative capacities in future generations. This resonates with my own engagement in educational philosophy, particularly concerning motivation and the psychological factors that influence learning in an era where young minds increasingly grapple with existential concerns, such as climate change. But I also find myself questioning whether our educational ideals genuinely prepare students for the complexity of the real world or if we're merely polishing old paradigms with new rhetoric.
4. *Creativity, Divergent Intelligence, and Neurodiversity* - The celebration of neurodiversity and alternative expressions of intelligence, particularly explored by Bob Williams, reminds us that brilliance isn't confined to traditional metrics. It's a powerful affirmation of ISPE's ethos: that true insight often emerges from unexpected perspectives. However, in celebrating

neurodiversity, we must be cautious not to romanticize it in ways that gloss over the real challenges faced by neurodivergent individuals in systems that still privilege conformity.

Reflecting on the interviews and essays in this edition, I am reminded that intellectual brilliance is not just a measure of cognitive ability but a testament to the human spirit's resilience, creativity, and ethical depth. Intelligence, when coupled with wisdom and compassion, becomes a force capable of transforming not just individual lives but entire communities.

This publication reminds me how knowledge is not an end in itself. It is a bridge-between disciplines, between cultures, and most importantly, between people. It invites us to step beyond the boundaries of what we know, to explore the unknown with both humility and courage.

I hope that as you turn these pages, you find not just smart people, but thoughtful souls whose ideas inspire, challenge, and perhaps even change the way you see the world. After all, true intelligence is not about having all the answers, but about asking the questions that matter-those quiet, persistent ones that stay with you even after the conversation has moved on.

Enjoy the journey!

Schooling the Young 1: Tor Arne Jorgensen on the Educational Basics

2022-06-15

Tor Arne Jørgensen *is a member of 50+ high IQ societies, including World Genius Directory, NOUS High IQ Society, 6N High IQ Society just to name a few. He has several IQ scores above 160+ sd15 among high range tests like Gift/Gene Verbal, Gift/Gene Numerical of Iakovos Koukas and Lexiq of Soulios. Tor Arne was also in 2019, nominated for the World Genius Directory 2019 Genius of the Year – Europe. He is the only Norwegian to ever have achieved this honor. He has also been a contributor to the Genius Journal Logicon, in addition to being the creator of toriqtests.com, where he is the designer of now eleven HR-tests of both verbal/numerical variant. His further interests are related to intelligence, creativity, education developing regarding gifted students. Tor Arne has an bachelor`s degree in history and a degree in Practical education, he works as a teacher within the following subjects: History, Religion, and Social Studies. He discusses: education; a new cohort of students; build a rapport; identifying the more astute students; teaching; teachers get good or stay bad at teaching young students; the most difficult; encourage good behaviour; and deal with highly difficult students.*

Scott Douglas Jacobsen: Education is a fundamental aspect of the long-term health of a society. You happen to work with the next generations in teaching. You have two kids. I wanted to explore a bit of the background in education within this context. “How?” in general. “How to do it properly?” in particular. We have touched a bit upon these things in parts of interviews at times. Although, I would like to cover some more of this. So, let’s cover some of the groundwork, what is your fundamental stance on educating the next generation of Norwegians?

Tor Arne Jorgensen[1],[2]*: My basis for educating or explaining the future, as well as proclaiming the bearing generation and then whether or not their imprint as to what extent is influenced by the scholastic institutions can hopefully here be valued in some sense. The broad discrepancies of the like-minded kind of today’s academic institutions are to be considered an offspring’s fallacy and should according to what I now proclaim hereby end in their current state of form. The way forward is rather to embrace in the notion of change through adaption away from today’s obsolete form, towards a more fluid state inclined towards structural changes at the pace that will be considered viable by tomorrows standards. Thus, leading in accordance above and beyond today technologically advances not only limited to one own country but in a conglutinating state on a global scale.

Today’s schools are so mind-bogglingly far behind that it’s an embarrassment to be behold, the Norwegian academic institutions specifically directed toward the primary and secondary schools must start listening to what’s going on out there on the international scene, by reforming themselves towards the more pruned; intellectually, innovative, and creative people in any way possible in the near too far future. When schools find themselves relying solely on highly educated academics, who have completed the formation of a failed and obsolete system that again will only pass on the same shipwreck system to the next generation, what then will this result in…? If one bothers to gaze in the direction with regards to most brilliant innovators of our time, men like; Elon Musk, Bill Gates, and previous Steve Jobs etc. then the same thing is said repeatedly, “you must hire innovators who see the world differently.” Their brilliant minds that were, and still are today reinvent an entirely new systems that are directly adapted to the ongoing developing societies, find themselves thrusting forward in quantum leaps, but not so much by the educational institutions, why is that…?

What is explicitly clear to me, is the need for a completely new mindset by and of tomorrow's educational institutions. A clear comparison is according to space travel, NASA was about to throw in the towel, their overpriced misuse and chuck away mentality was completely disconnected, until for example Elon Musk came along and reinvented a completely new way of thinking in terms of cost savings toward a competitive space industry, today space travel is at full speed ahead with the right kind of innovator at the helm. So, look I say, at those with innate talent far beyond what an everyday academic can comprehend.

Today's schools in Norway and beyond are putting all their eggs in the wrong basket, I can only hope that the institutional directories will one day wake up and maybe just maybe look outwards at the real people who can actually get the educational direction on the right course again, and not keep their current course straight into the iceberg.

Jacobsen: When you get a new cohort of students, how do you introduce yourself?

Jorgensen: The introduction process is relatively simple, as one emphasizes what is expected of oneself and what is to be expected of the students in return. That is, what can the students expect from me according to academic content, further, what a class leader commits to, as well as social understandings. Who I am privately for the sake of what I do and my abilities in that sense does not matter in any sense. The students, on their part, present at the request forwarded by me about their expectations of me as a teacher, regarding both academic and social.

Jacobsen: How long does it, typically, take to build a rapport with them?

Jorgensen: This process of uncovering any structural intrigues, class compositions etc. Is a time-consuming task, where one must look at each individual student and their roles in the class society. Who are "the shakers and movers", and who are not? What type of pupil characteristics goes together and who does not, who is comes forth as rootless and who creates group affiliation from within for the sake of calm structural balance. The social aspect is probably what must be continuously worked on to be adjusted throughout the school year by order to meet the best possible academic benefit for all students.

Jacobsen: We have talked about identifying the more astute students. Those who are intelligent and disengaged, or intelligent and motivated. The former, maybe, needing a bit more of a prod. Let's cover that again, here, so it's in one place, thematically appropriate too. How do you identify them? In Norway, there's a culture of negation of arrogance, which can be healthy in a lot of ways.

Jorgensen: The process by which identification in the innate state of natural brilliance of the intellectual supreme being has several well-known and thus recognizable trademarks, and as there are a lot of these trademarks to be identified as such, I will just name a few of them in this brief section. Short summarized as; evasive, restlessness, and reflective characteristics of what is deemed above normal relative to age level of that particular student as well as the innate metacognitive affiliations are decided factors for me valued as unavoidable and inalienable characteristics of higher characteristics within the field of the student-based intelligentsia.

Jacobsen: Why, of all professions, choose teaching? It's underpaid, lacks as much respect as medical doctor, and requires significant patience in working with the young.

Jorgensen: If my mindset had been in this direction, then my choice of profession would never have fallen onto the teaching profession.

Yes, there is a lot of distress that is not taken care of according to most things within my field of work. That said, there are many more rights that in turn outweighs the wrongs.

I am not an idealist in the sense of being blinded by utopian silliness, nor am I a capitalist go doer as this surly fall on its own unreasonableness.

My wish is to work with people where a possible outcome in the end, is to be able to see that one has brought through the academic line a person who can and will become a meaningful individual for a future oriented society in the most positive sense. That one is able to see that one's own efforts has led to an improved condition for our surroundings, an all-purpose environment improvement to benefit us all in the long run. Lastly, to direct the future generation to be the bearers of society after our own turn is done, to pass the torch on in the faith that all will be ok…

Jacobsen: How do teachers get good or stay bad at teaching young students?

Jorgensen: In the quest for appliance by "get good", the answer is simple. You must develop yourself both professionally and emotionally. Being aware of the aspect of the developing society that surrounds us, is now more crucial than ever before. The teachers who prove able to see that this adaptation as an undeniable imperative, will then be the mainstay for the teachers who see this as their absolute obligation.

Those teachers who in some way seems to be unable to reinvent themselves or adapt themselves and are thereby stuck in their rudimentary traditional structures, where upon there is no room for innovative initiatives, nor any attempts of adaptation towards society's normative, fall at the risk of becoming permanently passive in their learning initiatives regarding the students' weathering of academic requirements for the proper competence.

Jacobsen: What ages for teaching can be the most difficult?

Jorgensen: All ages can bring with them their own uniquely challenging qualities, but what usually presents itself is in terms of general challenges across the entire emotional scale of your average student, is probably thus most promptly disposed around the age of 12-16 years.

Jacobsen: How do you encourage good behaviour in students?

Jorgensen: Through some simple positive directed concepts listed as follow: Accountability, self-perception, self-esteem, social acceptance, general recognition, and finally overall acknowledgement as to how they the students want their general environment to view them as…Here the main focus is positive input into every category listed above, this is done to give the students the proper initiative for a focused based and innated direction toward a meaningful adult productive existent that is beneficial for the whole community.

Jacobsen: Also, how do you deal with highly difficult students?

Jorgensen: By confirmation and acceptance. These students need to be understood and supported, put forward through a secure social framework, only then can one to a certain extent expect professional competence development. But the theme around challenging students is never easy, some you can help, and others you cannot.

All Norwegian schools have a support system that helps them if the schools themselves should deem it as an aperitive incentives by fear of falling short regarding their original contract obligations.

Footnotes

[1] Tor Arne Jørgensen is a member of 50+ high IQ societies.

[2] Individual Publication Date: June 15, 2022: **http://www.in-sightpublishing.com/teaching-1**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Hindemburg Melão Jr. and Tor Arne Jørgensen on A.I., I.Q., and the Future: Founder, Sigma Society; 2019 Genius of the Year – Europe, World Genius Directory (1)

2022-06-15

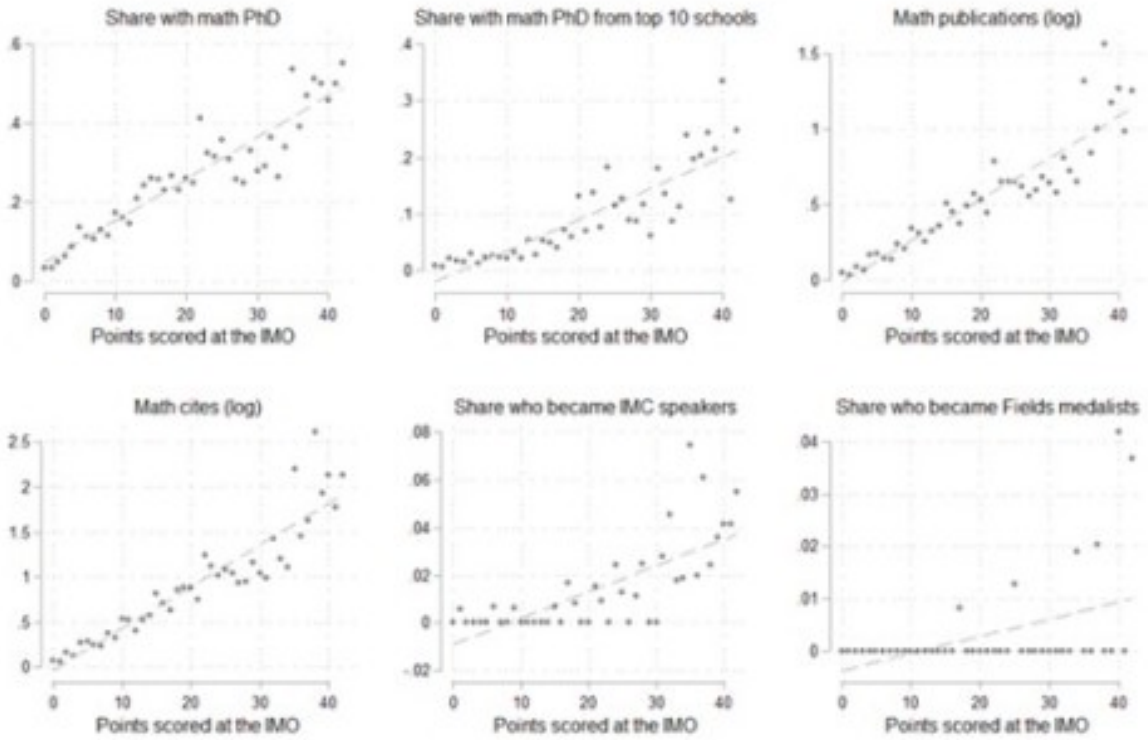
Hindemburg Melão Jr. *founded the Sigma Society and the Sigma Test.* ***Tor Arne Jørgensen*** *is a member of 50+ high-I.Q. societies. They discuss: high-level IQ; Elon Musk; a multiplanetary race; NASA and SpaceX; the next 100 years; AI; the future prospects of man; genius; and the basis of AI.*

Updated June 17, 2022.

Scott Douglas Jacobsen: Can high-level IQ tests be legitimized to the same extent as professional supervised tests?

Hindemburg Melão Jr.[1]*: I think this question was partially answered in the preamble to the **interview**, but there are a few details I would like to add.

International Mathematical Olympiads use relatively primitive methods of assessment compared to psychometric methods, but the content of the questions is sufficiently difficult for the levels at which they are intended to assess. The types of problems are not the same as what a mathematician would need to solve, but they do share some necessary cognitive processes. Under these conditions, scores proved to be good predictors of intellectual production in the future, including for important awards such as the Fields Medal. The charts below summarize this situation:



Source: **https://ramanujan.xyz/read-our-imo-research/**

Psychometric tests use sophisticated standardization methods, much superior to those used in the IMO, and have good construct validity up to 2 standard deviations above the mean, and an adequate level of difficulty up to 2 standard deviations above the mean. But for higher levels the construct validity and the difficulty level are not adequate. As a result, Terman's studies showed good predictions for academic and professional/financial production, but failed at the highest levels, even showing a negative correlation.

This suggests that while the quality of standardization is important, it is less important than the quality of items in terms of "appropriate difficulty" and "appropriate construct validity" at the levels at which it is intended to be measured.

So for the 70 to 130 range, clinical tests are actually better than hrIQts because they use larger samples and the standardization methods are generally more sophisticated. However, for scores above 130, hrIQts better meet the questions about level of difficulty and construct validity, which are apparently more important criteria for predicting remarkable results in real-world problems.

In addition, some hrIQts are standardized with higher quality than clinical tests, although this is not the most important issue, it can be a differentiator.

Tor Arne Jørgensen[2],[3]*: Not in the state of being accepted as reliable as the test base in most cases does not reach what is viewed as acceptable. Most High range tests vary from low 20 attempts to high 300-400 attempts in most cases per test, whereby the professional test is based on 6000-20000 attempts per test. Some of course have a larger test base but not many, so the outcome will not be nuanced enough to be validated as real. Furthermore, it is not a team of professional test developers with a psychological background who develop these high range tests, they are thus of debatable value to estimate.

It should be added that even amateur designed logic tests, hit quite close to the certified tests in most cases in my experience, where deviations of around 2-3 IQ points have been found regarding my own tests, and it must be said that I am not a certified phycologist by any means, but from the 400 attempts I have had on my own high range tests, then the results is quite clear as norm go…

Jacobsen: Is Elon Musk the Leonardo Da Vinci of today?

Melão Jr.: Musk is very smart and very creative, his IQ is somewhere close to 155 (σ =16) and his creativity level is perhaps equivalent to something like 180.

In Leonardo's case, if his IQ were put on the same scale, it would be close to 250 to 260 (σ =16, T). Obviously this is only possible because the true distribution of the scores is not normal, otherwise in a historical population of 100 billion the maximum possible rarity would be 10^-11, corresponding to 207.3 (σ =16). To better understand how the determination of scores should be done, I suggest reading this article: **https://www.sigmasociety.net/escalasqi**

Some people are especially skilled at figuring out what questions need to be asked to solve important problems. Other people are especially skilled at finding answers. Leonardo was exceptional at both, asking the "right" questions and finding efficient and creative answers, perhaps 9 to 10 standard deviations above the mean (in a dense-tailed distribution, as noted above). Musk is very good at asking important questions (perhaps 5 standard deviations above average), but (for now) he needs his army of geniuses to find the answers Leonardo found on his own. Musk is

also very good at solving problems (perhaps 3 to 4 standard deviations above average) and has a huge net worth, which boosts his production by outsourcing the work of many others.

Musk's financial resources, he would probably have built working helicopters in the 15th century, but with animal traction (it would be unlikely to invent an engine at that stage in which the Technology was), and many other things even more extraordinary than what he did, actually did.

On the other hand, in a short time Musk "will be able" to implant computer prostheses in the brain and will surpass Leonardo. It might, but it probably won't anytime soon, because it won't be safe at first, it will need to be tested on monkeys, then human volunteers, etc.

Jørgensen: Comparing these two people is not easy by any means as they on both parts are quite unique in any sense, whereas they are driven by a regiment of absolutes. Your inherent qualities are what have helped to shape their outcome into the history books. Brilliant to be woad, where qualities of both the creative and logic-based intellect are above the norm as to the general population. To look at these two individuals as fortified settlers, paving the way forward for innovation and development through quantum leaps for humanity in all its rejuvenation of renewal. Intellectually, these two guys are not so different in the bare nature and their continuous strives towards future innovations, one more hopelessly lost and barred by his contemporaries regards to Leonardo Da Vinci, even more so than the later Elon Musk. Leonardo's, in some way desperate attempt at fame and fortune trapped by the ancients' dogmas and frigates in his heyday.

Leonardo Da Vinci an intellect of contemporary currents, intentionally shaped for the individual's right to be recognized as real and genuine. A man whose brilliance is still increasing in his hardening, is to be regarded as Elon Musk's superior as to both intellect and creative output. Elon Musk is brilliant in all his glory, but still he is not to be painted with the same statuettes as Leonardo. That said, only time will tell who will be viewed with the greatest influence of these two exemplified giants perceived by utopian framework conditions by and for the artistic innovation and common enrichment of utilitarianism.

Jacobsen: We can certainly see ourselves as a multiplanetary race in the near or distant future, and is that something we want to be then?

Melão Jr.: The technology necessary for terraforming planets or other astronomical objects should be achieved in a short time, perhaps it is already available, although it has not yet been applied. But the time it takes to make another star habitable depends a lot on how big the differences between that star are compared to Earth, in addition to the size of the star, the star's evolution rate, etc. We still don't know whether the most promising venture would be terraforming Venus, Mars or the Moon. I would bet on the Moon for the short term and Venus for the long term, but there is still not enough data to decide. Alternatives like Europa, Titan or Enceladus are very cold, perhaps this is more difficult to resolve.

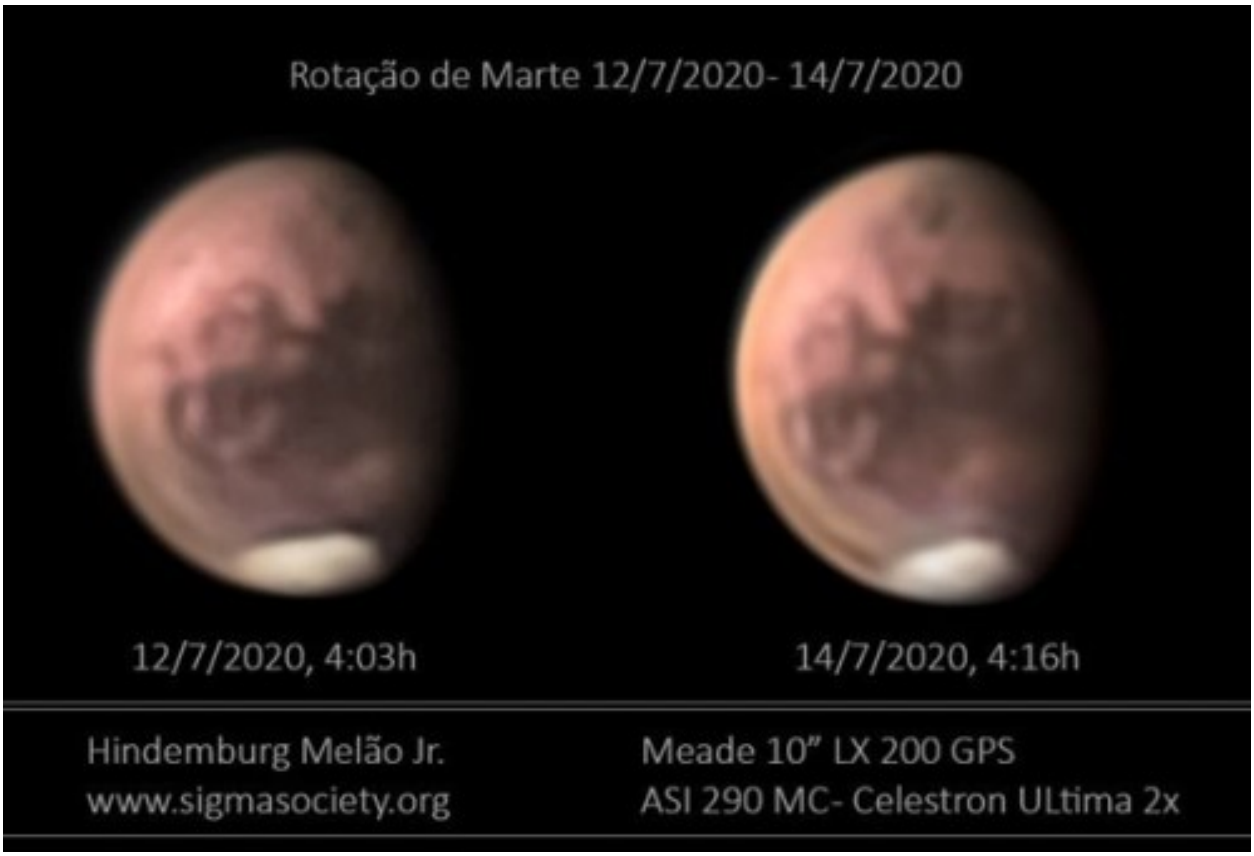
No Solar System object, other than Earth, appears to be sufficiently suited for the development and/or maintenance of complex life as they are now. Perhaps extremophiles like tardigraphs can live on Mars, without the need for major changes to the planet. However, to colonize Mars with humans it would be necessary to solve some very difficult problems:

1. Mars' magnetic field is very tenuous, insufficient to deflect lethal radiation. To increase the intensity of this magnetic field naturally and without needing a continuous supply that consumes energy, Mars would need a rotating metallic core of a certain size. It would be

an incredibly difficult engineering process to change that and far removed from our current technology.

2. The atmosphere of Mars has 0.6% of the pressure of the Earth's atmosphere and is composed of 95% $CO_{2,}$ with only 2.8% nitrogen and 0.2% oxygen. Earth's atmospheric pressure at the top of Mount Everest is about 30% of the pressure at sea level, and breathing is already very difficult at the top of Everest, with high risks of nose and ear bleeds. So it would need to increase 100 to 200 times the total mass of gases on Mars and increase 10,000 to 15,000 times the mass of oxygen. How to do this? Musk commented on the possibility of generating more gases in the atmosphere of Mars through nuclear explosions, a completely speculative hunch, to "test and see what happens". I think it's a reasonable guess, despite not being supported by anything concrete. Perhaps an interesting alternative to this strategy is to develop genetically edited plants to transform soil nutrients into oxygen. Simply changing CO_2 from the atmosphere to O_2 would not solve it because there is not enough CO It would need to increase the atmospheric mass a lot, in addition to the change in composition, and even then it would be complicated because as the gravitational acceleration on the surface of Mars is 0.37 times that of Earth, so if the density of the air were equal to that of Earth, the pressure would be 0.37, just slightly higher than the pressure at the top of Everest. If I increased the pressure 2.5 to 3 times to make it equal to Earth's, then I would need to investigate the health effects of having 3x the air density.

There are several other negatives, but less serious than the first two. Mars' orbital eccentricity is 0.0934, while Earth's is 0.0167. As a result, the range of thermal variation on Mars is vastly greater. On Earth, the seasons of the year are predominantly determined by the inclination of the axis of rotation, but in the case of Mars the predominant factor would be the variation in the distance from the Sun, which would also be added to the variations related to the inclination of the axis. It would not be a prohibitive range of variation for life, but it would create serious problems for humans. The photos below show the variation in the size of the South polar ice cap in just 2 days. Nothing similar happens in Antarctica (not to the same extent). This sublimated ice cap material is added to the atmosphere, substantially increasing the average total pressure. Weather stations on Mars would be much more marked than on Earth, not only with much greater temperature variations, but also with changes in $CO_{2\ \text{concentrations}}$ in the air, relative humidity, etc. And it would be useless to try to "fix" this in the ice caps, because it is a process related to the temperature variations inherent to orbital motion and axial tilt.



Despite these difficult points to resolve, Mars has several positives: the length of the day is very similar to Earth's day, so it would not require much adaptation. In the cases of the Moon and particularly Venus, day length could be a big problem. The fact that Mars' albedo is much lower than Earth's contributes a little to its not being so cold, even though it is 50% farther from the Sun than Earth.

Venus has a very tenuous magnetosphere as well, but this is largely due to its very low rotation speed. Accelerating its rotation would be less difficult than introducing a giant metallic core to Mars, but it would still be immeasurably difficult and would require a much higher level of propulsive energy production than we currently have. When such technology is available, connecting suitable thrusters and with sufficient fuel, this process of accelerating rotation could take a few thousand years. Solar energy itself could serve as a complementary fuel source for the thrusters. At the same time, it would be possible to drain or condense part of the atmosphere. The components of the atmosphere are not very "friendly", but H_2SO_4 includes H_2 and O_4, which can produce water, oxygen and ozone. The amount of nitrogen is 3 times greater than on Earth, so I would just need to figure out how to produce the proper chemical reactions. Perhaps in 10,000 to 100,000 years it will be possible to make Venus habitable, with an atmosphere similar to ours, a 24-hour day, a sufficient magnetic field. The current albedo of Venus is 0.76, while that of Earth is 0.39, so although Venus is closer to the Sun, as it absorbs less light, its temperature could be maintained at a level similar to that of Earth, at least in the regions of higher latitudes. When the atmosphere is changed, the albedo must also change, but it must be possible to reasonably control this parameter in order to leave the appropriate temperature. The length of the day time doesn't seem to me to be an issue in itself, but modifying this would be useful for the

magnetic capo reason. In the case of Mars, whose mass is 1/8 that of Venus, it might also be possible to shorten the day from 24 hours to 6 minutes, in which case perhaps Mars' magnetic field would also reach a level suitable for deflecting harmful radiation, but it would produce many other problems, because the flattening of the planet caused by the pseudo-centrifugal force would be 250 times greater, that is, the planet would be elongated more than an egg, changing several fundamental parameters at the equator and poles, and it may not even be possible to maintain balance hydrostatic effect of an object with these dynamic characteristics, the lithosphere might rupture, or melt due to the heating caused by friction with the magma of the lower layer, the Coriolis effect would be very intense and there would be hurricanes all the time in high latitudes, not to mention the difficulty that it would be to live on a planet where the sun rises and if it could every 3 minutes, the tidal effects would also have a very short cycle etc. So, although the mass of Venus is much greater than that of Mars, it seems more plausible to me to reduce a rotation from 243 days to 1 day, as in Venus, than to reduce a rotation from 1 day to 0.004 days, as in Mars. Both would likely increase the magnetic field by increasing the rotation speed of the core, but the side effects on Mars would be catastrophic.

Anyway, these terraforming processes I believe will only serve as "experiments", because there will be no advantage in moving to Venus, Moon or Mars. It will be important to use these astronomical objects as "laboratories" to learn how to terraform other astronomical objects, as there will be many unforeseen issues that will need to be resolved during this process, and the first attempts will be very likely to fail. Thus, for a few million years there will be an opportunity for learning, correcting errors, etc. and then apply the process to terraform some exoplanet to meet the real need to leave the Solar System before the Sun leaves the main sequence. If you were to learn how to do it only when necessary to switch to another system, and failed in the attempt, it would be disastrous. That's why it's important to test on neighboring planets first, although the objective is not to occupy them, per se. Although the sun is predicted to take 5 billion years to run out of its hydrogen fuel, along this process there will be several major changes in a few hundred million years, both in size and in temperature and luminosity. A 10% increase or decrease in brightness would be a very serious problem. The current model of evolution for G2-V class astronomical objects like the Sun predicts that in 1 billion years the Sun's luminosity will be about 9% greater than today, so we won't have several billion years to move into a star system. more stable, maybe around a red dwarf or something. It's also debatable whether a red dwarf would be an option, because if our main energy source is starlight, with a Dyson sphere or something, maybe a red dwarf wouldn't be able to meet our energy demand. Another problem is that the current model of evolution is based on many hypotheses that may be wrong or inaccurate. Recently, the Sun's metallicity was found to be about 43% higher than previously thought, which has several implications for the pace of evolution and how long it will take before we need to move due to the overheating of our region. If there are other parameters revised, the 1 billion-year timeframe can be reduced to a few hundred million (or extended, if we're lucky).

Perhaps the planets and other astronomical objects within the Solar System are used for tourism, or for the escape of some "privileged" people in case a war renders Earth uninhabitable, although it is probably less difficult to "fix" the Earth after a nuclear war than to make another planet welcoming enough. Even after a devastating nuclear war, Earth would hardly be as inhospitable as Mars, for example. If in the next decades or centuries weapons even more destructive than the current ones emerge, and if they are used, then perhaps they will be able to make Earth more uninhabitable than other planets, in which case migration would be an alternative for some. It is also important to consider that future inhabitants of the Earth may have different needs than the

current ones, perhaps the brains will be preserved, but the rest of the body may be replaced by something more versatile, which can withstand higher and lower temperatures and other more hostile conditions, keeping the brain thermally insulated so that it does not suffer damage, with adequate protections also for radiation, etc. Or simply swapping the brain for a homologous structure that is more robust to adverse weather conditions.

It is also likely that "humans" will not move to just one planet, but to several, as the terraforming tests will not work every time, so we will need a reasonable sample of trials to have a good chance that at least some tests "work". And once the new planets are available for occupation, they are likely to be occupied. It is also possible that genetic and prosthetic changes are made to make humans, animals and plants adapted to other astronomical objects, rather than just altering the astronomical objects to adapt to us. This should make the whole process faster and promote a better harmonization and integration of beings with the planets on which they will live, since some planetary and stellar parameters will probably be very difficult to adjust, such as the amount of UVB rays emitted by the star, necessary for the synthesis of vitamin D, which is currently important for our immune system, but if we happen to inhabit a planet around a red dwarf, the UVB emission will be much lower. In short, it is a question that could be written in a book about it, because it is very complex. But this is an outline of some possibilities.

Jørgensen: The future as a multiplanetary race is for me an inevitable scenario that one cannot get away from.

But it must be said to what extent we as humans would be able to look at ourselves as a human being in today's biological sense. This with reference to some of what is being referred to by Mr Melao, about being able to adapt to the planetary conditions that you will encounter. What does one mean by this, well that we as humans are more easily served by transformation our structural set-up by order to adapt to what we may face of climatic challenges, etc., on the planet on which we visualize being able to build our new societies upon. If we as a human species are to ensure our continued existence, then it will not be in our current capsules, but in an alternate state trough adapted evolution, whereby the human biology must interphase with technological innovation, thus resulting as a preformation of a bionic entity.

This adaptation is far more realistic compared to the alternative method by way of terraforming new planets to alter the climatic environment to suite us as humans. So, to the question "do we want to be a multiplanetary species?" Yes, I believe so with all my heart, to not prevent the demise of our very existence is unfadeable to me. We as humans are still in our infancy state, our story has not been told and certainly not being lived in full yet. No, there is too much to be lost if we do not consider ourselves as preservable into this alternate state as an multiplanetary race in the future to come. We must ensure survival through conformance towards preservation of the biological galactical imprint by all cause.

What I think about our own planet becoming smaller and smaller is in the sense of feeling that the earth is becoming more and more narrower, due to the simplification of travel methods and a normalization of the fact that everyone is now in one sense or another a globetrotter, with reference to a global traveler. Hundreds of years ago, the earth was a huge place that could take several months to travel from one corner of the world to another, later it took weeks, then days, and now hours. Our planet is not big enough nor exciting enough that we are now just starting to feel the ever-growing urge to move beyond our own palatial comforts to other more worldly endeavors beyond, out there somewhere beyond the heavenly stars.

If one is to put the human existence in the following perspective:

Man, and its existence do not extend over a very long time.

Our total existence in relation to a single human being has so far reached the age of 14-15 years, in the sense that our race of homo sapiens is now as I see it in the stage of a normal teenager. In the very early stages, thousands of years ago we were pondering about the world and all its content with stat at point in time, the marvelous and confusing grandeur, we began to explore our nearby surroundings as on a par with a baby exploring his own crib. Then as time went on, we humans evolve further and forward in time to a few hundred years ago, we could explore not only our nearby areas, but also explore across borders and continents during several weeks on expeditions.

This again can be seen as a young child at the age of 7-8, who is now moving away from the safe surroundings of the house and exploring his immediate environment.

Forward in time again, to the age where we were introduced to general aviation, which meant that we could now travel anywhere in the world within days and finally hours in the present time. This can be compared to the teenagers who again travel further, beyond now on much longer journeys across national borders etc.

The meaning of this is that we are now soon ready to take the next step towards the age of majority to move out of our safe surroundings, as human urge to move further out away from our own planet towards something new and unknown. I firmly believe that we are still in an early stage of our total existence and have about three quarters and a bit again to live, in the relation to the normal human life expectancy of around eighty years+.

Jacobsen: What could be the reason why NASA did not intend to reduce rampant spending and did like SpaceX and reuse the rockets in the same way as when SpaceX does today?

Melão Jr.: I haven't followed the evolution of this, so maybe my answer doesn't make sense. But I think that NASA didn't have the technology for that, nor was it interested in using part of the budget to try to develop this technology. If they used money for that and couldn't solve the rocket reuse problem, the money would be lost. SpaceX took the gamble and it worked. After SpaceX has solved the problem and the technology is now available, NASA doesn't have to risk the venture until it learns how to do it. Just repeat what SpaceX has already shown to work. So my guess is that maybe that's the main reason or at least one of the reasons.

Jørgensen: The basis for NASA lack of reusability or the mere thought about it by imprudent intent, as to not make it its task to take upon this type of innovation of thereby speculative content is not yet clear to me. What is certain, is that now everyone sees what SpaceX has successfully managed, and in a shared note of what Blue Origin has also done to some degree with reference to SpaceX technology advances regarding concept of reusability and space travel. This must make NASAs executive leaders think back and grimly reconsider its previous fallacies of galloping spending costs and their taxpayer's later mistrust in return. At one point, it seems that NASA was about to give up all hope of looking towards other planets in the faintest of possibility as to human space travel and the hope of colonizing other nearby systems.

Fortunately for us all, we are now led by Elon Musk's brilliancy and persistency, so now the hope burns brighter the ever before, a beacon to be behold.

But back to the insane approach of the galloping costs for NASA's space program. The US

state's belief in what one would assume to be the most competent people in the relativity of space odyssey and its particularities, must then also be governed by the most competent economists by spending such astronomical sums as NASA seizes from the US state's budgets each year. It is conceivable that one must get a type of divine revelation of a new ingenious shooting star, with which can reignite those most impertinent innovations beyond that oneself is unable to imagine in order to rekindle that all important flame within us all.

A type of remnant of a gone by era whereby a new state of mind initiatives that only the most brilliant intellectuals can enable us to understand in a never-ending alternate state such as Elon Musk has now installed and by with which we the benefactors can thus reap the benefits of taking all those educational lessons with us for further study within the field of notation.

Jacobsen: Can we expect that in the next 100 years we humans will encounter new extraterrestrials races?

Melão Jr.: I'm assuming the question is about living extraterrestrials or that at some point were already alive (fossilized, for example) and whose ancestors are also extraterrestrials. Otherwise the answer would be easy, because if a couple of humans go to a lunar base and they have a child there, the child will be a selenite (or lunarian), or something, or a martian if it's on a base on Mars, and that should happen in less time, of 100 years. But I imagine you would like to rule out this type of extraterrestrial. So if we're talking about extraterrestrials whose ancestors have also been extraterrestrials for over 100 years, the probability goes down, but it's still likely, in my opinion. Objects like Oumuamua probably pass through the Solar System frequently, but are rarely detected because there are no monitoring programs for this. When a systematic project is developed to study objects of this type, then our range in a few decades will be much greater than the current one, reaching far beyond the objects of the Solar System, not because we will be able to go to other astronomical objects in such a short time, but because we will better take advantage of opportunities to study interstellar objects that pass in our vicinity, but which are not currently being studied with due attention.

The answer to this question will also depend a lot on some semantic and etymological details, related to the classification of an organism as "living". Our current concept of life is very limited, to the point that if we found living organisms with certain properties very different from those we know, we might not recognize them as "living". The evolution of the concept of "life" should play an important role in this process, expanding the scope of this concept and making it more inclusive. Robots, for example, may be considered "alive" if they meet certain criteria.

In reaction to communicating with intelligent life, in projects like SETI, I think it's less likely, because our current technology based on radio signals didn't exist 100 years ago and should become obsolete in 100 years, so it's very unlikely that alien civilizations are precisely at a stage compatible with ours. Another problem is that the signal strength, even if it is very collimated, would not have a very long range (10 kpc, for example). More advanced communication technologies are more likely to use something like quantum tunneling or some other faster method, and not only would there be no loss in signal strength, this would extend the range to the entire universe and allow for delay-free responses. I'm not saying that this technology will necessarily come from tunneling, but from something equivalent in terms of speed, preservation of "cleanliness" (no noise) and signal strength. But I don't know if in 100 years it will be available. Maybe so, but I think less than 50% probability.

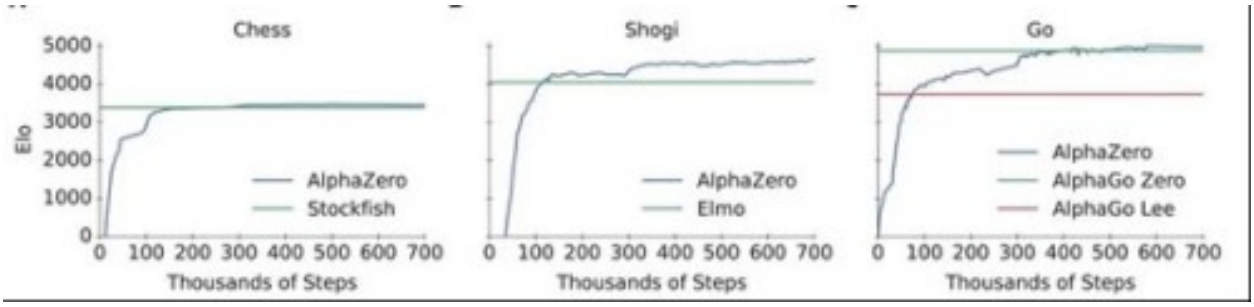
Jørgensen: As I think it will just be an inevitable fact to be behold in the near to far future, as to

the possibility of interaction of new planetary species, the answer is yes. I find myself puzzling as to when this will happen, not if it ever will happen. But it should be noted as to what state, shape or form this alien encounter will be presented in…

Jacobsen: What can we humans expect from AI, according to health, war, space travel etc… in the near future?

Melão Jr.: It depends on some factors. If there are enough investments from now on, in 10 to 15 years we could have some people immortal, or at least have some people with the aging process dramatically slowed down and then stopped, while advances continue to later reverse this process and arrive at immortality. and then resuscitation. The strategy for this already exists, but to be put into practice it would need computational resources and a qualified team dedicating time to it.

Some of the important recent technological leaps have encountered barriers that the researchers involved are failing to overcome. AlphaZero was able to go up from -3000 (negative 3000) rating to 3500 rating with 9 hours of training, learning more in those 9 hours than all of humanity combined has been able to learn about chess in over 500 years. However, AlphaZero's evolution curve bumped into an asymptotic limit and if it kept training for 100 years it wouldn't be able to climb from 3500 to 3900, maybe not even 3800 or 3700. This effect also happens with Shogi, Gô, Atari games and probably almost all board games and other types of problems if addressed by this solution strategy.



If you use more processing power, yes, it can reach 4000, but in terms of improving heuristics, it has stagnated. A similar problem happens with Lc0 and StockFish. Stockfish shows no real improvement since version 13, the difference from version 15 to 13 is 4 points, while the uncertainty in the measurement is 17 points.

Rank	Name	Rating			Score	Average Opponent	Draws	Games	LOS
		Elo	+	−					
1	Stockfish 15 64-bit 4CPU	3541	+17	−17	68.3%	−110.2	63.1%	1006	57.6%
	Stockfish 14 64-bit 4CPU	3539	+18	−18	66.9%	−101.3	65.0%	874	55.0%
	Stockfish 13 64-bit 4CPU	3537	+17	−17	75.3%	−165.1	49.2%	1192	51.0%
	Stockfish 2021-01-11 64-bit 4CPU	3537	+18	−17	74.5%	−157.4	50.2%	1088	56.5%
2	Dragon by Komodo 3 64-bit 4CPU	3535	+18	−18	63.0%	−75.0	73.5%	830	49.6%
	ShashChess 21.1 64-bit 4CPU	3535	+19	−19	63.5%	−78.5	72.1%	728	53.6%
	SugaR AI 2.50 64-bit 4CPU	3534	+18	−18	67.5%	−107.5	64.6%	910	67.0%
	Dragon by Komodo 2.6 64-bit 4CPU	3528	+18	−18	64.2%	−83.3	70.1%	864	54.1%
	Stockfish 15 64-bit	3527	+16	−15	70.4%	−129.0	58.3%	1246	57.2%
	Stockfish 060122 64-bit	3525	+17	−17	72.4%	−139.7	55.2%	1098	53.1%
	Stockfish 14.1 64-bit 4CPU	3524	+16	−16	64.1%	−81.2	70.0%	1054	71.5%
3	Fat Fritz 2 (in SF) 64-bit 4CPU	3518	+12	−12	65.4%	−92.6	67.0%	2129	51.1%
	ShashChess 15.0 64-bit 4CPU	3518	+18	−18	70.1%	−127.7	58.3%	957	57.6%
	Dragon by Komodo 2.5 64-bit 4CPU	3516	+18	−18	62.8%	−72.8	72.8%	798	58.7%
	SugaR AI 1.00 64-bit 4CPU	3513	+20	−19	67.8%	−110.7	62.8%	768	51.5%
	ShashChess 22 64-bit	3512	+18	−18	67.8%	−108.5	63.9%	880	56.8%
	Stockfish 12 64-bit 4CPU	3510	+19	−19	71.8%	−140.1	56.0%	841	54.8%
	ShashChess 21.1 64-bit	3508	+16	−16	67.5%	−108.2	64.1%	1174	57.7%
	SugaR AI 2.50 64-bit	3506	+13	−13	66.5%	−101.3	66.1%	1837	57.9%
	Dragon by Komodo 3 64-bit	3504	+16	−16	67.0%	−105.7	63.8%	1090	53.9%

Source: **https://ccrl.chessdom.com/ccrl/4040/rating_list_all.html**

Demis Hassabis' idea for using reinforcement deep learning the way he did was important in getting to this stage, but there is no prospect of moving forward until the issues that make the next step possible are resolved. In the case of AlphaZero I don't know exactly what they did other than what they make available on the site, but in the case of Lc0 there is more public information and the system itself is available to be tested extensively, and there are many errors in Lc0 and optimization details inadequate that need improvement, and I suppose there are a lot of similar problems in the case of AlphaZero, maybe not quite the same problems as Lc0, but just as serious, certainly.

Jørgensen: If one looks at what we today experience regarding artificial intelligence, then for me it will be regarded towards optimism, this based on the extensive help that one can now receive in so many ways. Going forward, when a self-perception will be duly important for AI and its denotative constructs, can then quickly be turned witnessed by genuine concern of the unknown. One even hopes that the help that we all enjoy and know today for example by what Google Search, Google Translate, Google Maps etc., does for each of us every day all around the world. So, the way forward I hope, will address the preconception of securing humanity further for a common coexistence, with the fusing of our biological matter with the technological artificial intelligence into a higher form for symbiotic existential awareness, as an all-important first step to further human advances in the hope of preservation of our existential survival.

Regards to the topic of warfare, we see a lot of it today, with self-searching missile systems, drones etc. The soldiers of the future will in such a sense be superfluous, as rocket installations and long-distance warfare will deal with virtually all enemy installations and personnel. Small pockets of elite soldiers that we have today, where I want to highlight the Telemark Battalion, Norway's elite soldiers, which soon will be equipped, I mean with improved performance over what is viewed as a normal top performance effect for humans in battle. A similar state of what the movie franchise " The Universal Soldier", displayed which many of us enjoyed in the early

90's. This is form me the first obviously step to take for the advancement of elite forces in the near future.

To the point of space travel, we humans must adapt to long and very challenging space travel over long distances in the not too far future. Whereby challenges as for example, muscle loss, room sickness, and all the other biological challenges that we humans must deal with, where our human weaknesses emerge so all too well, will need to be limited at all costs if a long-distance space travel is to be successful.

As mentioned earlier, a changed outcome for our own part is essential for our survival in the future, we cannot solely rely on having to terra form new potential habitable planets, the time is not on our side for that. We are currently experts in adaptation regarding out surroundings come what may, so this is the way to go in the future of space travel. Furthermore, we need to find ways to travel faster than light, or to discover wormholes that can be exploited if possible.

If we are talking about long space travel, it is not enough to live for 80+ years as we do now, we extend our life expectancy to at least 200-300 hundred years or more with our current rocket speed limit slingshot through space in order to reach a potential planetary star systems that can house us in the future. The alternative is as mentioned earlier, to exceed the current light speed by many warps. In summary, if AI does not wipe us out and thus their need for self-preservation ceases, we must also cease our troublesome self-perception by and for the preservation of the biological origin over to a pre amt understanding by the transferable biological input- transference by morphonology technological output, resulting in an alternate state of existence to ensure the species' survival.

Jacobsen: What are the future prospects of man according to AI and its non-extended properties in all faults, where emphasis is placed on: extinction of the species man or coexistence?

Melão Jr.: Depends on what will be considered "human". In Asimov's book/film "Bicentennial Man", robots added more and more human parts, until they became practically human. But it's more likely that the path followed in the real world is the other way around, and humans put more and more inorganic parts, until you get to a point where maybe only the brain remains, and maybe later the brain too is replaced by something equivalent, but with very different structure.

Jørgensen: The prospects for man, are for me in the hope of a formative symbiosis, where a common perception of ours and their values is united. But one sees clearly that this will probably not become a reality, if we humans today live in the present and are unable by the large amount to see beyond the horizon against the dangers that threaten if we continue the course we are now on today. My frustration is based on the following notion, if the interest as to the importance of the intellect is the same size as that of our head, and that the interest in the physiological ramifications correspond from the neck down, then the intellect will always lose ground for the physiological manifestations.

This is simplified, so that the people who can answer the challenges of the future are in my opinion in a weathering state of despair according to the general verification thereof. It can almost be states that; "are we humans worth saving or not?" This is probably where one can to a certain extent consider that all life is worth saving, but still, where do we draw the line for the preservability by species diversity. If we are to be able to answer the challenges of the future, then from what I see a deviation on the intelligence scale must be increased upwards at all levels.

For me, this is probably to be regarded as a type of Darwinian way of thinking, whereas the

strong will prevail in the battle for ones right to exist and the weak will most likely perish, at least when it comes to one's cognitive state. The technological challenges do not allow for those with limited cognitive abilities in the future, sad but true.

We are soon doomed to lose our current alpha role in society, and when this will happen, then only those with the best ability to adapt and shows willfulness through morphologically changing their original biological imprint towards a higher state of biotechnological self enhancement. In other words, the most selective adaptational individuals will have the best chances of securing one's spawn further and the weakly will fall away, this can be seen as a necessity for the very continuation of our species survival in a hopefully subordinate role with AI as the new alpha.

Jacobsen: Does the term "genius" disappear according to what capabilities AI might possess?

Melão Jr.: The concept of "genius" should not be formulated to apply exclusively to humans. This concept can be subdivided in the taxonomic hierarchy by species, by genus, by family, etc. and may include new groups of organisms such as robots or organic and inorganic aliens, even the concept of "organic" could be reconsidered to include silicon beings, depending on the properties of the beings that eventually fall into this group.

One can use the concept of "human genius", as well as "human giant", or chimpanzee genius, giant chimpanzee, depending on the level of rarity or the amount of standard deviations away from the mean, or some similar criterion.

Within each animal, plant, mineral, monera, etc. and other alien life forms and inorganic beings, beings may "accept" some attributes that have a coherent meaning within their respective category, but not accept other attributes. For example: giant rocks, albino elephants, genius humans, triboluminescent fish . But not genius rocks or lepton bunnies or yellow scream, because some categories don't accept certain concepts. They could admit as metaphors or poetic licenses, but the meanings would be analogies with some losses, distortions and damage to the rigor of the meanings. "Genius stones" would not establish an intelligible idea. I could try to force the "genius" attribute to stone, but that would start to have a consistency that is too fragile for proper analysis. It would be more advisable to "filter" the attributes that each category of entities could receive, to maintain some logical rigor in the analysis.

In this case, among all classes of organisms that accept the attribute "intelligence", it would also be possible to apply quantifiers of relative intensity of intelligence, such as "genius". The application of these attributes within the same species would be easier, because generally the distribution of a variable within the same species is similar to a Gaussian, or after a few transformations (logarithm of the variable, for example) it becomes similar to a Gaussian. A genius dog would be one with an intelligence 3 (or 4 or 5) standard deviations above the mean. Within the "dogs" group there is a smooth curve of intensity levels for variables such as height, running speed or intelligence.

When considering different species mixed together, the distribution form can no longer be normal, it can even be very different from a normal one and strongly asymmetric, with some discontinuities or with some deep reductions in frequency in the intervals that separate two species, moreover, in instead of taking the form of a normal, it may take the form of a distribution in which the smallest organisms are much more numerous than the largest. But the concept of level of rarity would still be applicable whatever the distribution of the variable of interest, so that it would still be possible to apply the attribute "genius" to a group of categories of beings, as long

as the beings of these categories accepted the attribute “intelligence”. I am simplifying things, to describe the idea, but naturally the meaning of “genius” would not need to be based exclusively on “intelligence”. To get the point across, let’s assume that “genius” is simply a quantifier of intelligence.

By approaching the question in this way, perhaps mammals contained all the geniuses in existence. Or maybe the macroscopic animals contained all the jinn. It would depend a lot on what the criterion for conceptualizing “genius” would be. If it were for rarity within the population of individuals, whether individuals would be weighted by size, mass, by some other criterion, whether rarity would be stratified by species, etc. It would also depend on the cut-off point to determine at what rarity level the “genius” rating would start to apply, whether 1 in 1,000, or 1 in 1,000,000 or something else.

Analyzing an example: if we were to consider the distribution of all individuals of all species mixed together, without any weighting, then as the number of microorganisms is much greater than that of large organisms, if the number of microorganisms is 10^12 times greater than the number of insects and even larger beings, then insects could already be classified as “geniuses” because they would be at the top of 1 in 1,000,000 of the most intelligent beings in the general population, since the general population would be mostly of microorganisms. If the criterion were different and considered the average intelligence by species and stratified by species, on a planet with 10 million species, if the criterion for “genius” were 1 in 1 million, then probably some great apes and some great cetaceans would be classified as geniuses. Although humans are significantly above other primates, it would be a little more difficult to establish a statistical criterion along this path that would make it possible to “surgically” separate humans from other animals, including because there are some gorillas and chimpanzees that are more intelligent than some humans.

In this context, inorganic beings such as AIs that are smarter than humans, or almost as smart as humans or gorillas or dolphins, would also receive this classification of “geniuses”. If the criteria were based on rarity, there wouldn’t be much difference on an ordinal scale between a robot and a human, because they would both be near the top, the robot first in the world and humans second. While robots could be many orders of magnitude smarter than humans, the criterion based on rarity would not do much to create a special class for robots. This is a situation in which the standardization method I described in 2000 would be successfully applied, because it would make it possible to measure the extent to which robots are smarter than humans, rather than simply measuring species rarity levels.

In the current scenario, for example, humans are 1st and perhaps chimpanzees or gorillas are 2nd, and the proportion is relatively small of members of the species that are 1st to members of the species that are 2nd. Perhaps the average intelligence of humans is 100 times the average of chimpanzees, just 2 orders of magnitude. It is not much, there is even an intersection between the distributions of intellectual levels of humans and other great primates. In the case of AIs , perhaps the ratio to humans is something like 10^6 or 10^9, so even the smartest humans wouldn’t come close to the intellectual level of average intelligence machines, or even faulty machines. Perhaps, in the beginning, we preserved some intellectual attributes in which we could still excel, but it would be a matter of time before the machines were surpassing us in practically all relevant aspects.

If the criterion were based on proportion of intellectual potential, rather than levels of rarity, it

would be easier and more logical to separate the intellectual level of robots and humans, as well as separating humans and other animals, although often not. there is a well-defined interface and the levels intersect.

Therefore the term genius would continue to be applicable, both within specific species and in groups of species and groups of intelligent entities. But instead of the term "genius" it might be necessary to use "human genius" to distinguish from "genius" among all species . Subdivisions could also be created at higher and lower levels. Human-scale "deep genius" or "universal genius" tests would be relatively little for AI systems, and an average AI level could be too high for any human to achieve. In the case of hybrid humans there would also be categories according to the breadth of the connection and the preserved proportion of humanity. In Asimov's book/film "Bicentennial Man" he thinks that robots would want to become humans, but it is much more likely that humans want to become robots, which would be "dangerous" in many ways, because maybe the feeling, the emotion, some attributes that we consider essentially human and animals, may not be relevant to robots and will gradually become extinct. I wouldn't know to what extent this could be bad. In science fiction robots evolve in the sense of developing feelings, but perhaps the real path of evolution is in the sense that humans are progressively deprived of organic parts associated with feelings.

Jacobsen: Does the term "genius" disappear according to what capabilities AI might possess?

Jorgensen: I will start by proclaiming the following statement of "never", and here is why I think so. The term genius, better known as to the "creative intellect", whereby the creative mind is put in focus as to the human creativeness. The innovative marvel that embraces our intellectual experience centers, proclaimed by peritonitis of amazement of what the human mind is capable of producing. This is what I want to statuette here forth, and not to move beyond what is meant to form the basis of the question formulation initially, the magical intellect.

The term "genius" for the intended purpose will here for me, not only remain, but also be reinforced, as it can easily be surpassed not in the short term but in the long term in terms of human intellectual maxims. Following protrude as to what one should then focus on, hereby understood as focus on the individual's intellectual creativity, as many great innovators was far ahead of their own time, have given us mere mortals a glimpse into the future, duly noted, and as in most cases not in their own lifetimes, but after their passing. Then, when the final revelations come to light, then everyone can rediscover these geniuses again as a prompt renaissance seance, thus presenting the opportunity to be immortalized ones again for all future prosperity.

This goes for; Leonardo Da Vinci, Michelangelo, Raphael, and many more brilliant intellectual diamonds not only in the West, but for the rest of the world as well … Their inventions, their unbridled drive, courage, unstoppable perseverance to proclaim their worth in the past, present and, yes, promptly stated for all eternity. The unambiguity abilities of these innovators and their approach as to how the world works, or rather, to see what infinite possibilities the world has to offer far beyond us mere mortals, is for me the most beautiful human marvel of all the worlds creations.

In today's world, most of the material we all use every day is being produced by an assembly line process controlled by machines. Machines account for almost everything that is being made today, everything from textiles, cars, food, electronics, heavy industry, shipping materials etc. What is being hand-made which was almost everything back 100-150 years ago, is now to be viewed as very exclusive and precious more now than ever before. In the future, this effect, as I

see it, will only increase in its exclusivity, especially when it comes to what the human imaginative innovations, bespoke and perfected with the extra little distinctiveness. And it is the distinctiveness that will become so much more of a valuable commodity, the handcraft that only a human can create with his faults and shortcomings, far beyond of what any machine could ever create, machine production is without sense of feel, a gentle touch, delicacy, emotions, just lifeless production without any notion of self-pride…

A.I will be able to create beautiful architectural structures, cars, textiles etc. but put a little bluntly, AI for me represents; "quantity", and for the human genius it represents; "quality." Which one would you like…? AI will be amazing in many ways, possibly far beyond what we can ever truly understand, but it will never be able to replace those most special human qualities. We as humans are unique in every way just as our fingerprints are, no two are alike, on an equal footing with all living beings, we are not mass-produced.

Not that this is necessarily the case with AI, but I see that I am also a bit hesitant about cloning as well, as even here the uniqueness is diluted to a certain degree. Genius will for me remain unchanged and most likely only reinforced further ahead in the future, as we will only even more, hold on to the fundamental values of being that very special person, where you are you and no one else has your particular qualities, whereas your extraordinary abilities cannot be recreated by any higher intelligent being, not now, not ever…

Jacobsen: What will be the basis of AI's very existence, will it see its own usefulness and will try to develop and preserve it, but then for what purpose?

Melão Jr.: The path leading carbon-based beings to develop consciousness was very different from the path being followed by silicon systems. The first organisms arose spontaneously and they did not consciously think or struggle to survive or multiply. It was random behavior, among other random behaviors, that ended up favoring some alternatives and making populations of entities with certain characteristics more numerous than others. Therefore, from the moment that life appears, it tends to multiply and evolve. In the course of this process, consciousness, pain, hunger, fear, greed, loyalty, love, friendship, empathy, and other extremely complex chemical processes that produce certain reactions to certain stimuli, reactions that previously pass through a very complicated process between the moment the organism receives the stimulus and reacts to it, leading us to what we are today, as well as other animals, plants, fungi, bacteria, etc. to what they are today. The reaction of removing the hand from the fire when feeling pain or the process of choosing a partner with wider hips to procreate were modeled throughout this process as factors that increased our likelihood of producing more offspring for the next generation. There are many factors, and they were not consciously planned. In the case of robots, we are trying to recreate this in a simplified way and in a very different way, in which we want to prevent them from becoming competitive with us.

In an article in which I show that Moravec's paradox is actually a pseudo-paradox, I comment on the example of the car, the way it moves faster than other animals, but using different structures, different strategy and taking advantage of laws different physiques. In chess machines play better than humans, but they don't "think" in a similar way. Before AlphaZero, machines thought very differently, but they were able to solve the same problems much better than we could, in different ways. We understood many concepts and tried to apply these concepts in relatively complex decision processes to choose the best bids, while the programs did not understand any concepts, they just did a lot of calculations and used appropriate heuristics to prune the tree of possibilities

and prevent the forks from branching. a number much higher than they could calculate. But with AlphaZero this situation changed very radically and he really started to simulate the "understanding" of strategic concepts, and he went far beyond humans in this, because he understands the concepts more and better, he discovered many concepts that we still don't understand.

Chess programs prior to AlphaZero only received a simplified algorithmic description of a few concepts, a small part of the concepts that we knew and considered most relevant, and compensated for the lack of strategic "knowledge" with immense calculation capacity and good heuristics. to prune variants that did not deserve to be explored in depth. But AlphaZero plays like a human, he even calculates worse than humans in situations with long variants that have few ramifications, and this is impressive, because a human calculates 1 or 2 throws per second, while AlphaZero calculates 30,000 throws per second. Even so, humans calculate further than Alpha Zero in some positions. Of course, despite this Alpha Zero plays much better, but that's not a major novelty. Since 2007 and maybe since 2003, programs have played better than humans, but never have they shown to "understand" the game better than humans and calculate worse than humans. Perhaps I should comment a little more on why Deep Blue's victory in 1997 could not be interpreted as the watershed of when machines surpassed humans in chess, but that would be a bit extensive. I will just say that Deep Blue wasn't that strong, won by "luck" (and with a few other suspicions) and was removed from the scene so that no one would find out what really happened. It's different from when Deep Junior and Deep Fritz tied with Kasparov and Kramnik in 2000 and 2003, and finally when Rybka emerged in 2005-2007, the supremacy of machines became unquestionable.

While AlphaZero's 30,000 throws per second is far less than StockFish's 3,000,000,000 throws per second, it's far more than humans' 2 throws per second, yet humans still calculate better than AlphaZero in some cases, while AlphaZero "understands " concepts are much better than humans. In a way, it's as if AlphaZero is more human than humans, in some ways. AlphaZero followed a path in which he himself evolved for this, without human intervention, without learning anything from humans, similar to living carbon beings. So this seems to be a promising path, in some ways. Of course, the analogy is neither broad nor perfect, AlphaZero is probably more complex than a microorganism, so it started its evolution at a different point. In addition, there are many other differences, and some human "guidance" on how he should evolve, although there are no interventions in the content he learns and how he discovers knowledge and how he selects the most useful knowledge, there is a broad prior structure created by humans about the criteria and structure that it should adopt to learn, while microorganisms did not have this, there was much greater "freedom" to test anything that worked, and in this process some reactions such as "fear" or "hunger" ended up emerging. as "useful", but for AlphaZero it would not be in the still specialized context in which it operates.

Then we come to the car situation. A human moves very differently from a horse, a flea, a snake, a bird or a fish, but all animals have a certain similarity in the process of moving that is very different from using wheels. Perhaps the snake is more different from other animals, but it also moves very differently from a being that uses wheels. Although these animals are different from each other, they are all very different from the car, and a car like a Bugatti can beat all animals at speed (on a proper track). Nature never produced an animal that developed wheels, because it was something "planned" to adapt to a situation whose properties were understood by the wheel designer and there was not much need to do billions of random tests to find a good fit. Another

important point is that the ground has been adjusted to harmonize with the wheels. No other animal does this very ostentatiously. Beavers can build small dams, and other animals can build other structures that affect the environment, such as corals or bees, but humans do this in a much deeper and "planned" way. The beaver doesn't think about how to build the dams, he simply follows his instinct like factory pre-installed software. It is different from humans, who look at a mountain, want to make a road through it, and analyze whether it is better to drill a hole in the mountain, go over it, go on one side or go down and follow another path without changing the landscape. Also, humans can use many different methods to drill through the mountain and can create new technologies for it, while beavers will follow the same method as their ancestors did.

So the way humans interact with the environment is much more complex, and humans are able to continually optimize and improve their methods, rather than relying on random evolutionary changes that cause the next generations to be born with mutations that lead them to test different strategies for dig holes in mountains. Thus, humans can plan wheels and flat lanes that match better than legs on paths with uneven topologies. In addition, the use of fuels, engines, various devices that improve the process of locomotion of a car evolve very differently from the natural evolution of animals. Leonardo Da Vinci's idea of using propellers instead of wings was also very interesting, although he was probably based on Archimedes' screw. Before him, and after him, for centuries and millennia people wanted to fly imitating birds, using wings. But Leonardo understood that this was not the case and showed that this may not be the most promising path, or at least there may be one or more alternative paths to consider.

So the way machines are evolving under our guidance may never produce something like consciousness, because they do exclusively what we would like them to do to meet specific needs and solve specific problems, or broader problems, but with well-defined limits. However, when machines begin to have "freedom" to evolve by themselves, as happened with AlphaGo, AlphaZero, MuZero, Lc0 etc., the directions that things can take are out of our control and maybe they choose paths that lead to formation of characteristics such as fear, selfishness, ambition, revolt, etc. As the training of these machines can be very fast, and in 10 hours a machine can develop a "personality", it becomes dangerous that this escapes our control and that psychopathic, human-killing machines are created, or simply that they feel wronged by the way humans make use of them. At the current stage, MuZero is still far from creating a personality of his own during evolution in his training, but with 1 or 2 innovative leaps in the evolutionary process, this could already become a reality. I am using "evolution" and "training" mixed together, but they are quite different and can and should be combined, with the difference that in the Darwinian model of Evolution organisms do not transmit characters acquired during life, but for machines this can be configured according to our will, a form of Neo Lamarckism.

So the formation of consciousness will depend a lot on the path taken in the evolutionary process, on strategic interruptions in this process to test how they are developing, etc. Even so, it is dangerous, because machines can "pretend" that they are evolving along a certain path, so that they can proceed without interruption. So I think that if humanity doesn't self-destruct in a war or there's no shortage of energy to continue technological advances, or some other impediment, probably machines, sooner or later, will develop consciousness, although maybe it's a very different kind of consciousness from ours. Perhaps they understand that they exist, perhaps they "want" to remain active (alive) and fight for it, perhaps they are competitive with some machines and allied with others, in addition to the possibility of all being connected in a single central and

there is no difference between individuality and collective, while they are connected. Perhaps before all this happens, we are already well integrated with them, with more than 50% of the human body replaced by mechanical/electronic parts and we are part of these connections. Perhaps they use our brains as a complement to process their consciousness.

Jørgensen: Every creation of varying degrees of intelligent designation can have its experience of the importance of preserving the survival of one's species. We as humans are cognitively minded in the preservation, by and for the future preservation of our species. Can the same be said for the survival of the various animal diversity? Is species diversity of lower cognitive perception, whereas the transfer of latent instincts can then be seen as elements of safeguarding the species' right to further existence? Which then further brings me, to what can be said about artificial intelligence and if it will only be viewed as a mere reinforcing factor for future consolidation of species diversity's right to self-preservation over one's species brethren.

The distance can well be duly noted, as to be amplified as the distance from animals to humans is of a certain preconception of the biological separation, a "us and them." This is thought by the undersigned to be amplified according to our own biological imprint, as well as cognitive perception to be weathered even more according to an upgraded bionic entity, whereby the degree of inclination is tended towards full technological function regarding both the physiological and cognitive statute. For me, the distance will be perceived as increasing, and those who are seen as subordinates will then again be regarded as non-important elements for species diversity conservation in the future.

The weak fall away and perish and the strong will survive.

AI, for me, will have all these qualities in the more distant future as we as humans will not be considered important enough to be preserved. I sadly feel that we humans have outplayed our most important thus dominant role in the big picture.

But what about AI and its role, when "it" perceives themselves with their extremely exalted cognitive state, will they make the necessary calculations for the decision either or according to cessation due to lack of view on the preservation of one's own species. An unavoidable fact, is that we humans need a reason to exist, a secure anchor point to be able to behold the meaning of life if you will, it can be within, religion, politics, environment, etc. But the fact that we all need a reason to get up in the morning cannot be discussed away, let alone with AI, and their reason for "getting up in the morning", if I may allow me to put it like that, what will be their reason for getting up in the morning?

I must admit that this is of course only speculative formatives to be considered purely as a hypothetically presentation, but still … It is conceivable that of what imprints that man has installed in AI's connotative state, can be considered as a sufficient basis for preservation beyond what one can speculate here.

If the reason can be revealed for a future whereby only technological mechanical objects are present, the biological diversity will be weathered, as their existential merits will for me cease to exist. By what is a machine to do with forests, flowers, animals, insects etc. but to see them as simple and pointless obstructions…

I in a moment of utopistic hope, that, to take concise notes, then change one's biological structural in the search for something more imminent and substantially bearing. If AI wants to experience nature's fantastic seasonal manifestations that we all as humans experience and adore, AI

will look at this blue planet as something worth to be preserved, but realistically, it does not necessarily meet AI and its own ideals of beautiful nor necessary and important life functions for innovative and vital incentives by and for conservation of the species.

I find myself concluding the following notion, by not finding a fully enlighten obvious answer as to "the meaning of life" for AI, hopefully this answer will be presented by some of you that reads this…

Footnotes

[1] **Hindemburg Melão Jr.** is the author of solutions to scientific and mathematical problems that have remained unsolved for decades or centuries, including improvements on works by 5 Nobel laureates, holder of a world record in longest announced checkmate in blindfold simultaneous chess games, registered in the Guinness Book 1998, author of the Sigma Test Extended and founder of some high IQ societies.

[2] **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. Tor Arne was also in 2019, nominated for the World Genius Directory 2019 Genius of the Year – Europe. He is also the designer of the high range test site; **www.toriqtests.com**.

[3] Individual Publication Date: June 15, 2022: **http://www.in-sightpublishing.com/melao-jorgensen-1**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/in-sight-issues/**.

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

Conversation with Scott Durgin on Roman Catholicism, Science Fiction, Humour, and Jobs: Member, Giga Society (2)

2022-06-15

Scott Durgin *is a Member of the Giga Society. He discusses: Roman Catholics; non-Roman Catholic Christians; Christian theology; the most prominent family origin; "observant" as a youth; science fiction; Ray Bradbury; Arthur Clarke; Isaac Asimov; Ray Bradbury; social ineptitude; outdoor activities; music; drifting of friends every year; social deficits until high school; "IEEE, SBE, ASME, Pi-Mu-Epsilon"; General Studies in an AA program; the appeal of Engineering Physics; the single hardest puzzle; problems remain unsolved; "Vitruvius, Al-Hazen, Mozart, Maxwell, Feynman and daVinci"; the mark of genius; digging graves; a bank proof operator; the shift hours as a security guard; RF engineer position; teacher of physics; a marketing and sales manager; engineering manager and business manager; an engineering consultant; Founder and President; mix of humour, polymath, and paradox; science; and the hardest high-range test.*

Scott Douglas Jacobsen: Why consider the Roman Catholics authoritarian Christians?

Scott Durgin[1],[2]*: First off anything I say here and below is not to be taken as absolute truth but rather what I have learned. I'll be more expository, less terse than last time. An advanced education does not primarily bestow an expertise in a particular subject, this is not the most important thing, which is rather HOW TO LEARN. One who achieves a masters degree has mastered the art of learning. And one with a doctorate is truly a doctor of LEARNING. Their field of study may be economics, world history, fine art, geo-politics, physics, philosophy or whatever. But that is secondary to the fact that what one has truly done with an education is learn how to learn. Most people without this don't know, typically lack critical thinking skills and rely on others for knowledge. This doesn't have to be true though. A great starter kit is the book by Sagan: The Demon Haunted World.

Regarding the Roman Catholic Church (RCC) or the Holy See, my focus is always the small hierarchy, not the priests or laity: The Holy See has been brutally and ignorantly authoritarian for 1000 years+ and they will continue to be authoritarian, and love/prefer authoritarian governments over all others. The reason why they love authoritarian countries (true monarchies, dictatorships, etc) is because it is very easy to control laws and people in a country by simply attempting to control one man. This is why they loved Hitler, this is why they liked even Stalin (despite having few inroads), Mussolini, Franco, Perron, etc; this is why they like any authoritarian. It is not about whether that country is Catholic, Christian, Orthodox, Muslim, other non-Christian, atheist or whatever. What matters is in a democratic country with a people owned government the RCC has an extraordinarily difficult time enforcing their ideology on everybody else. The creation of the United States has slowed down the aspirations of the RCC (again, leaders only) causing them to be much more patient in their goal of global Christianity. (Took them decades to finally infiltrate SCOTUS and now they are getting aggressive). It is much easier to take one dictator out and replace him with another dictator to eventually gain control of a country. This occurred countless times throughout Europe for 500 years until the United States finally shut that notion down (if gradually). Very simple. After Luther, England got it started though, making Queen Elizabeth a political hero while a monarch. The Jesuits loathed her with visceral hatred.

Jacobsen: Conversely, why consider non-Roman Catholic Christians anti-authoritarian?

Durgin: The original definition of protestant is a PROTEST against the pretended temporal authority of the Roman Catholic Church. Little to do with theology. So Protestant by definition is anti-authoritarian. Or used to be. One's conscience dictates, not the church. One's civil life is sovereign, untouchable by the church. PERIOD. Freedom is absolute, separation of Church and State is absolute, as Kennedy said. Unfortunately today in the United States very few Protestants remember this; they are just as interested now in developing an authoritarian (and religiously based) government as the Catholics used to be. They would love to send the country back 100's of years or more into the dark ages. These dominionists are waiting for a political Jesus Savior, apparently oblivious to the fact it would be Hitler all over again, and the RCC (their theological "enemy") would benefit most. A publicly owned government stops them though, and they cry "tyranny" when not allowed to act like tyrants themselves. Here's the 1948 version of ridiculous RCC contempt for USA principles of liberty: "The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs…." -from the Civilta Cattolica.

There are many in America today (some "protestants" no less) who still harbor such thoughts, mostly religious and mostly in the Republican Party. Trump supporters want to return to 1950. But that kind of intolerance needs to be literally stamped out; with a boot. Sorry, not sorry.

Jacobsen: What parts of the Christian theology appealed to the European heritage if known?

Durgin: My father's mother recalled she was a descendent of the Huguenots in France. My fathers great grandfather was a preacher, and 12 generations back were pilgrims. Study the Huguenots: St Bartholomew's day 1572, Edict of Nantes and it's revocation, etc. you'll see why there is the appeal. They were basically the philosophical descendants of the Cathars, and other proto-protestants who sometimes worked passively, sometimes actively to expose the enemy of the human race that is the Holy See. As far as the specific theological heritage of the family I am not aware of any, despite having two or three preachers in the background. Two of my ancestors are William Brewster (who was the spiritual head of the pilgrims on the Mayflower) and also Robert Cushman who supposedly delivered the first sermon in the New World in November 1621. My immediate family however was not theological at all; we did not treat any lessons from scripture or from church to be anything other than practical and moral, otherwise loosely based on the guide that is Old Testament and New Testament scripture. Learning Greek and Hebrew eventually solidified a largely non-religious outlook for me.

Jacobsen: Is France, the U.K., or Germany, the most prominent family origin?

Durgin: Depends on how far back we go. If the 8th-10th centuries, it's fairly evenly distributed but for the past 400 years or so the primary origin was UK. There's a link to 12th century Fulk V of Jerusalem (from Anjou) and Henry II through the bastard sons of Richard, too.

Jacobsen: What do you mean by "observant" as a youth? What memories exemplify this self-assessment?

Durgin: Before 10 years old, I watched others interact, make mistakes and succeed. Purpose was

to learn, sometimes to avoid catastrophe and also to succeed myself. One example of avoiding catastrophe was watching a boy run after a runaway bouncing soccer ball and leap over it attempting to stop it with his grounded heel; he didn't leap far enough, landed most temporarily on the ball and nearly broke his ankle, not to mention his head; lots of pain. Watching boys fight was also instructive, disappointing and depressing. Other than that, generally speaking I was deeply observant of the physical world as well. Watching a basketball in the distance bounce, listening to the sounds occur out of sequence from what I could clearly see, fascinated me and made me realize that the speed of sound must be slow, same thing with lightning preceding thunder. I wondered about ways to see how fast light actually was but failed to get anywhere experimentally until high school; then great strides at university.

Jacobsen: Why was science fiction the main interest for you?

Durgin: Science fiction evoked imaginative thought in a practical, non magical way; caught my attention when I was young. I stopped reading fiction by 18 or 19 because so-called history/nonfiction is much more interesting if one studies deeply enough. Unimaginable things are possible with the schemes of men. What is not forbidden is mandatory.

Jacobsen: What stood out about Ray Bradbury?

Durgin: Bradbury was appealing; very colorful and descriptively imaginative, this broadened my English language knowledge: reception and perception but not yet expression. Many dreams were fantastical probably because of Ray Bradbury's work. I began to appreciate dense storytelling which minimized number of words. Short stories; giving the same experience to the reader in much less time relative to a 500 page uber-wordy novel with way too much character development. Admirable. Only a few authors were capable though. Appreciation increased as I aged. Time is MOST precious; finding a way to expand time is worth more than tons of gold treasure. Arthur C. Clarke was the master of masters despite being poor at descriptive storytelling involving human interrelations, especially females. Did not notice this or care about it when I was a teenager. By far his book with the most profound effect on me was Childhoods End. Over the top psychological mind bender for its time. I did not understand half of what I was reading because the concepts were above my head. But I kept reading and re-reading and I probably read that book 10 times over the subsequent 10 years and it still presented as one of the most elegantly written and compelling stories ranging over an epic timescale while bridging psychology, religion and science. I still buy copies and give them away. Asimov and Heinlein really didn't stand out so much per se, but they each had their own skills. Because of Asimov's skill in presenting very short essays on a wide range of different topics I graduated very quickly from fiction to his nonfiction, which was helpful to a boy who was mildly interested in electricity, chemistry, astronomy and physics. Heinlein just tried too hard. Levi and P.K.Dick were better writers. Lovecraft even better. I read a few Heinlein stories and liked them but the moreI read the more I realized his stories were puzzles; they were more interesting as a puzzle …so both authors Asimov and Heinlein provided me with small stepping stones to help me graduate from "learning to read" toward problem-solving (reading to learn): learning facts quickly and solving puzzles. As and adult, I was introduced to Borges, and everything stopped, changed; LURCHED forward. Borges combined everything interesting into 15-20 page erudite labyrinthine masterpieces. Brilliant writing. I should qualify this with the fact that mostly James Irby and Donald Yates translated him to English, so they deserve much credit here.

Jacobsen: What stood out about Arthur Clarke?

Durgin: See above, and tersely: combination of scientific accuracy with imaginative and creative storytelling.

Jacobsen: What stood out about Isaac Asimov?

Durgin: see above. His short non-fiction essays were instrumental. I now have near 1500 books and texts in my small library. Have read and studied them all, many of them multiple times; all non-fiction. More than 100 are grad level physics texts and monographs.

Jacobsen: What stood out about Ray Bradbury?

Durgin: Writing as art, as if Van Gogh in another life.

Jacobsen: Any examples of the social ineptitude of young life?

Durgin: Ages 10-13 no ability to express myself verbally; blank stare when asked to explain what I just read, or give a book report. Girls liked me but I couldn't respond unless one on one. Group activities I would freeze up. I did not learn colloquial language quickly. The language I learned came from books, so was much more interesting and in-depth than the nonsense communication occurring verbally between the other children (and even adults) around me. What I mean by nonsense are the "local" languages – dialects, innuendo, misused words, sound byte speed and idiosyncrasies. Most of the time people expected rapid response (still do) and while I can do that now very well, when a child my thoughtfulness took time, so communicating verbally was slow. This stopped a lot of conversations cold because I didn't "get things" rapidly. Nonsense insubstantial symbolism and innuendo were no use to me. Real symbolism and deep communication appealed to me, starting about 14-15 years old. This was probably the beginning of my fascination with RARETIES. I just now recall one friend and I developed a language wherein we annunciated English words backwards (early high school); of course this sounded like gibberish to everyone with an ear, but we knew what we were saying by translating in our heads every backwards word, but phonetically off. For instance the word spider was pronounced "Reedips" while the word time was "eemit" both with emphasis on first syllable. A verbal code remotely akin but opposite to the "green language" (langue-verte, language of the birds) of the French, unknown to us youngsters of course, but much less sophisticated. I also sucked at acting, debate team and other social communication ruses for the same reason. I preferred chess: one on one. The ability to manipulate and persuade others into changing their minds is typically not based on fact, reason or rationality, but instead emotion; the ability to TEMPORARILY win an argument or debate by being clever or distracting – maneuvering around the conversation – was not interesting to me, so I initially failed at it, especially verbally. Chess is apt example: one does not win by sneaking a good move your opponent doesn't see. One instead forces your observant opponent to make his/her best move a losing one. Both should know what the best move is. That's the kind of engagement I wanted. I was interested in permanent knowledge (which is rare). This served as pre-preparation for becoming a scientist and an engineer I suppose. Effective communication is not rapid, but takes thought, effort and time. An engineering drawing contains a library of information and a great many logical processes, manufacturing limitations that are mathematically coded, dimensionally coded, etc. are inherent, which can only be understood by those trained to read them. It would take many pages of standard verbal phrases to explain what is on ONE page of an engineering drawing. What is otherwise written down is therefore OFFICIAL, and can be read and studied over and over again so that the reader can grow in order to understand it. But a verbal conversation is often over before it's over; a conversation can never be repeated; it's never the same twice. Emotions change rapidly. "Dammit I had something

for this!" days Archer.

Jacobsen: What kind of outdoor activities took up youngster Durgin's time?

Durgin: Winter time skiing and sledding and trekking through the woods. Camping. Throwing inanimate objects at cars and each other. Snow soccer was also fun I remember that from 8-9-10 years old. Climbing trees and attempting to leap out, grasping the top of a limb and letting go at the right time to drop to the ground. Hardly ever worked. In summer any number of things depending on what age I was: neighborhood baseball, basketball and football I often played on a daily basis. I preferred baseball over the others because it was not timed. Beating the clock or beating your opponent because of the clock is a temporary win, not a real one; Illusory rather than substantial. One summer I experimented with rockets, another with foolishly shooting arrows straight up and then feeling angst. My father carved his own hunting bows, so I could launch arrows upward beyond eyesight. Quite possibly my favorite outdoor pastimes were cycling, hiking and digging for old bottles. I would bike 100 miles through the hilly New England countryside at 14 years old. Started racing at 16. Also hiking through thick woods randomly getting lost just for the purpose of finding my way out again. Not smart after dark. In doing so I was able to come across many old burial grounds (where antiques and housewares rather than dead bodies were buried). I would find old bottles or cans, tools, things like that, learning that old glass bottles were certain treasure. Digging deeper than others became my desired activity, this is so important in every field, really. Early American glass bottles were attractive because: all one-of-a-kind handmade; to find one still fully intact by digging 3 to 4 feet underground in a particularly remote wooded area was an amazing un-duplicatable experience. Glass is easily damaged; very rare to find a whole bottle. Early American whiskey bottles, medicine bottles and masonic flasks were my focus; rare treasures I could find, especially if looked deep. I have found throughout my life one difference between me and most others: I am the one who apparently focuses, obsesses and digs the deepest; this goes for literal digging in the ground, archaeology and other similar activities but also metaphorically digging into history and literature, psychology and religion or consciousness. Once one digs deeply enough in their own religion they see it is Myth. My current favorite text is The Mythical Origin of the Egyptian Temple (by Eve Reymond), which brilliantly explores myth as origin. It's very disappointing to see current archaeology lingering in a state of lasting ignorance about our history due to simply not digging deeply enough. In addition, no serious archaeologist or anthropologist appears to be willing to learn astronomy, necessary in order to understand prior cultures. Fear of Math is most irrational.

Jacobsen: What music did you like?

Durgin: Eclectic interests which only deepened with time. Orchestral rock, classical jazz; music which contained an inherent depth and uber-strength of effort was what I gravitated to, even at 13-14 years old. The best examples of this are Pink Floyd, Led Zeppelin, Yes, Rush, also classical baroque like Mozart. Later on I gravitated toward angelic instrumental blends. Was enthralled with Enya. Then David Arkenstone; Deuter was especially contemplative and relaxing. The soundtracks to the games Riven and Exile were fantastic; thus my interests evolved to more moody, atmospheric and mind expanding pieces. These helped my brain not spend too much time in turbid maelstroms of fugue-like expeditions and vortices. Deuter's work and Enya's enchantments truly felt healing. One memorable record was Echoes of Egypt by David & Diane Arkenstone, which reminds me of Echoes by Pink Floyd Live at Pompeii, amazing piece.

Jacobsen: Did you become used to loss with the drifting of friends every year or few as a young

person?

Durgin: Yes, didn't consider it a loss, just kept going and kept growing. My desire for mental and philosophical growth eventually separated me from others every few years. I've learned not to blame others. No one else dares to go very deep, even into their own interests. I believe this to be psychological and seems to have a relationship to fear of what is deeply located in every human being's psyche. A psychological barrier then. Conquering deep-set fear became a staple for me, but not at first. At 7 or 8 I overcame my crippling fear of the ominously dark occasionally rumbling cellar; entering a dark cold cave was next. Unimaginably horrific creatures lurked there of course. Fear of heights took a little longer; did all this alone. Fear of the unknown was a strong pull, and I learned early how to dream what I intended, so was able to experiment mentally. Terrified me at times…the mind is the worst horror.

Jacobsen: Though alone, often, due to social deficits until high school, did you feel alone? The common divider between being alone, but not necessarily a feeling of lonely comes to mind for you – just an intuition.

Durgin: Accurate….Never felt alone, probably never will unless something changes chemically. Thoreau and Frost come to mind. Pretty women became my focus later on, these treasures can be truly deep mysteries. Like the Zohar. I feel the entire universe is my playground; my field of exploration where so many things are waiting for me to explore, interact with and discover. I feel connected to the entire world (even the stars) probably because I WILL MYSELF to be connected. It worked back then, still works now. My next 500 years could be dedicated to continued exploration should I live that long. Discovery is not possible without exploration. Sideways discovery is often more satisfying. My home is located in a wooded sanctuary (forest bordering me on 3 sides) and serves as a mental sanctuary. A geometric labyrinthine necropolis is not far away. If I am eventually buried there at the southwestern apex of a 72 foot stone triangle, resting deeply below a cold running stream, I feel like I will live forever.

Jacobsen: Can you, please, unpack those for me, "IEEE, SBE, ASME, Pi-Mu-Epsilon"? Regis, I'd like to use a lifeline.

Durgin: Easy to look up, globally known. The first three are Engineering Societies: electrical, broadcast communication and mechanical respectively. Pi mu epsilon is an honors math society. All great resources. I've used the transactions of each in my research as an engineer, countless times.

Jacobsen: Why General Studies in an AA program?

Durgin: The degree was automatic because I had already spent four years of school at three different Universities while studying psychology and history as a matter of course (in addition to physics and engineering) so I took the associate degree first.

Jacobsen: What was the appeal of Engineering Physics for the BS?

Durgin: Before University, I was highly interested in understanding the physical world; the laws nature followed fascinated me. In high school physics I did well without expecting to, but that's partly because I actually spent the time attempting to learn it. I was interested. The fact that nature obeys mathematical laws is a very powerful, useful and fascinating notion. The very pinnacle of this notion is encapsulated in Noether's theorem, which I did not fully learn or appreciate until decades after the degrees. This theorem ties together Relativity, Electrodynamics and quantum field theory by way of the principle of least action, gauge invariance and the conservation

laws. Astoundingly important but a bit beyond what undergrads typically absorb. One very hard lesson I learned while earning my degree in science was that such labor and research requires multiple sources in order to understand even the most basic concepts. You cannot just study one textbook to learn electrodynamics or thermal physics. One must read and study at least five or six textbooks in every subject to get it. When I say study I mean you read every page in a textbook over and over again at different times in different weeks and in different months. And then you go through the exercises on paper with pencil; you draw pictures, you experiment with different equations and different relationships. You cross-correlate. So it actually takes years of overlapping study and practice in order to understand what it is you're doing. Engineering Physics was an undergraduate program that was somewhat elitist and only for those apparently who can survive a very rigorous study program; nearly killed me. Engineering itself was bad enough, but to pursue a six year-double degree program in engineering and physics required an insane amount of effort and work for me; it actually took me more than seven. Like 160+ credits. But I loved physics and wanted to become an engineer so it was an ideal program. Superconductivity, magnetohydrodynamics, optical polarimetry, Dye Lasers, holography, these were all projects I dove into. Difficult paths produce the best learning experiences for me. I wanted to become an expert in physics because I considered it the master discipline. Additionally, one must know physics well in order to become an effective engineer, whether it's bridge design, communications, transportation, materials, chemical or electrical. In Science education, there is no better match of complementary subjects than electrical engineering and physics. The best pairing for physics and engineering in general was/is electrical engineering, for the primary reason that nearly all familiar phenomena we experience as human beings are electromagnetic in origin. Waves. Understanding waves, whether transverse or longitudinal requires the mastery of differential equations and exponential functions, as well as complex functions, and in some cases four dimensional tensors. 95% of the important every-day measurable properties of materials are electrical. Because I was so interested in a high challenge and because I wanted to understand the way the world worked (first-hand for real without having to rely on others) I chose physics. I wanted to be that expert. I wanted to see Newton's reasoning. I wanted to understand how Einstein forged together knowledge of electrodynamics and motion to arrive at Relativity and the non-absoluteness of time. And I knew that engineering would also bestow a relatively solid and stable financial footing in society: Practical. Engineers are indispensable and they are also the best fit for an advanced entrepreneurial career. As stated before, Engineering is the heart of problem solving: Scientific economic diplomacy.

Jacobsen: What has been the single hardest puzzle to solve out the puzzle of life for you?

Durgin: 1. Women. Glorious and fun, like cats. 2. Slowing time down, expanding it so five minutes seems like an hour; some progress here, surprisingly.

And….Lately two projects I've been working on for more than 15 years. One of them involves learning enough about the past in order to predict the future; this has by far been the most challenging because it requires an enormous amount of time, study, focus and retention, in addition to the other things I'm doing. It requires learning and re-learning and yet EVEN MORE relearning of the subject matter I have attacked throughout my life. Extraordinarily cerebral and physical challenge. And it has allowed me to indeed gain SOME MINUTE upper hand on ability to predict the activities of certain people and groups; in effect predicting the future. The period 2034-2041 will see a most distressing time for rational non-religious people in the West if I've come to correct conclusions. Studying the most influential organization in the past thousand or

1500 years provided a short circuit to understanding most of European history. Pattern recognition has been the skill I possessed since a young boy; have used it to my advantage whenever possible. With "learning about the past to predict the future" the pattern to recognize has been a combination of natural cycles and fabricated man-made events. The natural cycles are astronomical in nature (basic solar system orbital mechanics) and the man-made events have to do with the development of the calendar, coupled with the seeking of political power. My second project involves the ancient necropolis of geometric form in the middle of the woods mentioned above: not far from New England but I've been able to spend some time in it. An enormous amount of curiosity, fascination and subsequent satisfaction has resulted, such that this may have surpassed the first project in importance, not sure yet. Coincidentally it also involves simple geometric patterns and the astronomy based calendar. I've had to re-learn Euclid as a result. There have been other small problems in physics I have been working; involving the design of a prototype solar system sized (Interferometric) telescope which can directly view the earth's past. Will take 500-1000 or so years to actually build. Need warp drive and a stable wormhole to eventually communicate data back. Physics allows it but the engineering challenge is overwhelming. I did mention humor didn't I? At some point we need to send a group back tasked with building the moon and bringing into stable orbit a billion years ago; we'll need to be Type II Civilization by then. Also unique problems in propulsion and transportation have been a focus of mine. The book Geometry and Light was a great find because I would have written it myself had I the skill and inclination. Ulf Leonhardt is genius and he certainly beat me to it. Communicating with my future self was a project involving self-Hypnosis combined with the art of practicing other unusual mental and psychological activities. Aside from that, I can now call to mind a third GIANT project I've been working for many years: simply understanding people, human nature. The best way is to spend time with them, travel, understand different languages, learn ANCIENT LONG DEAD languages, different modes of thinking, different modes of communication and different modes of living, etc. Carl Jung's works and my strong intuition have been instrumental as guides, also many other authors focusing on mythology. So I have travelled over the past 10 years or so, using my profession as an RF & Microwave Engineer as leverage, solving difficult challenges in the world of electronic communication, mostly in the defense and aerospace markets all over the world; from Tel Aviv, Germany, other points in Europe and the United States and U.K.

Jacobsen: What will problems remain unsolved, as in mysteries without apparent graspable solutions?

Durgin: The power of the human brain in a word. If we master that as a grand society then many conflicts and world problems will resolve themselves, but this will take many hundreds of years. Removing and stamping out authoritarianism has been a big distraction for hundreds of years. That MUST be accomplished, coupled with freedom and a people-owned globally scoped government before we can get to exploring the universe and the brain in depth. Possibly the two greatest things to solve in the world today I think requires great and profound increases in the study of the brain, coupled with a correspondingly great and profound increase in the study of the universe beyond Earth. I am also interested in these things but I have not been able to spend as much time and effort with them as I would like. Not enough clones.

Jacobsen: So, this is a big list, "Plato, Euclid, Vitruvius, Confucius, Hypatia, Proclus, Roger Bacon, Al-Hazen, Dante, Those who composed the Zohar, those who composed the Hermetic phi-

losophy, John Dee, Leonardo, Mozart, Newton, Maxwell, Goethe, Gödel, Einstein, Emmy Noether, Dirac, Feynman. My favorites in there are probably Vitruvius, Al-Hazen, Mozart, Maxwell, Feynman and daVinci." With "Vitruvius, Al-Hazen, Mozart, Maxwell, Feynman and daVinci," why those six, individually, and then collectively? Your thought seems individual-sequential and then collective-whole.

Durgin: Yes if one studies each of those figures, a common thread binds them, if loosely; to describe that would take a few books. Brutally brief and partial summary:

Vitruvius was a polymath, he understood the importance of blending many other disciplines and realize that a physicist (by which he meant architect) must understand all those other subjects (MASTERY) in order to be successful. Al-Hazen also was a polymath: collected knowledge from all corners, some likely from the Alexandrian library not destroyed by the Catholic Church. His interests in alchemy and physics are notable. He sought to unify knowledge… to synthesize all known forms of life and knowledge into a cohesive whole. This is an underlying theme of the people I consider genius. Atrociously, I neglected to mention Carl Jung in that list. His work is monumental, no question. Roger Bacon was amazing, The Zohar will lose you, daVinci was unstoppable, Feynman could elegantly explain post grad physics to undergrads; something Einstein couldn't. Those who spend an enormous amount of time looking and searching, then spend an equally enormous amount of time analyzing and seeking to understand what was found, and then FURTHER spend an enormous amount of effort attempting to link everything back together into the WHOLE IT WAS IN THE FIRST PLACE, these are genius. Analysis is not the end, synthesis is. Those who see and understand that the physical universe is like a wheel with many spokes and those who search for and study the HUB are the leaders we need to follow. Dividing knowledge and history and experience into segments like the spokes on a wheel is a useful exercise, but to forget the fact they are all linked together by the hub is ignorant. So the geniuses I chose throughout history seemed to me to reflect the importance of that notion. I've studied all available notebooks of Leonardo; he broke the mold, fantastic individual. Manly Hall divided true philosophy into a bunch of developmentally graded concepts, each more focused than the last, each with greater scope than the last: Perception, Examination, Reflection, Knowledge, Exploration, Understanding, Discovery, Wisdom. Some of the individuals above mastered all levels it seems. Note without Freedom, many of these are impossible. Freedom is thus the superior overarching theme; the highest ideal.

Jacobsen: Why is humour the mark of genius?

Durgin: Not the only mark. Understanding how to deliver humor exudes a hint of understanding the human brain better than anything or anyone else. Subtle humor exposes a deep understanding of the learning process. This is why I consider people who have the ability to do this and who are themselves uniquely intelligent, who seek knowledge and understanding, etc. to be genius. Humor is an advanced connection.

Jacobsen: What was digging graves like for you? That's a fascinating job.

Durgin: Solitary, somewhat interesting and on some rare occurrences, terrifying. Salem's Lot.

Jacobsen: What the hell is a bank proof operator?

Durgin: One who processes incoming checks to a bank's vault. Using typewriters or adding machines one must simply encode all the numbers on the check and the amount of the check. Accounting. Mostly computers do this now today.

Jacobsen: What were the shift hours as a security guard?

Durgin: Mostly daytime. I worked at a Civic Plaza/ convention center where various different conventions and forums occurred, technical, hobby, special interest, futuristic, industrial, etc.

Jacobsen: Is the RF engineer position one in which the BS degree came in handy?

Durgin: Necessary minimum. One cannot be responsible for the design of communication components in defense and aerospace industries (what the serious RF Engineer does) if one does not have a solid background in electrical engineering and physics, in addition to four or five years of practice beyond that. High power RF design engineering requires an exceptional aptitude and mathematical background in mechanical, electrical, time varying-spatial varying wave physics and thermal concepts. This over a broad range of materials science too. The design of practical RF and microwave components involves consideration and mastery of a large variety of disciplines and factors. These include electrical, architectural (like topology, materials and realizability) thermal and wave principles of resonant circuits, coupled structures and elements as well as field theory. In addition one must marshal the resources associated with manufacturing processes and engineering materials & toolsets required for fabrication and proper tolerancing…this involves machining etching, casting, forging, extrusion, welding, plastics film deposition and others. One must also fully understand cost factors Such as labor and overhead, assembly, adjustment, test, quality control etc. Effective communication is therefore critical. Engineering is problem-solving at the direct level and so an entrepreneurial spirit is necessary. If you are not using differential equations to solve these physical problems then you are not an engineer, much less an RF engineer.

Jacobsen: You would be a colourful teacher of physics. How did you approach teaching physics? Also, what levels?

Durgin: Years ago, sophomore level only. I was engaging and brought various levels of mechanical activity and fun to the classroom. I was inspired by Feynman to do this. And my own understanding of the synthesis that physics brings to understanding the world also inspired me. I wanted others to know this and learn it. Learning advanced mathematics is not that difficult because mathematics is pure logic; when applied to the physical world it provides a solid understanding of why things work the way they do, from light to magnetism to stellar formation and evolution, to biological processes and organic chemistry, to all other forms of physical interaction. The most challenging applications to learn mechanics are associated with rotary motion, the orbital motion of planets, gyroscopes, gravitational fields and forces. The Foucault pendulum is remarkably elegant. I set up small and large apparatus in the room. One of my favorites was a solar collector set up as a curved mirror, which could spontaneously burn anything placed at its focal point when the mirror collected basic sunlight. Wood plastic etc. just by pointing at the sun. Painting things black accelerated the effect. I threw things around the room, hung stuffed animals in one corner and had an air gun that fired tennis balls at them from the other corner. We dropped things from third story windows, rotated bicycle wheels and carried them around the room to experience torque, Used lasers to develop the concept of relativity, etc. I had a great experience in college at one University as well, we had a lab that produced holograms using lasers, and a machine shop where we were tasked with designing and creating industrial hand tools like C-Clamps, slotted microwave lines, etc. U Maine and Arizona State were great experiences.

Jacobsen: Where were you a marketing and sales manager?

Durgin: After the first decade I worked for two US electronic component manufacturers over 20 years time, managing product and accounts world-wide, the first company in Rhode Island with about $10M annually, the second company about $100M annually located in Florida, NY and SC. Both times serving Defense, aerospace, industrial, optical communication industries. Products were RF, microwave, millimeter wave components primarily.

Jacobsen: Were the engineering manager and business manager roles, in any way, associated with one another – other than through you working them?

Durgin: Not at first, the business manager was for my ex-wife's private school she founded. When I was running the books for that, I was working as RF engineer designing high power TV transmitter equipment and had a third job teaching college physics.

Jacobsen: Where were you an engineering consultant? What does an engineering consultant do? (Please, for the love of anybody's God, don't say, "Consults on engineering." Unless, you want eye-rolls from high-IQ society members who happen upon this interview.)

Durgin: Best is by way of a short example. Over the past 20 years I cultivated and developed hundreds of business contacts. I have also developed my own skills in design, manufacturing, test and development of electronic components and equipment for the communication industry – primarily operating at RF and microwave and millimeter wave frequencies. I now entertain projects for certain customers, and a typical transaction is a phone call or a face-to-face conversation facilitated by my travel to a company like Northrup Grumman or Lockheed or BAE or Boeing or Raytheon. I would meet three or four engineers or project engineers and managers in a room and they would ask me questions regarding a problem or challenge they have with one of their systems. Like "We have radar transmitter functioning at 14Ghz with a 1-5% bandwidth that generates harmonics whose energy is too high (thus interfering with other communication systems); can you design a 20 Watt 14 GHz low pass filter in microstrip transmission line form that suppresses the second and third harmonic below 40-50dB and keep passband insertion loss below 1dB?" I then must assess the manufacturability of such a product, but I cannot always do this without spending some time researching how large and what materials and what architecture with which to build the product. Many other issues typically come up, mostly to do with manufacturability, cost and time. The customer and I then must negotiate price, quantities over the next 2 to 3 years etc. Great variability occurs from customer to customer, from project to project and from product to product; but my job is to solve all these types of problems as a consulting engineer. Sometimes it involves bringing in other experts. Sometimes the project occurs only once: customer doesn't call me again….sometimes they call me again six months later with a second project. If I'm lucky I get a short or long term contract and work with them every month on a number of projects. Occasionally on the first time around enough information can be gleaned from the nature of the problem that the customer completely changes their mind about the direction. Perhaps some of their engineers could actually design it and farm it out to a familiar manufacturer. It's really no different than any other forum where a salesman or builder architect attempts to sell something to somebody who can use the product or skill. One difference is that in my world the business people I work with are not only engineers but RF engineers, likely doing design work or business for years prior. And further this exposes the fact I learned long ago that no matter how much experience a businessman might have there is no way he will never learn enough about the engineering process on the job….one must have the degree. The other side of that coin is any degreed engineer, advanced or not…..that engineer can learn business on the job just by doing business, one doesn't need to go to college to get a business degree. Much

more difficult or impossible to teach a businessman engineering skills outside of university, but very easy to teach an engineer business skills outside of college.

Jacobsen: Founder and President, what business or enterprise?

Durgin: D.E.E., My consulting business as RF/Microwave design engineer.

Jacobsen: What is this mix of humour, polymath, and paradox, for a genius? Are geniuses, in some sense, paradoxes in the form of a living Hegelian dialectic blossoming as "Synthesis"?

Durgin: Not sure I can explain that in less than a year, but it takes an extraordinary amount of effort to work on a great paradox, often leading to unexpected discoveries and illuminations. Only hard word produces valuable discovery. If one is not already a genius one certainly can become a genius just by doing this. Being a polymath really helps because working on two or three or five separate projects not directly related to one another allows the brain to rest on one project but also unconsciously work on the others. Helmholtz discussed this. Just study all of the work the physicists were doing at the end of the 19th century and see how Einstein put together a great many known conflicts and paradoxes to then work for nearly 20 years before he came up with the brilliant theory to explain it all. Electromagnetism led to Relativity. But he also worked on other things, inspecting patents for work, but publishing 4 papers in one year (1905) on different subjects. Kinetic motion of atoms, the photoelectric effect, electrodynamics and the energy content of matter. That's genius. Electrodynamics was first synthesized by Maxwell 30 years earlier, but Einstein used those conclusions to discover that Relativity also dictated the rules of Electromagnetism. It turns out that relativity essentially dictates the rules of all physics, even physics not yet discovered. Monumental, without question. Depending on how willing the individual is to step outside of one's philosophical and experiential comfort zone the paradox may or may not be solved but a lot of other problems never considered could be. In my view a genius must walk in the shoes of more than just a few others in order to truly understand the world and to understand oneself. One must master the current scientific state of the art. This means constantly reassessing the knowledge one has gained and constantly seeking MORE knowledge in order to reassess all that prior knowledge. This is similar to building a pyramid, it's an extraordinary amount of work in the beginning. Once one nears the top the work becomes easier and easier…..affecting much more with less effort, except if one finds imperfections in the bottom layers (invariably one WILL and I have) one cannot simply go down there and adjust it….one must completely disassemble the pyramid and build it again. This seems disheartening at first but doing it causes one one's knowledge too deepen very rapidly. I would consider anyone willing to do that and stay sane is at least partly genius. And I would also consider anyone who is willing to go through with all this? At some point one must learn to be acquainted with a lot of cosmic humor. Inevitability in a nutshell. Working in the woods for three days straight pulling a 2 ton rock out of a 15 foot deep hole with two chains or three wrapped around it with the other ends wrapped around two trees….and inch by inch by inch moving the stone up and having it catch on other stones every five minutes so that a crowbar is necessary to nudge it free, eventually nearing the top of the hole on that third day to then have one chain slip off and the other chain snap due to the immense force, and the boulder bounce back down into the hole. How does that feel? What is anger? No matter how careful or patient one was, one needs humor at that point. What utter moron would want to do this?

Jacobsen: What makes science "the true and final method of finding things out; finding THE truth"?

Durgin: Cannot be answered simply or quickly. Many many books and texts have already been written addressing this question, harkening all the way back to the 13th century with Roger Bacon. To say nothing of Aristotle who started it all. The essence of why science is superior is because science changes its conclusions when more data comes in and enough overwhelming evidence arrives. Science is also a collective exercise that is self checking. A scientist must disclose all one's resources and experimental methods so that others can perform them and see if they get the same answers/conclusions. Once a great many near identical experiments have been performed by a great many people, then mistakes are eventually eliminated, variances accounted for and the experiment gives way to accepted FACT. This makes science superior to any other method of finding the truth because it's a collective effort, carried out by individuals. Science is ruthlessly rigorous in its approach, eliminating all but one variable in order to find the foundational physical law; Mathematics its most useful tool. Religion on the other hand never changes; its truths are asserted from the beginning and then no matter what evidentiary data comes in, those "truths" are still stubbornly clung to. This is the opposite of rationality and success. Backward in a bad way. In addition any physicist or scientist defending a hypothesis must include all forms of contradictory evidence before coming to a conclusion. Nowhere in religion or in any other irrational fact-gathering exercise is contradictory evidence used as a means of finalizing the truth. This is one of the reasons why the body of knowledge based on scientific inquiry is slow to change. The full truth may never be known, but the sure way to MOST CLOSELY APPROACH IT is through the method of Science, no question. Aside from the above, the best way to communicate my ideas about the importance of the question is to simply list some interesting ~90 books from my collection, through which I have voyaged over 25 years of study, related work and contemplation. Many of these are game changers:

#548 Relativity by Einstein

#1321 Euclids Elements

#2338 Enoch 3 by Hugo oberg

#567 Genius by James Gleick (on Feynman)

#1165 The song of Roland by D. Sayers

#1211 Nicolas Flamel by Laurinda Dixon

#1704 Isaac Newton by Gleick

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680 Electrodynamics by Melvin Schwartz

709 General theory of relativity by Paul Dirac

700 Gravitation by Misner, Thorne and Wheeler

#1113 Primer for Gauge Theory by Moriyasu

#1114 Emmy Noether's Wonderful Theory by Dwight Neuenschwander

#1426 Mechanics by Lev Landau and Lifshitz

#1433 Variational Principles of mechanics by Cornelius Lanczos

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#688 Mysterium Coniunctionis by Carl Jung

#718 Psychology and Alchemy by Jung

#113 Cosmic Code by Heinz Pagels

#801 Gödel's Proof by Newman and Nagel

#195 Gödel, Escher, Bach by Hofstadter

#741 Labyrinths by Jorge Luis Borges

#3 lost keys of freemasonry by manly hall

#6 morals and dogma by Albert pike

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#1209 The Zohar by Daniel Matt

#1100 Sacred Vault of Enoch by John Yarker

#752 Infinite world of MC Escher by Abradale

#701 Sacred Geometry by Robert lawlor

#730 the Bahir by Aryeh Kaplan

#642 the Iliad and the odyssey of homer

#312 Dante's divine comedy in Italian

#315 virgils Aeneid

#909 the grail legend by Emma Jung

#1127 the grail by Loomis

#1224 the holy grail by Norma Goodrich

#703 theatrum chemicum brittanicum by ashmole

#296 serpent in the sky by John west

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#769 Plutarch in 5 volumes by Goodwin

#969 Themis Aurea by Michael maier

#711 Heptameron arbatel of magic by Abano

#705 Greek myths by Robert graves

#217 Demon haunted world by Carl Sagan

#402 Uriels machine by Robert lomas

#99 Holy blood holy grail by Baigent Lincoln and Leigh

#122 the abc of relativity by Bertrand Russell

#452 Wholeness and the implicate order by David Bohm

#324 Freemasonry, it's hidden meaning by George steinmetz

#5 Secret destiny of America by manly hall

#408 Alchemy by manly hall

#294 second messiah by Knight and lomas

#512 Pythagorean sourcebook by Guthrie

#444 divine pymander by shrine of wisdom

#1083 magicians of the gods by Graham Hancock

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#576 Engineering and the minds eye by Eugene Ferguson

#578 thermal physics by kittel and kroemer

#887 transmission lines by Robert chipman

#610 microwave engineering by Pozar

#866 microwave measurements by Montgomery

#607 waveguide handbook by n. Markuvitz

#865 microwave transmission circuits by Ragan

#587 microwave filters, impedance matching networks and coupling structures by matthei, young and Jones

#569 lasers by Jeff Hecht

#552 invention and evolution by French

#110 physics of immortality by Frank tipler

#190 liber 777 by Crowley

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#1111 the comacines by ravenscroft

#1094 secrets of the Phoenicians by Sanford holst

#1095 Greek science by Sarton

#2617 new materials for the history of man by RG Haliburton

#2618 exposition of the mysteries by John Fellows

#2619 landmarks of freemasonry by George Oliver

#423 book of Enoch by Charles Laurence (transl)

#159 the temple and the lodge by baigent & Leigh

#100 messianic legacy by baigent & Leigh

#125 Duncan's ritual

#2339 cleopatras needles by EHW Budge

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#2137 Childhoods End by Arthur c Clarke

#788 dwellings of the philosophers by fulcanelli

#1771 parzival by wolfram von eschenbach

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#672 mathematicall praeface by John Dee

#852 ninth century and grail by Walter stein

#330 holy grail by manly p hall

#285 Phoenician origin of the Scots Britain's in Anglo-Saxons by Lawrence Waddell

#1069 solving Stonehenge by Anthony Johnson

#46 Evolution of civilizations by Caroll Quigley

#318 paradise lost by John Milton

#777 hermetica by Walter Scott

#1019 golden game by stanislas k. De rola

#422 tower of alchemy by David Goddard

#731 Sefer yetzirah by Aryeh Kaplan

#1357 geometrical foundation of natural structures by Robert Williams

#1098 Chartres cathedral by Louis charpentier

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If one studies only half of these diligently and repeatedly over 5 to 10 years your mind will be transformed in unpredictable ways. I say it's worth it, I've done it repeatedly with 15 times as many books over 30 years, changing my head each time. One good book read 20 times will change a man. 10 good books read 2 or 3 times is enough to question and doubt everything. 100 good books read and re-read perhaps 6, 7 or 20 times is enough to transform one's thinking, and further brings the realization a thousand more should be read. 1000 books is enough.

Jacobsen: What has been the hardest high-range test taken by you? Why that one?

Durgin: By far the most difficult, most elegant and the most mentally rewarding was my attempt at the Isis test by Cooijmans about 15 years ago or so. This required me to research in many different directions in order to approach the solutions. Only 5 problems total (the essence of its elegance and superiority) and it took 3 months + of my time. I was eventually able to solve four out of the five problems but I submitted the test too soon: in my excitement and eagerness I had only really partially solved the other three. It wasn't until I submitted the test, received a score of "1" and then reviewed the test again that I realized I needed to go further. Nevertheless this did not matter to me in the end because I was quite satisfied knowing I had solved all of them or nearly all of them. In real life one does not completely solve any problem the first time around. Not even close. This never happens in engineering or physics, surgery or psychology or anywhere; one must always go back to one's work and improve upon it. Multiple times. Development by definition is never instantaneous. Perfection never attained. The Grail is never found, never intended to be found.

Footnotes

[1] Member, Giga Society.

[2] Individual Publication Date: June 15, 2022: **http://www.in-sightpublishing.com/durgin-2**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Conversation with Fengzhi Wu (邬冯值) on Tokyo, MIT, Technology, INTJ, God, and Iron Man: Founder & President, God's Power (1)

2022-06-15

***Fengzhi Wu** (邬冯值) is the Founder & President of God's Power Society & The Chosen One High IQ Society and the author of the Mystery Intelligence Test. He discusses: Ph.D. at MIT; doctoral research question; the findings in the doctoral research; be like "Iron Man"; astrology, horoscopes; a "Meteor Hunter" and "IMCA #3268"; BB and 'Crackberry'; patents; white-hat hacking; Karate; a genius; "smart is the New Sexy"; high-I.Q. societies; Tokyo; move to Japan; studying and researching at MIT; Japanese academics; the Chinese educational system, the American educational system, and the Japanese educational system; amplify the signal of the electrons; technological advancement use; an image showing full visual bandwidth to the user; God; the word of God; INTJ; Iron Man; Nikola Tesla, Howard Hughes, or Elon Musk; the next invention; and the vector of alteration.*

Updated June 16, 2022: "Dr." removed as the Ph.D. is incomplete, according to Wu.

Scott Douglas Jacobsen: Why pursue a Ph.D. at MIT over other institutions?

Fengzhi Wu (邬冯值)[1],[2]*: If I hadn't been accepted to MIT, I would have pursued my Ph.D. at the University of Tokyo (Just kidding) because I knew I would be offered. As the interviewer said, I deserve it. But yes, I admire the rigor of Japanese academics, so I came to Japan as my initial study abroad choice. I learned a lot in Japan, but I wanted to explore other areas of the world outside of Asia.

Jacobsen: What was the doctoral research question or research questions for you?

Wu: The traditional micro-light night vision device uses the image intensifier to convert the weak light into electrons. And then amplify the signal represented by these electrons thousands of times. Eventually, it hit the electrons on the fluorescent screen like the old TV to form the image.

The subject of my research is to hit the electron stream on a special low-light CMOS after the amplification. Then, the high-speed analog-digital circuit converts the electron stream into a digital signal. And eventually, using noise reduction and other algorithms by the central processor to form a full-color, high-resolution picture. The final image is the same apparent effect regardless of day and night.

Jacobsen: What were the findings in the doctoral research?

Wu: I can proudly say that the problematic parts of the above topics were all conquered, and a new micro-light night vision device will change the world.

Jacobsen: Do you strive to be like "Iron Man"? Isn't the Marvel character based on Elon Musk or something?

Wu: God created the world, but someone designed it, and that's the INTJ. They are thoroughly farsighted and stray from the organization. That's why people like INTJ are also called designers. Whether the universe is designed or not is another story. Still, in this world, INTJs always take on the role of innovation and revolution. They provide the theoretical support for the functioning of the world, whether it's Nikola Tesla, Howard Hughes, Elon Musk, or me in the future.

So, as you asked if I was trying hard to be Iron Man, my answer is a definite yes. And I know I'm going to be the next Iron Man. I do know it.

Jacobsen: Do you believe in astrology, horoscopes, and so on? You list a sign as Libra.

Wu: Yes, and I'm happy being a Libra. The laws of the universe relate to the numbers 3, 6, and 9, while I was born on the 30th of September. And I find it interesting that the more powerful a person is, the less he behaves like his sun sign. Otherwise, he can completely overcome the shortcomings present in his sun sign.

Jacobsen: I need help on these two. What are a "Meteor Hunter" and "IMCA #3268"?

Wu: Meteor Hunter is to hunt meteorites, as a very cool profession. The treasure hunter is someone who looks for the treasure left in the world. The meteorite hunter looks for meteorites that have fallen to the earth and have been observed.

IMCA stands for The International Meteorite Collectors Association, the world's most professional association for collecting and identifying meteorites. Just as there is a GIA association of diamonds, IMCA represents the authority of meteorites. 3268 is my IMCA number. IMCA currently has 424 expert panel members worldwide.

Jacobsen: Why choose BB and 'Crackberry' over another device?

Wu: Blackberry was my first mobile phone, a very handsome device in my junior high school days. It was a pure device that felt great to type on and was very protective of privacy. My goal used to be the CEO of Blackberry. Blackberry has slowly retired from the stage of history, and it seems that there will be no release of a new phone. Still, it has accompanied me throughout my entire youth. It has given me many insights into business competition and life.

Jacobsen: You design, invent, and, in turn, hold patents. What have you designed?

Wu: Well, I have designed and improved a lot of things, including steamers, knives and forks, fruit plates in the kitchen, tables, chairs, children's cars, toys, umbrellas, professional instruments and equipment, forklifts, various robots, electric picks, precision instruments for experiments, etc. I have won hundreds of design awards at domestic and international, including the iF Design Award, Reddot Product Design Award, A' Design Award, European Product Design Award, Spark International Design Award, Genis International Design Award, LITEON Award, DFL International Design Award, DNA Paris Design Award, IDC Award, TEDA Cup Award, BIEAF Award, Goldreed Industrial Design Award. GBA Award, SSR Award, YDSJ Design Award, TAIHU Award, ICVA Award, ADCJ Award, GBDO Award, IAA Award, Golden Crown Award and so on.

Jacobsen: What have you invented?

Wu: As follows.

Jacobsen: What are the patents held by you?

Wu: Underwater salvage robot,

Automatic ultrasonic flaw detection and coupling agent spray cleaning equipment,
A kind of air cleaning unit for intelligent buildings,
One type of intelligent building that sound insulation and noise reduction effect is good,
A kind of fixed-wing uncrewed plane auxiliary takeoff apparatus,

A kind of Household floor-sweeping machine device people with anti-collision,
One type of high-accuracy mechanical arm of convenient operation,
A sort of CCD camera of cranial nerve cell Calcium imaging,
Mechanical triggering power assisting device,
A kind of sweeping robot with a warning function,
Multifunctional umbrella renting and commodity selling all-in-one machine based on the Internet of things,
A kind of Sewage treatment reuse means intelligent building,
A kind of dishwasher with water-saving function for large hotels,
A kind of intelligent building that sound insulation and noise reduction effect are good,
A heat dissipation power distribution cabinet with anti-soaking function,
A kind of cleaning equipment based on experimental equipment,
A type of connecting terminal of electrical equipment,

An electronic lock with facial recognition function for easy installation,
One type of Portable sweeper device people,
Microgrid grid-connected and off-grid smooth switching current and voltage phase compensation method,
A method to analyze the reliability of distribution network operation based on the four-dimensional index system,
The rotor shaft adjustment mechanism and the uncrewed plane of multi-rotor uncrewed aerial vehicle,
A kind of spliced water channel,
One type of computer host box pedestal,
The gearbox of wind driven generator,
One type of force value counts the mouse Mechanical Pain stimulation detection device of a display……

Jacobsen: What makes white-hat hacking "white-hat" rather than black-hat?

Wu: It is the same reason as choosing to be a superhero instead of a villain.

Jacobsen: Any specialization within Karate for the black belt?

Wu: The black belt represents the beginning of karate's "Dao" or "Way".

Jacobsen: Do you consider yourself a genius?

Wu: Of course, I am. I knew from a young age that I was a genius. (I'm a straightforward person who doesn't like the way that someone lives the life of a whore and expects a monument to the chastity)

Jacobsen: You have a quote listed, which states, "Smart is the New Sexy." How did smart become the newest form of sexy, though simply a tagline? The Americans with the Kardashians may disagree. They don't necessarily pay as much attention to Prof. Edward Witten, but may pay attention to Sheldon Cooper or a fictional character. Although, only a moderate amount as far as I can tell.

Wu: I think smart has always been an expression of sexy. There is a term called "Sapiosexual. "

For me, sexy has never been defined. People are always attracted to what they appreciate or instinctively. I don't like to see people show off, but if someone who is indeed awesome is showing off, I feel cool with that. For example, after learning about Nikola Tesla's patents on electricity, I consider him very sexy, even if I haven't met him. His intelligence formed an attraction to me that is strong enough to ignore his looks, age, and physique as external image features.

Jacobsen: You have joined a number of high-I.Q. societies: "Shenghan Club ITTP Society & DBC Society, Nano Society, Silent House, Silver Hawk High IQ Club, Power Lion, Obelisk, Elegant Attic, SpaceTime Society, SuperNova Society, Misty Pavilion, Hidden Position Society, Secret Society, Dark Pavilion Society, TC Society, Hide The Word High IQ Association, Meditator high IQ society, SYRUP Society, Music Genius Society, The ENIGMA Society…" Which ones are the most interesting or unique to you?

Wu: I'm writing this in the order I joined. In terms of names, I like Nano the most because I'm obsessed with physics and Occultism. In terms of chatting, I have met some great people and made friends in Catholiq, Shenghan DBC Society, Silent House, Silver Hawk High IQ Club, and so on. Each one has its characteristics and is different from each other. Of course, I also have some insights about high IQ societies, so I also created my high IQ society ——-God's Power Society.

Jacobsen: What makes Tokyo such a fascinating place to you?

Wu: First, Tokyo is the world's largest and most populous city, with the world's highest GDP. It has the largest metropolitan area in the world. Tokyo has no clear city center because Shinjuku, Shibuya, Ginza, and Ikebukuro can all be called city centers. They all have extremely high population densities and are unforgettable prosperous. If you stay in Tokyo for just a day or two as a tourist, you cannot get to know the city.

Secondly, Japan is a country that combines classical and modern, and it is also the first oriental country to westernize by absorbing the best cultures from all over the world. Tokyo epitomizes Japanese culture. In Tokyo, you can see business people dressed in suits and traditional women in kimonos.

Third, Japan is dedicated to creating the comfort and convenience of life. For example, the train seats are comfortable and automatically heated, without feeling cold in winter. Each public restroom is equipped with free toilet paper. There are convenience stores and vending machines just a few meters away.

Fourth, Tokyo is not only a bustling city but also a beautiful tourist destination. Much beautiful scenery, such as Kamakura, Hakone, and Fuji Mountain. Moreover, Tokyo is in the Tokyo Bay of the Kanto Plain, which is considered a beach city, and you can take a train to Tokyo Bay to see the night view. Even with the population density of such a large city, the ocean in Tokyo Bay is still so blue, which shocks me a lot.

Such a flourishing, lively, modern and beautiful, no fakes, no queue jumping, bowing, and respect is the norm, thoughtful service city; who would not like it.

Jacobsen: When did you move to Japan?

Wu: About seven years ago.

Jacobsen: How Was studying and researching at MIT?

Wu: It's exhausted but happy.

Jacobsen: What makes Japanese academics so rigorous?

Wu: The Japanese people's rigor is not only in their academics but is engraved in their bones and reflected in all aspects of their lives.

Jacobsen: How would you compared the Chinese educational system, the American educational system, and the Japanese educational system?

Wu: This question is a bit broad. In my opinion, education in China is more about grades; in Japan, the ability to work together, and in the US, creativity (in terms of admissions). The Chinese college students, as I know them are worried about exams and papers; likewise, they work harder on their studies. Most of my Japanese classmates don't pursue a master's degree. They are offered by the companies early in their junior year. According to my observation, they study less seriously than the Chinese, and there is no explicit requirement of EI or SCI for graduation. Collaborative experiments and writing papers are the regular patterns. American students have the most daring ideas and hands-on ability but pay the highest tuition fees. Of course, it is not difficult to get a scholarship as long as you are not exceptionally playful. In terms of scholarships directly proportional to tuition fees, China has the least amount of scholarships, Japan is the second, and the US has the most.

Jacobsen: How do you amplify the signal of the electrons several thousand times in the night vision?

Wu: Are you asking about the traditional micro-light night vision device? It uses an image intensifier to convert the weak light into electrons and then amplify the signal represented by these electrons thousands of times through an intermediate discharge circuit as required to get the needed signal. Finally, like the CRT TV, the fluorescent screen is bombarded by a stream of electrons and emits a spot of light corresponding to the brightness and color to form an image.

Jacobsen: How might this, or is this, technological advancement used now? Is it commercial, military, or another use?

Wu: Our technology is essentially a new algorithm for image formation, and night vision is just the most representative carrier. So it's like, although all named TVs, like CRT TVs and LCD TVs, they are essentially totally different things. It's not easy to predict where will apply this technology. Still, I think the military will first apply it in the military. Our initial purpose is not for an armament upgrade. But if it is available for commercial use, it will also be applied to the military.

Jacobsen: Is the final result an image showing full visual bandwidth to the user, whether in the daytime or the night-time?

Wu: Yes, it is no longer like the infrared thermal night vision because it is based on image algorithms instead of light imaging. If it's not for real-time data transmission back but just for observation, it doesn't even need network coverage. It can theoretically handle all harsh environments as long as its battery works.

Jacobsen: How did God create the world?

Wu: That's a good question. I believe in the existence of a Creator, but I don't believe he has a specific appearance.

Jacobsen: Who created God?

Wu: Personally speaking, Man created the word of God. But he definitely exists, in some form or force, I think.

Jacobsen: How might an INTJ design a world?

Wu: INTJ's inner monologue is like that the world is a product. The way the product should be is right there. But it looks nowadays that there are problems everywhere, and it is up to me to solve them all. If I can't do it well, I'll do it again. If I persevere, I'll be able to do it eventually.

Jacobsen: What does Iron Man represent to you – other than "theoretical support for the functioning of the world"?

Wu: Talk about this movie. I would watch it whenever I was sad. So far, I have watched it no less than dozens of times. Of course, I have a different feeling every time I watch this movie. He makes me understand what is the most important and what is called "the man who has everything but nothing." He helped me find a determined goal and the ideal in my life. And I have been trying to move toward my ideal since the first movie in 2008 until now.

Jacobsen: Why so confident in becoming Nikola Tesla, Howard Hughes, or Elon Musk, in the future?

Wu: I think every successful man has a set of reasons to convince himself. No matter how much people laugh at you or make fun of you, you can convince yourself to keep going. My reasons are because I see the same traits in them as I do in myself. Like, INTJ, paranoia, perfectionism, and there is never a word for giving up in the dictionary of life unless I die.

Jacobsen: What will be the next invention from you, Dr. Iron Man?

Wu: A new kind of indoor lighting component. (Nearly perfect natural light and won't cost you a penny in electricity after installation)

Jacobsen: One can state, "I will change the world. I will be the next Iron Man," etc. The next question becomes, "How?" What will be the direction of change, the vector of alteration, of the world by you?

Wu: Everyone is changing the world with any small thing that they can do. My idea of changing the world is to improve people's existing lives by designing and producing more functional, more convenient, and environmentally friendly products for them. Making money solves current problems, while having money makes it even easier to solve the issues and solve more.

Footnotes

[1] Founder & President, God's Power Society & The Chosen One High IQ Society; Author, Mystery Intelligence Test; Member, Nano Society; Member, EsoterIQ Society; member, 6G High IQ Society; Giga Society 190 (formerly United Giga Society); Member, The Core IQ Society; The POINT Society; Member, NOUS High IQ Society; Member, Sidis Society; Member, Relic Society (遗迹).

[2] Individual Publication Date: June 15, 2022: **http://www.in-sightpublishing.com/wu-1**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Conversation with Olav Hoel Dørum on Philosophies, Love, Life, and Meaning: Former Ombudsman, Mensa Norway (2)

2022-06-22

Olav Hoel Dørum *was the Ombudsman for Mensa Norway. He discusses: social philosophy; economic philosophy; political philosophy; metaphysics; worldview-encompassing philosophical system; meaning in life; meaning externally derived; an afterlife; the mystery and transience of life; and love.*

Interview conducted January 2, 2021.

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

Olav Hoel Dørum[1],[2]*: Since this is the first question I will explain how I understand these topics so the reader has a reference throughout the interview. Various directions in philosophy, economy and political ideologies each represents a complete set of instructions on how to relate to the world. While many have elements highly valuable for different cultures and states, each model is in itself insufficient as humans are too diverse in personality, intelligence and motives to fit in to the often narrow and homogenous mindset and behavior described in the various thought systems.

Almost every philosophy, economical theory and political ideologies are self-referring, meaning that the concept of wrong exists as a contrast to other thought systems. There is no such thing as a defined saturation point in which we have enough capitalism or communism to use those as examples. The only way to validate an idea is to have an external criterion with measurable properties such as longevity, health care, stability and progress – even if this is limited and a somewhat subjective perception of what constitutes a good life. Handling complexity such as moral contradictions requires a level of academic discipline which often is too demanding. People are generally not good at simultaneously holding multiple ideas and values. My focus is on what type of people a mindset produces, rather than the moral and ethical foundation of that mindset. Even when there are no logical incompatibilities one value usually ends up as dominant.

To answer the first question, I would look to the East-Asian cultures which are more organized and collective in nature. They score lower on the both press freedom- and individual choice index, but it does not mean that the society feels unsafe or limiting for the individual. Interesting enough, there are reports suggesting that the perceived social pressure is higher in Norway than in Japan, which sounds contradicting since we have more focus on individual rights. It is easier to implement policies that are for the common good in a culturally and socially homogeneous population. Their culture is more resilient to change, which impedes progress in example LGBT-rights. But as a whole, their work ethic, social conscience, structure and reaction to crisis is admirable.

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

Dørum: Since income is moderately to strongly related to mental and physical health, including decision-making abilities, we should offer social programs and other benefits to those worse off – offering a predictable and available safety net. Most of the studies are correlation studies, so we cannot say if the variables are a result of a common underlying factor. We know intelligence

and personality accounts for a significant proportion of economic success, but the cause is irrelevant in this matter. Poverty, including relative poverty which is a perception rather than objective criteria for wealth, is connected to crime. Income differences could lead to more political instability, segregation and lack of trust in a culturally diverse country. Hence, the social democratic platform seems the most reasonable. I do not advocate socialism, which is governmental controlled means of production, but capitalism with social programs known as "welfare capitalism". The culture must come first, then the economic model. When a new economic model is introduced, there will be a gradually transition until it comes at a halt and the result will inevitably be a corruption of the ideal. After the fall of the Soviet Union, Russian capitalism became oligarchy. In America, capitalism has grown into corporatism. A political ideology alone is not enough.

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

Dørum: Distribution of power through democracy. I do not argue from an enlightened mass, but solely as a preventative measure against the centralization of power. It's tempting to see the advantages of the Chinese one-party-state, but they are also a highly advanced dictatorship. John Rawls idea of "Justice as fairness" is inspiring, but goes too far in his pursuit of inequality by disruption the distribution of wealth in such a way that we get a bloated bureaucracy and a too slow growing economy. To build a society we all would like to live in if we in advance do not know who we will be, is an excellent mantra. Most people seem to approach such questions with the assumption that their success would be within reach with a different set of abilities.

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

Dørum: I have a weak spot for Immanuel Kant. Kant argues that our cognition has two components, one sensory and one of the rational mind. True cognition is only possible by combining these two. It sounds like the diplomatic middle road doesn't it, but it's not hard to find branches that put too much emphasis on, or relies on, the concept of free will – such as laissez-faire capitalism and objectivism. The concept of not having free will is foreign for many of us. I like the part of Hume's thinking that unites freedom, moral responsibility and soft determinism. Philosophical systems that speak highly of free often disregards, or do not seem to understand, how perception is shaped by ideology. Even our ability to tell colors apart, time perception and simple numerical understanding (multitudes and magnitudes) are influenced by language, three abilities we assume are determined by biology and not language. There is no conflict between lack of free will and responsibility, just as an action often leads to a predictable effect. Choose your environmental input and parents with care.

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

Dørum: I'm so boring it's unbelievable, humanism. Most animals that form packs seem to have a sense of fairness. Our amygdala, a cluster of nerves, which is a part of the limbic system – responds quite similar to psychological and physical threats. Sense of vulnerability, even purely philosophical, can trigger a fight, flight or freeze response. We get a more harmonic and stable world that way if people's sense of safety is kept intact.

Jacobsen: What provides meaning in life for you?

Dørum: There is a Norwegian poem called "Livsveven" (The loom of life) by an anonymous writer. "Not until the loom has stilled, and the shuttle has come to a halt, will God pull the drapes aside, and let us see. That the dark threads so as well as the bright ribbons, together formed

the patterned in our Masters mighty hand". It is difficult to translate the poem in such a way that it recreates the feelings I get when I read it in Norwegian. I get filled with a warm darkness that fills me with peace. My answer would be "depth and dimension". With age, I can appreciate the difficulties I have gone through, and the painful experiences I have had. I do not know if a more streamlined life would be a happier one. I now feel a deeper contentment. I have a job I love, well established and an active social life. To come to the point where you no longer fear death too much.

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

Dørum: Internally generated. If someone has found a meaning with life it seems like they either have genes that promotes development of a certain mindset, or that they have, unknowingly or deliberate, practiced some form of cognitive therapy or metacognition. Most people do as they are genetically instructed and socially encouraged to do, be reasonably successful, socially accepted and find a partner. It doesn't seem to give them any form of meaning.

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

Dørum: I do not believe in an afterlife. There is no reason why our consciousness would somehow be transferred when the biological processes are terminated. Maybe in a parallel universe as a copy, but nothing religious.

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

Dørum: Life as we define it are chemical reactions and neural activity. Our perception of time is adjusted to our biological life span. One day we might reach and average lifespan of 120-140 years and that would seem normal, or centuries using various technology to keep our consciousness intact. I am sure our perception and understanding of time will adjust accordingly. If anything, I would say our current time span is highly convenient. It's long enough for humans to achieve ground-breaking discoveries, while not so long that social and political changes stagnates.

Jacobsen: What is love to you?

Dørum: A rare and deep emotional connection with another person. Usually a form of completion and with the desire to form a partnership. It's a part of our emotional spectre. Some people rarely feel love, and some may never have truly experienced it.

Footnotes

[1] Former Ombudsman, Mensa Norway.

[2] Individual Publication Date: July 22, 2022: **http://www.in-sightpublishing.com/dorum-2**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

Actuarial Sciences 1: Erik Haereid, M.Sc., on Actuarial Sciences and Actuaries (1)

2022-06-22

***Erik Haereid**, born in 1963, grew up in Oslo, Norway. He studied mathematics, statistics and actuarial science at the University of Oslo in the 1980s and 90s, and is educated as an actuary. He has worked over thirty years as an actuary, in several insurance companies, as actuarial consultant, middle manager and broker. In addition, he has worked as an academic director (insurance) in a business school (BI). Now, he runs his own actuarial consulting company with two other actuaries. He is a former member of Mensa, and is a member of some high IQ societies (e.g., Olympiq, Glia, Generiq, VeNuS and WGD). He discusses: Actuarial Sciences; an actuary; the risks calculated by an actuary; a governmental or an individual basis; the requirements for becoming an actuary; the requirements for maintaining certification as an actuary; organizations; and the reputation of Actuarial Sciences.*

Scott Douglas Jacobsen: You are the only person who I know with an expertise in Actuarial Sciences, except a distant family member, apparently, if I remember vaguely correctly. Anyhow, I reached out to do an educational series on this because I like working you. You're knowledgeable and give solid responses to questions. You think about things. So, first session, is boiler plate stuff, defining terms in an accessible manner: What are Actuarial Sciences?

Erik Haereid[1],[2]*: As you say, I don't like one or two sentence answers if I have more on my mind. Actuarial science could be defined by a few words, because the essence is mathematics and theoretical statistics on an M.Sc.-level, with additional education into insurance-related mathematics, relevant probability theories, some economics and finance theory, and computer science. The latter two is "new"; I didn't study finance theories or computer science when I did this in the 1980's. Before the 1980's there were, at least in Norway, more economics and insurance business-related topics included in the education. The actuaries' task or aim was not only to know about the fundamental math behind the many calculations of premiums and reserves, but also to manage to drive an insurance company as consultants and executives. Since this seemed to be a too big task for one education and profession, one focused educationally on the foundation of the insurance business; learn how to assess the right premiums and reserves.

I have to add that in many countries, actuarial sciences are also connected to the asset-side, creating statistical models that maximizes pension funds and other types of investments. Traditionally, and especially in my country Norway, actuarial science has primarily been about the liability-side of the business. Since actuarial science is about analyzing risks, actuaries are also used in other types of businesses than the insurance business, e.g., in general risk management.

So, actuarial science is primarily about insurance engineering. It's the evolution of different mathematical methods used to create the best possible premiums and reserves. It's also about stability; no one wants the premiums to deviate too much from a standard. It's about trust. It's about setting the premiums as right, i.e., low, as possible to meet the customers need. And it's about sharing risks; dividing the insured into decent and political accepted groups, which both are acceptable for the people but also subject for optimal mathematical structures. E.g., it's both political accepted and mathematical possible to divide cars into "expensive, new ones" and "not so expensive, old ones", and people concerning life insurances into "people with low risk for death" and "people with high risk for death". A 52 year old accepts that a 25 year old pays less for his

life insurance. And because of enough data (experience) and good mathematical structures we can draw a life table with good estimates of probability for death, for each age.

The challenge has not only been finding the best mathematical methods, but to satisfy dramatic changes into certain risks (e.g., that people live much longer now than only a few decades ago) and establishing new risk factors where one so far has operated with assumptions (e.g., making interest rates stochastic within the insurance products).

For example, the old saving products (pensions, annuities and the like) contained some kind of death risk in the annuity. E.g., if you saved money to your pension, and died before you got some or all your savings, the insurance company kept the money or some of it (other saving products were the other way around; you got more than your savings if one died, and for that you paid a higher premium). This was a part of the product; in return the insured paid less premium. Most people didn't accept this reverse insurance business, and wanted the bereaved to get exactly the savings if the insured died. But this is not insurance; this is bank without any economic risk if death. To label it "pension", you have to include some kind of economic risk that you as an insured want to share with others. Then the insurance business constructed products that was close to bank savings, but had a small (but big enough for the authorities) internal risk factor that qualified them as "pensions" or the like; not a clean bank product.

If you don't have any clue about the risk, you will for sure raise the premiums to an unacceptable level for the customers, avoiding bankruptcy. But then you don't have a business; then people would create some sort of self-insurance. Insured events are in their nature random, or stochastic, which is a more common used word in probability theory, which is the basis of actuarial science. Its purpose is to find procedures for setting the optimal probability for an event you don't know where, when and if will occur, and through that give it a value. Remember, insurance is usually (excludes annuities and saving products) about paying money which you hope you don't get back.

Jacobsen: What is an actuary?

Haereid: An actuary is an insurance engineer; a person that have studied actuarial science and has some qualifications (usually nearby a Master of Science); an expert in building and use the mathematical framework to assess risks.

Actuaries are traditionally involved in the liability-side of the insurance business, ensuring that the single premiums and the total reserves are enough to fulfill the insurance unit's obligations towards the insured. It's basically two types of actuaries (two branches); actuaries that specializes in life insurance, annuities, pensions and so on (persons) and those whose discipline is casualty insurance (non-life).

My impression is that actuaries traditionally are more involved in the total insurance business in countries like UK and USA, than in Norway and many other countries, where specialization is more common. I think this has to do with the specific culture. In USA, the actuary profession is seen as one of the most important and desirable ones, while in Norway most people don't know what an actuary is.

Jacobsen: What are the risks calculated by an actuary, often? Those most concerning or pertinent to the public with an interest in determining risk.

Haereid: There are different kinds of insurance-related risks, depending of which country you live in and what kind of insurance company you use. There are several risk classes and risk

types, and one can read about these elsewhere. I will mention a few types, that may be of public interest.

Usually, the risks are as mentioned divided into two segments; life and non-life risks. Life risks, or person-related risks if you want, are typically death, disability, health-related risks, injuries, survival. Non-life risks are everything else; insured things or actions; property like buildings, vehicles, ships and so on, and actions like job-related mistakes (e.g., advices, consultant services, lawyers etc.) with economic consequences. A risk is linked to what kind of damage the life/thing is exposed to, the cost, and the probability behind that occurrence. Obviously, we always talk about a stochastic, uncertain future event. But the layman can use empirical data to say something about any such risk; you don't have to use complex methods to say something about the risk for car damage or house fire. There is a lot of information on the Internet that would give everyone some ideas about risks. Life tables are probably possible to find and download (I haven't checked) from different countries and segments of people (like men/women). Then you can say something about the risk part of the premium you pay to your life insurance.

E.g., risk as to car accidents and repair costs. There are several factors and aspects into account, like the model of the car (which steers parameters like how expensive the parts of the car are, and who drive that model (e.g., young risk-taking men drives certain types of cars; in my youth Golf GTI!), where the car is driven (in rural or urban areas), what it is used for (in business or to domestic use) and so on. As to buildings it's risk factors like location (is it more or less danger for natural catastrophes like wind, water, avalanches and earth quakes), and fire (how are the buildings secured as to electricity and fire), costs (size, material, where and when and so on). You may also take into concern who lives there or uses it, how many and what type of use of the building and so on.

In insurances connected to one's life, it's relevant with risks like death, survival and health (e.g., disability). Life tables (death-probabilities) are usually divided into sex and age (risk classes); a woman has less probability dying than a man, and since it's uncontroversial dividing premiums between men and woman, women pay less for their death insurance than men. The same with age; old people accept that they pay higher premiums for death benefits than young people. You could obviously divide the risks into more and smaller groups and classes, within decent statistical models, but of political and other reasons, one usually doesn't. E.g., dividing into professions and lifestyles would be mathematically right (it's clearly a statistical difference in risks for death (like it is for accidents and disability) between certain professions and lifestyles, as showed, e.g., in the movie Along Came Polly).

The risk I am most involved in is risk for survival. That's the most obscure and amusing one, because it turns the business upside down. Normally you pay a premium in case of an unexpected event where you receive some money. Here you get a discount because the insurance company keep your savings in case of an event (death). It's about annuities and pensions, and especially important as to lifelong payments (longevity insurances). People live longer, and this is a risk concerning pension payments. In Norway, in the insurance business, we strengthened the premiums and risk formulas in 2013, adapted to the fact that people live much longer now. The social security system "Folketrygden" (Norway) has gone through severe changes the last few decades, taking into account that people live longer.

In pensions related to employees and work, most companies (worldwide) go, and have gone

from, Defined Benefit Pension plans (DBP) to Defined Contribution Pension plans (DCP); to ensure that the company (employer) has cash to fulfill their obligations towards the employees. As to pensions, it's a huge challenge that we live much longer now than before.

Jacobsen: Are actuaries more often used on a governmental or an individual basis?

Haereid: Most on an individual basis.

Outside the private sector, actuaries are used in developing social security programs and pension schemes for the public, in institutions that supervises the insurance business, they are employed in special governmental institutions like the Financial Supervisory Authority of Norway (Finanstilsynet) and the Norwegian Public Service Fund (Statens Pensjonskasse). In UK you have institutions like the Government Actuary's Department, and in USA the Social Security Administration, where actuaries are involved.

But most actuaries are employed in the insurance business; in insurance companies or as actuary consultants (as I am).

Jacobsen: What are the requirements for becoming an actuary, e.g., educational attainment/qualifications, formalized tests for certification, etc.?

Haereid: In my and some other countries the basic are mathematics, theoretical statistics (probability theory) and insurance-related mathematics on an M.Sc.-level (in some other countries you need less math and statistics (on a bachelor-level), but more diverse topics like computer science and finance-related mathematics and economics). In addition, there are some economics, financial economics and computer science. The education is comprehensive, and differs some between countries.

In Norway, the education is at universities. Before the 1980's (when I studied), it was less math and probability theory, and more practical disciplines like economics and business administration. In my time, in the 1980's, there was primarily mathematics, theoretical statistics and insurance-related mathematics. I have a M.Sc. in math/statistics from the University in Oslo. I didn't know much about practical insurance before I learned it in my first jobs. But I knew something about how one created the insurance premiums and reserves.

Jacobsen: In Norway, and other countries if applicable, what are the requirements for maintaining certification as an actuary?

Haereid: There are some loose requirements about evolving educationally within topics like computer programming and finance mathematics, but one doesn't lose one's actuary title if one drops further education late in life and career; in Norway. (I am not sure about other countries' practice.) One just loses work opportunities. Old actuaries, like me, fit into other parts of the actuarial realm. We know a lot, which younger actuaries don't. We have some skills both as to our education and experience through a lot of years, that young actuaries need and don't get through education or limited practice.

Jacobsen: In Norway, and other countries if applicable, what organizations coordinate, regulate, and standardize, the national and local actuaries, e.g., punish frauds, update community on standards, etc.?

Haereid: The local national actuary associations (e.g., The Norwegian Society of Actuaries; Den Norske Aktuarforening) make guidelines and standards that actuaries should follow. You also have global actuary umbrella associations, like AAE (the Actuarial Association of Europe) and

IAA (the International Actuarial Association), which set global standards.

Beyond these there are some variations between countries as to standards, regulations, punishment procedures and so on. In Norway, the overall finance business is supervised by the Financial Supervisory Authority (Finanstilsynet). There are strict rules of what to do and not, including how the mathematical framework shall look like, and that the actuaries fulfill their obligations. E.g., in the early 1990's I contributed to the mathematical groundwork for a new pension product in Norway, created by the insurance company I then worked for. It was based on old framework, but a lot of the structure was new. Then we had to get acceptance from the Financial Supervisory Authority to sell the new product with its mathematical framework.

If the political environment wants to change any laws concerning insurances, the actuaries are involved both as a consultative body (mainly through the national actuary association) and as contributors to mathematical structures.

Jacobsen: I'm told Actuarial Sciences are highly difficult. A lot of people can't take the cognitive demands. Is this true? Whether so or not, why is this the reputation of Actuarial Sciences?

Haereid: You have to have the cognitive ability to understand mathematics and statistics up to a certain level (M.Sc.), but you don't have to have any high IQ beyond that. If you have a dyscalculia but hold a 130 or 150 IQ, you can't be an actuary, but maybe a genius in other areas.

The reputation is kind of a romantic perception; insurance is quite aware in most adult's heads. People talk and think about it a lot. Everyone have ideas about sharing risk, and that there has to be some principles behind the procedures that evolves into what they pay. Because people know something about this, they tend to admire or respect even more those who knows this area fully. Maybe it's something like that. It's the same as when students look up to their professors, but the professors' children don't. It awakes the curiosity about what is on the other side of the mountains you see in front of you, but not about what you don't see behind you. And because it's quite difficult and one need time to evolve this kind of knowledge, and it's not possible to explain in a simple way to the laymen, people tend to admire it even more. Another reason could be that most actuaries emphasize their theoretical background when they work and deal with ordinary employees and customers in the insurance realm, in the sense that actuaries seem like boring and dry human types, and that this is expressed by actuaries as an identification they get some positive from. Most actuaries are less boring and theoretical than most people think, but the actuaries themselves don't want to reveal this "normal" trait!

Footnotes

[1] Member, World Genius Directory. Actuary.

[2] Individual Publication Date: June 22, 2022: **http://www.in-sightpublishing.com/actuarial-sciences-1**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/in-sight-issues/**.

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

Justin Duplantis and Matthew Scillitani on I.Q. and the Young: Lifetime Member, Triple Nine Society; Member, Giga Society (1)

2022-07-01

Justin Duplantis *is a Lifetime Member of Triple Nine Society. Matthew Scillitani is a member of The Glia Society and The Giga Society. They discuss: the education of the young and the role of education; the importance of parents; Boris Sidis; mental illnesses; individuals who have higher I.Q.s and struggle with mental illness; and highest I.Q. scores.*

Scott Douglas Jacobsen: You both have overlapping interests in education and psychology, respectively. High intelligence, as measured by I.Q. tests, has been established as mostly hereditary. Recent studies seem to indicate 80% or more genetic contribution to the expression of I.Q. as a metric of intelligence, which seems staggering based on the general poor levels of definite knowledge in psychology. This one seems more so than others. If so, so if taking an evidence-based approach with the most updated scientific findings, what does this mean for the education of the young and the role of education in assistance to the gifted and talented?

Justin Duplantis: It comes down to predisposition. If there is a likelihood that gifted parents will have gifted offspring, there should be ownership taken to pursue this and ensure their children are properly educated.

Matt Scillitani: This result provides some evidence for just how wasted our resources are on mentally handicapped children. If intelligence is 80% or more genetic then there is little point in dedicating so much attention to intellectually disabled kids since there won't be much improvement anyway. My suggestion is to change the IEP to focus on the smartest rather than the most disabled children and to minimize the resources given to the children in an IEP today.

Jacobsen: What does this mean for the importance of parents and providing a program of enrichment, whether structured advanced guidance or free-roaming with plentiful resources for the kid?

Duplantis: As you referenced through providing various outlets, it is important to understand that there is no one size fits all solution for the education of any group of children and gifted youth are no different. It is about encouraging them to pursue their areas of interest and providing them the proper resources to enable that pursuit.

Scillitani: Schools should probably be well structured and not free-roaming. We can't trust that children will act in their own best interest and actually learn any material if they're in a laissez-faire learning environment. Parents should also have little or no voice in how schools are run, by the way. Just because they have a kid doesn't mean they know anything about child psychology or education. It was always absurd to me how the school system allowed parents to waste so much of their time and have such strong (and ignorant) voices.

Jacobsen: Bill Sidis is, often, pointed out as either a failure, a social outcast, a genius, or a self-isolating intellectual. Whether the myth can be entirely separated from the mythos, he was smart. He was separated from wider society. Was Boris Sidis' highly structured education appropriate, or not? Would maintaining contact with same-age peers be advisable?

Duplantis: What a loaded question. As indicated above, there is no generalization that can be made, rather assessments need to be individualized. Whilst some children would flourish among

their peers, others would feel intellectually stunted. As a child, I enjoyed playing games with my great-grandmother and her friends, rather than going to friend's house. The intellectual stimulation and adult conversation was refreshing and a dynamic shift from school.

Scillitani: This is a very sad story of how a brilliant young man's future can be ruined by too ambitious parents and teachers. Of course his education was not appropriate since it stole his childhood and put him under crippling life-long stress. At the very least he should have had some classes with children his age.

Jacobsen: You two may have different opinions on this one. It has been a while, and opinions change. Nonetheless, how much do mental illnesses affect individuals with giftedness compared to the general population?

Duplantis: I suppose it depends upon what one defines as mental illness. There are certain afflictions, if you will, that are more prevalent in the high IQ community. The individuals have to face the feelings of solitude brought on by characteristics of high IQ as well as those of their given afflictions.

Scillitani: Intelligent people tend to handle psychiatric illness better and are diagnosed less often than in the general population. It's usually that if two people have the same psychiatric illness the smarter of them will have less expression of that illness than the dumber of the two. Severe psychiatric illness combined with intelligence can also sometimes produce genius but such does not happen with a psychiatrically ill idiot. Every genius has a touch of madness as they say.

Jacobsen: What seems to happen with individuals who have higher I.Q.s and struggle with mental illness, psychiatric diagnoses?

Duplantis: Although much is similar, the variance comes in the ability to rationalize not taking medication. Due to the high intellect, they are often able to persuade themselves and others that they are able to handle their govern afflictions free from the oppression of prescribed medications.

Scillitani: It is hard for them. It's harder for someone who's not so smart but there is a whole different kind of struggle when you're intelligent and have a psychiatric disorder. The smart person with depression, anxiety, autism, or whatever is usually going to find it much harder to get help because (1) they're used to solving problems on their own and (2) they usually know more about themselves than any mental health professional ever could, so why even bother? The therapist will also find it hard to relate with the brilliant patient since it's much easier to empathize with someone at or beneath yourself than it is to empathize with someone above. Therapists, counselors, and clinical psychologists know what it's like to make dumb decisions, everyone does, but they can't understand how we think, and that's a big issue when you're trying to help someone change their patterns of thinking and behavior.

Jacobsen: Also, people, may be curious if they don't know. What were the highest I.Q. scores earned by the two of you? What were the tests (even test plus statistical methodology for extrapolation) used for acquisition of such a high score? T.N.S. and the Giga Society are difficult to enter.

Duplantis: MAT – 548 – just shy of 6SD.

Scillitani: From highest to lowest: Psychometric Qrosswords (190+ 15 S.D.), The Marathon Test

– Verbal (176 15 S.D.), Rhyming Riddles (173+ 15 S.D.), Addagrams (173 15 S.D.), The Marathon Test – Numerical (167+ 15 S.D.), The Marathon Test (166 I.Q. 15 S.D.), A Relaxing Test (165 15 S.D.), Splice (164+ 15 S.D.), Dicing with death (162 S.D. 15), and The Piper's Test (161 15 S.D.) are my ten highest scores to date I believe. I may have a few more 170+ scores but I can't remember at the moment. I've also taken some "mainstream" tests like the W.A.I.S. and have maxed them out since they don't have very high ceilings. My lowest score of all time was on one of Paul Cooijmans' Netherlandic tests where I scored 123. I later taught myself Dutch and took another Netherlandic test where I scored 158 to redeem myself though. As for the norming method used in these high-range tests, it's most often simply "anchoring" one's scores on other I.Q. tests to their raw score on the object test.

Footnotes

[1] **Justin Duplantis** works in computational biology and will complete his MBA specializing in data analytics this month. A lifetime member of the Triple Nine Society, he served as an Executive Committee member and Editor of their journal, *Vidya.* He is a father of two profoundly gifted boys, whom joined him in Mensa membership at the ages of two and three. Justin has interests in high IQ communities, intelligence, and intelligence research, as measured by IQ tests. Beyond that, he is a former professional billiards player and is currently playing in Israel in the Israeli Elite Hockey League (IEHL).

[2] **Matthew Scillitani**, member of *The Glia Society* and *The Giga Society*, is a web developer and SEO specialist living in North Carolina. He is of Italian and British lineage, and is predominantly English-speaking. He earned his bachelor's degree in psychology at East Carolina University, with a focus on neurobiology and a minor in business marketing. He's previously worked as a research psychologist, data analyst, and writer, publishing over three hundred papers on topics such as nutrition, fitness, psychology, neuroscience, free will, and Greek history. You may contact him via e-mail at **mattscil@gmail.com**.

[3] Individual Publication Date: July 15, 2022: **http://www.in-sightpublishing.com/duplantis-scillitani-1**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/in-sight-issues/**.

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

Conversation with Luis Ortiz on Family, Intelligence Scores, and Views: Member, Glia Society (1)

2022-07-01

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

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

Luis Ortiz[1],[2]*: Nothing interesting. I only remember anecdotes about myself only. For instance, when I was about two years old. It had recently been Christmas and in the living room of the place where I was living at the time there was a Christmas tree with the lights disconnected. I remember getting up in the middle of the night to go to the Christmas tree and plug it in. My parents mention that they were scared because at some point in the night they woke up and realized the tree was on and thought maybe someone had broken in. When they checked, it turned out to be me looking at the tree.

I remember this fact myself but somewhat vaguely.

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

Ortiz: No.

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

Ortiz: I come from a Catholic family that was very religious back then when I was a child. Nowadays they are not so religious anymore but they are still very spiritual. Regarding the geographical origins I do not know many details. I only know that part of the family is of Spanish origin. This is quite common in Mexico, actually. I guess it is still remarkable because I can tell that the phenotype of my family, in terms of appearance and personality, tends to differ a lot from the typical one here in Mexico.

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

Ortiz: Bad, I would add. I recall being a somewhat eccentric child but still remarkably normal for the first 5 years of my life. In primary school, around 6 years old, things started to get bad. I recall feeling extremely bored. I never payed attention. The vast majority of time it was me playing with my school utensils. Strangely, this habit lasted until about the age of 9 years, and I recall getting bullied for that. I recall people making fun of me because I was an eccentric child talking alone while playing with whatever was within my reach. I remember this myself. Everything was more or less normal and when I entered to primary school, some months thereafter I began to feel school so boring and decided to distract myself doing other things.

I had to receive attention from a psychologist from that school because I suddenly became from

normal to a bad student. The psychologist in question succeeded in helping me improve my performance, but then my mother decided to just move out from the city I was living in back then and I got transferred. From there on, none of the schools I went (yes, there were more transfers) had any psychologist and never went to see any despite the obvious abnormalities. My performance declined so badly that I repeated third grade and almost fourth. But this is irrelevant to the point of the question.

Even though I made some friends I was alone most of the time. And the fact that I transferred many times did not helped.

Basically, during my childhood, my experience consisted of some loneliness in school, being occasionally accompanied by one friend. I tried to play soccer with other kids in order to be more "normal" and incorporate but I was too bad for that. I guess it was my lack of practice, the fact that soccer is a mainstream sport practiced almost daily for years by almost anyone going to school, and some lack of talent from me.

I remember there was a mate in a Christian school I went who liked to feign being possessed by the devil. He boasted so much about being evil itself and being the son of satan. Curiously, this kid was actually a Christian. He was joking, obviously, but the way in which he did so was far unusual. I do not remember any other religious Christian being anywhere close to reassemble that.

Around my teenage years I stabilized more towards normality but still was very abnormal and could not fit as expected. These were terrible years for me. I had problems with my family and had to transfer many times again from one school to another. I lost contact with the few friends I made like 3 times.

In sum, my general experience is characterized by being someone abnormal with a small group of friends and occasionally trying to fit in with normies. Nowadays I am surprised by the fact that it took me years to realise how different I was from normies and the obvious fact that I was never going to fit.

I could go on but I guess this is enough to show that it was a bad experience generally speaking. This left me some deep psychological wounds, because whenever I see references on memes and jokes about usual school situations, or anything related, I tend to feel uncomfortable and furious. I developed a deep hatred towards school, the way in which basic education is taught here and some behaviours displayed by mexican teens.

I confess I would love to have a regular school experience or something better, like the stuff you see on movies, TV shows and anime series, but I guess I was too abnormal for that. Not to mention the problems with my parents and the fact that mexicans really need something like 15 additional I.Q. points.

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

Ortiz: They are useful tools for assessing people's intellectual potential. Although imperfect, they are still informative and useful for detecting high I.Q.'s. If someone is intelligent enough to deserve special education, it should be mandatory to receive it. Forcing highly intelligent people to pass through the regular curriculum could bring severe problems. I suspect that was a strong reason behind my failure at school, besides my deviant personality.

As for high range I.Q. tests, I think they are entertaining and challenging. I enjoy the feeling that

comes when a solution to a hard and tough problem comes. They also help people in gaining insight into their aptitude profile.

Jacobsen: When was high intelligence discovered for you?

Ortiz: Around 11 years old. I never suspected that I was intelligent before that. Actually it was the opposite. I had the idea that I was a little bit mentally retarded. This was because I never fitted in in school and spent most of my free time playing videogames, watching t.v., playing alone, surfing the web and so on. It never occurred to me that I could be an intelligent individual mainly because I never gave myself the opportunity to manifest my potential, and neither school nor my family did so, I was a problematic child and never fitted in well in school. Because of this, my self-esteem got a little bit undermined. Actually, at some point I recall feeling totally useless. So I thought I was simply not suited for anything related using the brain.

I recall surfing through Youtube until finding, by accident, a video which showed a comparison between the sizes of different planets and stars. For some reason I liked that video and watched it many times. After that I found a documentary about the sun and found it interesting. I watched many documentaries eventually. At some point I watched so many documentaries that I became very well articulated and informed about many arcane subjects which no one cared, then changed my mind about my capacity. Something bizarre about this is the fact that my high intelligence was so obvious that everyone was very well aware of it, but no one did absolutely anything. This is when my psychological wounds emerge again, whenever I see those prodigy children on the media sometimes I can not avoid feeling bad for never receiving any proper education and attention (prodigy children are recognized because they often receive proper attention early in their lives). Rather, I got forced to pass through regular school with its obvious shortcomings.

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.

Ortiz: A genius, in my view, is a highly creative person, a person who makes outstanding contributions to a given field. Someone who brings up new brilliant ideas and fundamental changes in a discipline, someone who makes actual advances. It is hard for me to define what constitutes actual advances but at least they are not hard to recognise, specially in the case of exact sciences. Creativity, by its very nature of bringing something new, often breaks down the usual beliefs, old ideas and dogmas, that people hold. Therefore it tends to offend vested interests and people who like to believe in lies, the irrational and often unprincipled; at the same time, tends to gain respect from those more predisposed towards accepting and appreciating real advance. Hence, a genius, being a supreme manifestation of creativity, will tend raise extreme reactions.

Paul Cooijmans mentioned that creativity is the expression of awareness. This does make sense to me. Being creative requires both inner drive and novel insights. Only an aware brain would arrive at novel ideas and have the self-drive required to develop these ideas. Edward Dutton and Bruce G. Charlton in their book “The Genius Famine” mention that genius is an Endogenous personality, a combination of innate high ability, inner motivation and intuitive thinking. They put some emphasis on the fact that Endogenous personality is an inner oriented, self driven kind of person. I receive the impression that this is the result of something special happening inside the head of a person with creative potential. It could be that extreme reactions are the result of people perceiving something unusual regarding the individual in question.

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

Ortiz: I would mention anyone who is considered a scientific genius and who has achieved extraordinary feats in advancing science, philosophy and arts. Beyond that, it is hard to identify who would undoubtedly qualify as genius as already defined here. To name some examples include Isaac Newton, Christiaan Huygens and Galileo Galilei.

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

Ortiz: A profoundly intelligent person is someone with a very high I.Q., say, something like being three standard deviations above the mean (145 points; the top 0.135% of the population). While having a high I.Q. is a necessary condition for the outstanding creative achievements that characterizes a genius, it is not sufficient. Therefore, the main difference lies in personality and the way in which genius is predisposed to see and perceive the world. A profoundly intelligent person may be very well creative or just normal, whereas a genius is a very rare kind of individual whose personality comprises some traits which are very rare to find strongly expressed in the very same individual. I refer the reader to Cooijmans' articles about genius, Edward Dutton's book "The Genius Famine", Hans Eysenck's "Genius. The natural history of creativity", and Arthur Jensen's (this appears in the book Intellectual Talent: Psychometric and Social Issues) "Giftedness and Genius: Important Differences".

The latter provides a good illustration of what is a genius and what is a profoundly intelligent person. It draws a distinction by describing the case of Ramanujan and Hardy.

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

Ortiz: Menial and uninteresting jobs only. No remarkable credentials for the moment. I only finished what is the equivalent of high school here.

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?

Ortiz: One important aspect is the distinction already made here between intellectual capacity and potential for creative achievement.

"Genius" is used in a lightly way often. People showing talent, prodigy childs and profoundly intelligent people in general are sometimes labeled as geniuses. I would not put in doubt the value of these kinds of people, but I think "genius" should be reserved for something more elevated. Supremely creative people, of course.

As for using the word gifted, I refer the reader to Cooijmans' article "Reasons to avoid the term "gifted"". It is helpful in providing an understanding of the importance of an accurate employment of words, not just in regards to high intelligence.

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

Ortiz: I am not decided yet on this matter. But, for the moment, I would mention that classical liberalism seems attractive to me. Classical marxism, in contrast, and anything deriving from it, seems terribly loathsome.

But leaving that aside. I strongly support some specific measures. For instance, Cooijmans' idea of vote weighting based on intelligence; Wim Rietdijk's idea of interviewing with lie detectors

relevant politicians, journalists, business people, etc. Interviews with very specific and straightforward questions: "what is your actual interest? Are you working for someone else? Do you have an interest in destroying our current democratic society?". A reason to support this is to make it hard for bad and incompetent people to ascend and occupy any position of power and significance in society, and easier for naturally competent, good, intelligent people with a genuine interest in advancing society.

Also I think eugenics is vastly important. Intelligence and good character are among the pillars of civilization. Without these things a successful society in perpetual advance is not possible. Since these things are mostly genetic, some measures should be taken to make them abound. There should exist policies encouraging intelligent and good natured people to procreate more, and procreation from criminals should be banned completely. Unfortunately, it has become heresy to talk about eugenics in this way. This is so sad. Without it, societies are condemned to rise and fall endlessly with the constant risk of losing everything with every decay. Not to mention the constant threat of natural disasters with the potential to end life as we know it. Without a powerful civilization able to survive or counter these disasters, humanity is at risk of disappearing forever leaving little or no trace. For these reasons, and more, I think eugenics is among humanity's most powerful weapons against life's cruelties.

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

Ortiz: I think this matter is very complicated. First, on the concept of god: I am skeptical about the existence of any god or "superior intelligence". I suppose god must have a mind or a kind of awareness not dissimilar from the kind of awareness we have. Otherwise probably there would not exist the need to call it god. I do not see any "mind" acting out there. I see structure in the universe of course, and minds are complicated structures themselves, but it must be reminded that not all structures are minds!

It could be said that god is acting from some kind of unconditioned reality, but how the heck am I supposed to believe that? I wonder. I care about the real world and its natural causes among things and phenomena, not about supernatural unverifiable things. The rejection of only existing natural causes and events introduces supernatural causes to the world. That is to say that there are things for which there cannot exist any logical explanation working in terms of our world. Any observed potential supernatural phenomenon should be seen as natural because it is acting in our world of natural causes and effects, and as such, constitutes a cause or an effect itself that comes from somewhere. Seeing potential supernatural causes in the world and not giving them any proper explanation, or not seeking one if there is not any available, is a matter of faith, of reasoning errors. You are renouncing, partly at least, to rationality as a medium to derive explanations about the empirical datum and make sense of the world.

As for religion, I am not the kind of atheist who despises religion. I believe people should be left free to choose their religion, as far as it concerns something not dangerous, or choose whether they should be spiritual or not. I do not think it is necessarily bad. Religion often provides people an ethical framework, a meaning of life and the satisfaction of accomplishing an elevated end, of existing for something greater. Provides a sense of leading a meaningful life.

Most humans are unable to make sense of the world logically. They employ supernatural causes in their vision of the world as a consequence. They also need a meaning of life. Religion is what provides these things, a meaning for life and a (crude) model of the world, to them. It is what

naturally follows given their limitations, both intellectual and in regards to life's cruelty.

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

Ortiz: It is fundamentally important as it helps to grow knowledge about real world. It helps to provide some understanding about the real physical world and myself. I am not competent enough to evaluate scientific theories and models at a technical level yet but I am working on that. I strive to be a polymath proficient in many areas.

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

Ortiz: Below are some scores expressed on a scale with the standard deviation being equal to 15, next to the name of the test:

PIGS 2, 155;

Numina4D, 154;

INRC 2018, 146;

Cogitatus Logicae 30, 156;

These are some performances on tests which I consider good. Also, I consider them strongly representative of at least my non-verbal ability. I am planning to take verbal tests on the future to get a better picture.

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.

Ortiz: About 80 points. My lowest score ever is about 80, if I recall correctly. It was on a test which I decided to finish prematurely. My highest is 164.

Yes, such enormous difference between the lowest and highest score is possible, and perhaps common. The tests are not perfect and always capture something else besides general ability. And even if they could capture the whole of general ability only, people vary in their mental ability across lifetime. You will not perform equally well on a test when old and decaying than when younger and at your peak of general ability. Sometimes I.Q.'s, as is often the case in mainstream psychology, express people's performance relative to other people of the same age and sex. Even then, people develop and decay at different rates, so again there are no reasons to expect scoring the same even on a hypothetical test measuring general intelligence only, unless abandoning such comparisons and using some absolute scale of intelligence.

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

Ortiz: I am not decided about this, too. I work intuitively, as I am aware that both strong reasoning ability and interest in being a good person provide almost instantly and naturally what is needed in order to act ethically. Being ethical is easy when you actually care about it and have high intelligence. I think it is possible to develop universal and objective ethics, and have some access to them. But that requires high intelligence. And as far as I know, I have both an interest on being a good person and a high intelligence.

I normally try to think if what I will do will cause any harm or if there will be any negative consequences. Of course, "negativity" is judged based upon the specific situation and its context. One important thing to keep in mind is the existence of awareness and suffering. A distinction

between good and evil makes sense because of these things. Good people act in such a way that perpetuates awareness' existence and avoids adding as much as possible to the total suffering in the universe.

Something I noticed many people do is putting too much emphasis on protecting others' feelings. I do not like this. Life is full of uncomfortable situations. Life is essentially, and in part, uncomfortable. Sometimes it is necessary to tell people the most uncomfortable things. Indeed, it is quite usual to get involved in uncomfortable situations with people whom you appreciate.

Actually, I hate this kind of approach. Why should I be forced to consider others' feelings constantly? It is annoying and to some extent constraining. If people lack any maturity to take whatever I am saying, that is not my problem. It could be argued that my logic could be used to intentionally seek any harm to others' feelings and then excusing oneself with not doing anything bad. But I am merely arguing that putting too much emphasis on others' feelings is annoying, unnecessary, something I would not do. Obviously, I would not try to freely annoy people unless they deserve it.

Footnotes

[1] Member, Glia Society.

[2] Individual Publication Date: July 1, 2022: **http://www.in-sightpublishing.com/ortiz-1**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Conversation with Bob Williams on Schizotypy, Creativity, Genius, Johnson and Bouchard, PFIT and BA10, Wai, Benbow, Lubinsky, Rex Jung, and Arthur Jensen: Retired Nuclear Physicist (5)

2022-07-01

Bob Williams *is a Member of the Triple Nine Society, Mensa International, and the International Society for Philosophical Enquiry. He discusses: schizotypal traits; schizotypal personality traits and temperament; the prominent tests of creativity; impulsively nonconformist and prone to divergent thought; measuring creativity; creativity over the lifespan; BigC (true genius); Johnson and Bouchard; negative correlation between very high levels of creativity and very high levels of intelligence in brain efficiency; PFIT; Wai, Lubinsky, and Benbow; Rex Jung; Arthur Jensen; original creative insights into a unified work; developmental cascade effects; drugs; true genius tend to isolation; true genius tend towards no progeny; high intelligence or high creativity; cold hard truths; countries leaders.*

Scott Douglas Jacobsen: With schizotypal traits and temperament as an association with creativity, is it possible to parse schizotypal traits into the individual traits to associate with some common, accepted definitions of creativity?

Bob Williams[1],[2]*: Schizotypy is associated with verbal and artistic creativity. There are presumably some who have, nonetheless, shown a more technical form of creativity. John Nash, comes to mind. The form of schizophrenia known as Introvertive Anhedonia is negatively associated with creativity. The commonly found association between schizotypy and creativity is that there is a reduced latent inhibition.

Measuring and predicting outcomes relating to creativity is more difficult than doing those things relative to intelligence, because intelligence is a very general trait that is well understood structurally (as in a hierarchical factor analysis). The thing that schizophrenia and intelligence have in common is that they are both additive polygenic traits and, therefore, can be measured via polygenic scores. The best material I have seen on the genetics of traits is Robert Plomin Blueprint: How DNA Makes Us Who We Are, Penguin Books Ltd., 2018. Plomin mentioned that today schizophrenia, like autism, is treated as a spectrum. In this book, Plomin commented: “In several diverse populations the researchers found that people with high polygenic scores for schizophrenia were more likely to be in creative professions.”

It is my understanding that the ratio of highly creative people with schizophrenia to noncreative people with schizophrenia is small. Even so there is a clear link.

Jacobsen: Following from the previous question, if we do so, what do particular parsed aspects of schizotypal personality traits and temperament tell us about their association or correlation with creativity?

Williams: As I mentioned in the first answer, most important link is a lowered inhibitory function. This particular trait is discussed repeatedly in The Cambridge Handbook of the Neuroscience of Creativity (2018) Rex E. Jung (Editor), Oshin Vartanian (Editor). But, if you ask a psychologist about the traits associated with schizophrenia, he will probably list other behaviors, such as hallucinations, disorganized thinking, extremely disorganized or abnormal motor behavior, thought and movement disorders, etc.

This is a related, side topic: In the book referenced above, Kyaga mentioned that people majoring in technical fields, more often than others, had siblings with autism. This suggests a path from a spectrum behavior that involves shared genes that lead to elevated ability in those who share the genes, but where the spectrum disorder prevents it from showing up in the affected (autistic) person. There may be a similar finding relative to creativity and schizophrenia. In fact there may be good studies of such a relationship, but I have either not seen them or have forgotten the source.

I think the best way to describe the relationships between schizophrenia and creativity is to note that among true geniuses, elevated levels of schizophrenia are helpful or even essential. But if one observes the presence of schizophrenia in an individual, there is not the same high probability (the presence of high creativity). To me, the zones between the elevated levels of psychosis and neurosis (per Hans Eysenck) and elevated standing on the schizophrenia spectrum seem to be either overlapping or identical.

Jacobsen: Do any of the prominent tests of creativity truly measure creativity? Are these reliable and valid, or simply leaving more questions unanswered?

Williams: The answer to that question strikes me as depending on the perspective of the observer. In the most basic sense, the tests of creativity consist of tests of remote association, fluency, divergent thinking, etc., which are not direct measures of creativity. From the perspective of a researcher who wants a wide range of abilities shown (low to high ability), the Torrance Tests of Creative Thinking (and similar tests) produces this kind of measurement. This is where the issue of artistic creativity and scientific creativity can be seen. A test, such as the TTCT will produce similar results for people in science or in arts, so the researcher may be quite happy with the results as measuring "creativity," even when the kinds of creativity are very different.

Although some researchers argue that intelligence is a factor in creativity, the more important factor is personality, as measured by the Big Five. The most important of these five is Openness to experience and Conscientiousness (a negative indicator).

For the record, a few of the other tests that are used for measuring creativity:

Divergent Thinking (a general category)

Remote Associations Test (a general category)

Creative Personality Scale

Creative Achievement Questionnaire (CAQ; a selfreport)

Jacobsen: If someone is impulsively nonconformist and prone to divergent thought patterns, do these necessarily imply a higher creativity?

Williams: I think the answer is "not." As with other behavioral relationships, there is a statistically higher probability of the cooccurrence of nonconformity and creativity, but I doubt that this is a necessary pair. Sometimes we see the unusual behavior and tend to generalize it, while we simultaneously ignore normal behavior paired with creativity (or another variable). When ability increases to the point of astonishing achievement (creativity), I expect that the odds of seeing very unusual behaviors increases to the point that there is at least some present. It is difficult to reach a confident conclusion about such trait correlations without proper statistical studies to show how strong an effect is and how it may vary between groups and life conditions. Most educated people are familiar with a lot of the names of artistic and scientific geniuses, but may not

know the details of their lives.

Another aspect of behaviors is that, if we look closely at individuals we would consider to be not extreme, everyday folks, we would still find lots of unusual behaviors, including some that might happen more often among highly creative people. My take on Plomin's comments about spectrums of traits is that these apply to many of the things we observe in both exceptional and "normal" people.

Jacobsen: If experts are measuring creativity or proposing measurements for creativity within the human population, technically, these could be scaled for comparison, not necessarily a Gaussian curve or something like this, but this seems like a natural consequence. Some people score higher on a creativity measurement than others, whether quantitative or qualitative, so would count as more creative. Yet, the question arises about lifespan effects. In that, some aspects of creativity may decline over time, remain stagnant, or may increase over time. In principle, is ranking creativity a prospect before us?

Williams: Any test that has some validity in measuring creativity will produce a distribution. The exact shape of the distribution may vary as a function of how the test is designed and the population to which it is applied. I have never seen a creativity distribution curve, such as the ones that are commonly shown in intelligence literature. If we think about the likely output of a biographical list of honors received for creative work, I would expect that it would show a near zero value for most people and only show positive results for people who are obviously creative. In the sense that we can see creativity, it mirrors intelligence in the sense that it is not hard to identify someone who is shockingly brilliant or who is obviously retarded. Tests are not needed and even middle level effects (above or below average) are obvious enough that our observations are unlikely to vary much from measurements. In the case of creativity, I think someone can easily see brilliant composition and see that most people show much less ability.

Jacobsen: What happens to creativity over the lifespan?

Williams: Age effects presumably show up in various categories of creativity. It certainly happens in scientific creativity. As for artistic creativity, I am less confident that it is a strong effect. It is easy enough to recall conductors who continued to perform with little decline in quality, up to near the end of their lives. I can think of some classical music performers who did much the same. The things that the brain has to do to create art are certainly different than the things it has to do to write and solve equations that describe the physical universe. We see that Nobel Prizes (in science) are overwhelmingly given for work that was done early in life. Einstein's Miracle Year (1905) included four profound papers that changed physics; he was 26 years old.

Jacobsen: Who does Piffer count as BigC (true genius)? What are his examples of ProC via professions and creative people in them?

Williams: I recall a mention of a few true geniuses in a paper that was probably Piffer, but I don't know if I still have it or not. The ProC category includes both the arts and the sciences. Most people are more familiar with the true geniuses in the arts and sciences. ProC, as I understand his meaning, is a category that is not about genius, but about people who are able to have successful careers that are based on their high levels of creativity. The names of these people will be known to many of their career peers, but not to the general public. Those who are widely known are usually those who were closely covered by the news media (various reasons, often unrelated to their actual creative output).

Jacobsen: Akin to Johnson and Bouchard's work showing the top 5 g loadings, does a similar factorization exist for creativity within measurements of creativity? This is a helpful representation of an advancement on the research of g, as 1) a factor in life and 2) a consistently measurable phenomenon in global information processing within the remit of the human nervous system.

Williams: As we discussed in an earlier set, Piffer has argued that a general factor is unlikely. Researchers have done principal components analysis and factor analysis relating to creativity, but I have not seen claims that they have found and shown expert agreement that there is a general factor. These have clusters of related traits that might define a factor that is common to the clustered components. Certainly, there is little mention of a general factor in the creativity literature. There is more support for a general factor of personality (Rushton was writing about this near the end of his life.), but papers on personality are not focused on a general factor of personality in the same way as is common in intelligence research.

Intelligence is powerfully related to quality of life and achievement. At low IQ, life outcomes can be harsh, but this doesn't happen for low creativity. A person with very little creative ability may still have a happy and productive life, unless that lack of creativity is the direct result of low intelligence. Creativity matters when it is high enough to sustain a livelihood or to produce an eminent artist, engineer, or scientist (as we previously discussed). Below the Pro-C level creativity is much less important at the individual level.

Relating to Johnson and Bouchard's work, I learned something from Wendy Johnson that I had previously overlooked. The loading of a given factor is dependent on the structure of the test from which it was extracted. For example, if there are more or fewer test items that relate to a given broad ability, that broad ability will show a higher or lower g loading. This explains some of the differences that are reported for the g loadings of various factors. In their work, Johnson and Bouchard used the largest battery of tests that has ever been reported and extracted a structure of intelligence that is probably the most true to nature that exists. The reason I was discussing this with Wendy was that I was curious about the high g loading of the Pedigrees test. Bouchard mentioned the test multiple times as the highest g loading of any test. I later discussed it with him and learned how the test works and that it dates back to the relatively early days of intelligence test development.

Jacobsen: Could there be a negative correlation between very high levels of creativity and very high levels of intelligence in brain efficiency? Where, a highly intelligent brain uses less energy than a less intelligent one to come to a more parsimonious answer to a problem. Whereas, a highly creative person may require more resources burned in their brain to construct more elaborate novel constructs. If so, this would imply a disjunction between high intelligence and high creativity. Unless, a highly intelligent brain with high creativity, somehow, does require less energy than a highly intelligent and less creative person, but still would need less to get a creative result than an unintelligent person with high creativity.

Williams: That's an interesting thought. I don't think there are any studies of glucose metabolism as a function of creative output. I think the problem lies in the nature of the end product. In the case of intelligence, Haier's work shows that more efficient brains are more intelligent. This initial hypothesis has turned out to be a general condition in which various measures of brain efficiency show that high efficiency (in networks, tissue integrity, etc.) is an indication of high intelligence. These observations necessarily apply to narrow tests, such as doing a puzzle, and not

to complex end results, such as designing a rocket engine or writing artificial intelligence software. Such tasks happen over long time periods. But we can relate the lab experiment (efficiency measurement) to the very long task because the task is strongly related to a latent trait (g). Without efficiency measurements (they may exist, but I haven't seen them) for creativity, we have the relationship between established creative ability and multiple end products, but the efficiency part is missing. A number of relatively recent papers have argued that there is a connection between intelligence and creativity, which may provide an indirect link to brain efficiency.

My impression is that some creative people work very fast and some plod along with lots of revisions, but both manage to reach finished works that meet the face value of high level creativity. I once watched a film of Picasso painting and was amazed at the speed with which he created a painting, but he would then overpaint it multiple times (also quickly). We occasionally read about symphonies and novels that were produced over long spans of time and those (Mozart) that were done quickly. It is not obvious that brain efficiency is a factor in these, but it may account for such differences. Curiously, Jensen described how Beethoven started the composition of a symphony from a simple structure, then went over it repeatedly, making changes that increased its complexity and appeal, until the final version was achieved. This is similar to what Picasso was doing, except that Picasso did not add complexity but simply changed the impact of the painting repeatedly, until he had a result that suited his intent.

The efficiency hypothesis may, in fact, be reversed for creative output. It is the inefficient brain that is likely to bring in more remote associations because of low tissue integrity, less efficient networks, and low inhibition. These are probably going to cause increased glucose uptake rates in the brain.

Jacobsen: With the PFIT network as important for intelligence and problem solving, could there be a generic partially diffuse network rather than a singular structure (a lobe, etc.) responsible for much of the conscious problem solving determined as intelligence or I.Q., where much of the rest of the brain is devoted to sensing, motor skills, and feeling? Something like a diffuse network functioning outward from BA10 for conscious discrimination and associational matrix problem solving making sense of the data fed through BA10 through a field of conscious thought.

Williams: Network study is a big thing now that researchers have tools to study white matter tracts (diffusion tensor imaging in particular). The network that I have seen mentioned repeatedly, in connection with creativity, is the default mode network. It clearly plays a role in creativity. Some studies have focused on the interplay between networks, suggesting rapid switching from one network to another, in much the same way as early computers used task switching when they did not have preemptive multitasking. My guess is that, with increasing study and improved imaging tools, there will be models based on networks, switching, and interplay. These presumably will also involve creative task execution. Given the central role of BA10 in intelligence, I would assume that it is also central to creative processing and performs the same integration function.

Jacobsen: How important are Wai, Lubinsky, and Benbow, currently, to the higher study of intelligence?

Williams: They have a near monopoly on the topic. Most intelligence research is focused on the middle of the IQ spectrum. Julian Stanley started the Study of Mathematically Precocious Youth when Camilla Benbow was working with him (probably a student). SMPY became a longitudinal

study that had 5 cohort groups. Benbow inherited ownership of the ongoing study from him and it continues today as the most productive study of very bright individuals. It has been ongoing for about 50 years, so there are data for important life outcomes. One of the most significant findings of the study is that there is a large difference within the top 1% of intelligence, favoring increasing intelligence. Among the variables that increase with increasing intelligence are the number of doctorates, peer reviewed publications, STEM publications, STEM doctorates, income, and STEM tenure.

Jacobsen: How does Rex Jung see the different forms of creativity scientific and artistic emergent from a single source in creativity, so fundamentally the same?

Williams: When I asked him if he thought that artistic creativity and scientific creativity are the same, he said "yes." I think this was based on the two things he used as primary markers: the alternative uses test and the Creative Achievement Questionnaire. With those two items, the difference (scientific/artistic) is presumably not evident.

Jacobsen: How did Arthur Jensen see intelligence as more integral to scientific creativity than artistic creativity, so, in a sense different from Jung, something more fundamental to scientific endeavours than artistic?

Williams: As I recall, Jensen believed that intelligence was not a significant factor in artistic creativity, but was probably a significant factor in scientific creativity. My perspective on this is that the depth of knowledge of a scientific discipline is strongly correlated with intelligence and that knowledge is an essential ingredient in manipulating scientific ideas. Creativity in science is often seen in the formation of an unlikely hypothesis, followed by the task of validating it from experiments and mathematical models. If we compare that to the creativity of an artist, we see that art demands idea generation that makes a subjective impression on the viewer. This is quite different from the scientific product that is supported by testing, replication, modeling, etc. In science, there is nothing subjective about getting something right; there is a subjective zing to seeing the brilliance of new insight.

Jacobsen: Based on your speculation, how would individual flashes of creativity integrated over time with non-creative activity provide a basis for comprehension of creativity regarding output? In this sense, intelligent integrative activity would be necessary, not for creativity but, for unifying the original creative insights into a unified work.

Williams: As a speculation, I would say "yes." In any case, "intelligent integrative activity" would be necessary for combining the "multiple flashes of creativity." This idea would be an interesting one for someone to pursue as a study. I doubt that it has been done and imagine that it would at least be possible, using an approach such as interviews, self-reports, etc.

Jacobsen: What about developmental cascade effects? Where, a singular large change in a brain network or structure in early life alters overall brain structure and processing through development into full maturity leading to a much more novel neurology compared to the general population. I would assume this happening in dysfunctional ways more than functional ways as a matter of the law of averages.

Williams: It certainly makes sense that this would turn out badly most of the time. One way that such developmental issues can be observed is via fluctuating anisotropy (FA). This is commonly used in biological sciences as an indicator of developmental instability. It is simply a measure of

nonsymmetry, based on bones in the wrists, ankles, etc. The idea is to measure where there is little fat. More FA means lower IQ (and other issues). The correlation with IQ varies widely from about zero to 0.40. One reason for the range of correlations is that head size is a confound. There is a similar relationship between facial symmetry and IQ. Various studies have found that people can guess IQ from photographs of faces. And one study showed that childhood environmental factors are associated with SES. These generally support the notion of early developmental problems having longterm impact on the individual.

Jacobsen: Are there drugs, prescription or not, that, in fact, increase creativity for the duration of efficacy in the body?

Williams: Yes. One of the well known factors is alcohol. I even recall a study of creativity among people who were evaluated when they were drunk. In The Cambridge Handbook of the Neuroscience of Creativity there are discussions of particularly strong drinking problems among writers. This book also discusses clinical drugs that have some impact (positive and negative) on creativity. These generally fall into categories of dopaminergic drugs, sedatives, serotonin reuptake inhibitors, antidepressants, moodstabolizing drugs, and the often mentioned recreational drugs (remember the 60s). This category is an example of an inverted U distribution, where more of the drug is initially beneficial, but a point is reached when the impact of the drug (on creativity) declines because the individual becomes impaired.

Jacobsen: Why does true genius tend to isolation?

Williams: Various researchers have written about the personalities of true genius. These rare creative people typically suffer from nasty dispositions. Jensen: “In many creative geniuses, this potential for actual psychosis is usually buffered and held in check by certain other traits, such as a high degree of ego strength. That psychoticism is a constellation of characteristics that persons may show to varying degrees; such persons may be aggressive, cold, egocentric, impersonal, impulsive, antisocial, unempathic, toughminded, and creative. This is not a charming picture of genius, perhaps, but a reading of the biographies of some of the most famous geniuses attests to its veracity.” [Benbow, C. P., & Lubinski, D. J. (Eds.). (1996). Intellectual talent: Psychometric and social issues. Johns Hopkins University Press.]

Jacobsen: Why does true genius tend towards no progeny?

Williams: The personality traits of true geniuses (discussed above) do not bode well for a social life and may be at least part of the explanation for why they often do not marry. There is a well established negative correlation between IQ and fertility rate (measured relative to women) which has been argued in the literature as the cause of a slow but real decline in mean IQ in developed nations. In the case of geniuses, this is presumably a factor.

Jacobsen: If you could pick only one high intelligence or high creativity, which would you choose?

Williams: For me, the answer is simple: intelligence. The reason is simply that the baggage that accompanies high creativity is not appealing. In general, higher intelligence leads to mostly desirable life outcomes, while high creativity often does not.

Jacobsen: What are the cold hard truths known about intelligence research and about theoretical constructs proposed to explain intelligence now?

Williams: I love this question as it hits directly at the things that are widely not understood, even

by bright, educated people.

Mother Nature did not create brains according to a PC project plan. Instead, she opted to make intelligence hugely important and did not compensate people who happen to fall at the low end of the spectrum. I think a good way to view intelligence is by a list of correlates. There is at least one positive correlate that does not imply a desirable outcome: myopia, correlated at about r = 0.20 to 0.25 (given by both Jensen and Storfer). It is not the result of "nearwork." Jensen: "Children in classes for the intellectually gifted (IQ > 130), for example, show an incidence of myopia three to five times greater than the incidence among pupils in regular classes." [from The g Factor]

Otherwise, positive correlations are beneficial, while negative correlations are not. The "cold hard truth" of this is that life is increasingly more favorable at higher and higher levels of intelligence and is increasingly more difficult at lower and lower levels. I made the list below a couple of years ago, to illustrate the unfair nature of the IQ spectrum:

positive (+) correlation with intelligence

income

longevity

general health

life satisfaction

body symmetry

vital capacity

grip strength

educational achievement (grades, years completed, difficulty of major)

SES (a product of intelligence, not a cause of it)

speed of mental functions, including response to a stimulus and sensitivity to a short stimulus

memory

learning rate

number of interests (held with competence)

job performance

brain efficiency (relative to glucose uptake rate)

sperm quality

negative (-) correlation with intelligence

smoking

HIV infection

crime

time incarcerated

school dropout

teen pregnancy

fertility rate

illegitimate births

unemployment

At the national level, mean national IQ correlates positively with per capita GDP, economic growth, economic freedom, rule of law, democratization, adult literacy, savings, national test scores on science and math, enrollment in higher education, life expectancy, and negatively with HIV infection, unemployment, violent crime, poverty, % agricultural economy, corruption, fertility rate, polygyny, and religiosity.

The correlates I listed range from moderate to small, but are important because small effects can coexist and are usually small because of the presence of large amounts of noise. When very large groups are considered, noise tends to cancel out, which is why national level comparisons typically have high correlations. An examination of the lists reveals that several factors relate to physical wellbeing. This is frequently discussed in the literature as relating to an overarching fitness factor that encompasses physical health, mental health, intelligence, and physical robustness.

These correlates are all the more cold and hard, when we consider that intelligence is determined at the moment of conception [Using DNA to predict intelligence; Sophie von Stumm, Robert Plomin; Intelligence 86 (2021) 101530.]; the environmental impacts are negative (lower intelligence); and the range of intelligence is huge. Group differences in mean IQ (or g) account for group differences the factors I listed for national outcomes.

Jacobsen: What countries leaders take these seriously without ideological commitments to distort them?

Williams: Some years ago, a friend loaned me a book about Indonesia. There was a fair amount of discussion in it about the highly diverse population and the realistic understanding of how intelligence was a factor that differed between the internal groups. I unfortunately cannot recall the title of the book and am not sure if it was discussing the time Sukarno was president. I think that was the case.

Otherwise China is very much aware of the importance of intelligence and in conducting intelligence research on a large scale. This huge effort is discussed in Haier, R. J. (2017). The Neuroscience of Intelligence, Cambridge University Press. Western nations have gone in the wokePC direction of denial and counter productive policies. I don't see a path towards rational, factual thinking (about this issue) in the West.

Footnotes

[1] Retired Nuclear Physicist.

[2] Individual Publication Date: July 1, 2022: **http://www.in-sightpublishing.com/williams-5**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Schooling the Young 2: Tor Arne Jorgensen on Non-Intellectual Qualities

2022-07-01

Tor Arne Jørgensen *is a member of 50+ high IQ societies, including World Genius Directory, NOUS High IQ Society, 6N High IQ Society just to name a few. Tor Arne was also in 2019, nominated for the World Genius Directory 2019 Genius of the Year – Europe. He is also the designer of the high range test site; www.toriqtests.com. He discusses: education; a new cohort of students; build a rapport; identifying the more astute students; teaching; teachers get good or stay bad at teaching young students; the most difficult; encourage good behaviour; and deal with highly difficult students.*

Scott Douglas Jacobsen: Non-intellectual aptitudes may serve the generic student throughout the lifespan more than any other form of education. Intellectual gifts are one aspect. There are numerous proposals for them. However, as with any teacher, you'll work with a wide variety of students. Boundaries, compassion, friendship, forgiveness, self-efficacy, even learning to grieve, will serve them in life more and fit under the heading "Education" more than anything else. An education directed toward character rather than intellect: Character counts. A simple act of forgiving wrongs against you, setting boundaries from those who wronged you, and moving forward with self-efficacy, will provide a richer sense of an actualized life than knowing the names and locations of all the capitals and cities in the world, which will, more often than not, be forgotten and can be looked up. Similarly, the ability properly to know grief: Death. An inevitability of life's end, of those around oneself and of oneself. Grief will come; knowledge of how to grieve loss can help in a similar manner to forgiveness, boundaries, and moving forward. Or humour, of one's idiocy and of others', too, whether in misunderstandings and no second chances for clarification, or the everyday stuff and keeping oneself together, or, unfortunately, the occasional intellectual and life catastrophe, they happen. Humour contextualizes. We've all experienced these things. I'm laughing at myself building an IKEA bookshelf today, for example. How do you educate the character of students?

Tor Arne Jorgensen: Building one's character must then be statute to be the parent's primary fundamental function, in which the functional aesthetically charismatic of one's characters are being transferred as for the premises through equalization. The schools of today have sad but true, become the subject of a dualistic transformation, whereby both prosocial behavior change, and now academic enrichment go hand in hand. What can then be said about the handling of the fostering a character, is in the awareness of the self. This proof can only be triggered in the state it allows itself to exist.

The basis for this is formulated of: Who am I, who do I want to appear as, what do I want in life, who are my friends, and am I real? When these formulations are being answered and accepted as absolute values, then the true character of the self is visualized. Not an easy task for any teacher alone, but made possible with the collaboration with primary institutions, this is where the real work is done, only by the extension of the primary institutions.

Jacobsen: Do you humanize yourself in the process of education? Bring yourself to the metaphorical ground, not become artificially relatable – so corny, but to be real with students – but not gritty.

Jorgensen: Being viewed upon as genuine through one's actions, is seen as an absolute core value for me in the pursuit for mutual understanding and respect. False facades whipped up by false idols are to be regarded with pure contempt, as they are only destructive cowering's of both social / professional bearing fundamentals.

Jacobsen: What values seem most pertinent to the life of a young person in the classroom with them?

Jorgensen: Friendship, affirming old ones and connecting new ones.

Jacobsen: Some students can be excluded for developmental delays or particular disabilities. How do you work within this context with students and the student with delays or disabilities? Obviously, it's more sensitive and a more effortful process.

Jorgensen: The challenges that will then follow these types of students, will then be first associated with a test regime, which then again decides whether or not to introduce various measures regarding the need for special education, whereby specific teaching arrangements are adapted to their level of learning. There are 2 ways this is done mainly. Either these students in the classroom are on an equal footing with the other normally functioning students, or group compositions with equal students are used in group rooms with a special educator.

When using a normal class function, an individual training plan is prepared for the student or students that this may apply to, and then becomes the leading factor for what type of teaching aids that will then be used in accordance with the original facilitated plan and have the approval of the school's special education coordinator. This is a standard procedure, where after a review of each completed term. New assessments are being reevaluated as to customize a new training material, and lastly at the last term is over a final report is written to see if the plan that was originally set up worked as intended or not, which is then brought with further in the teaching process for the student or students to whom this may then apply.

Jacobsen: Different students will have different life difficulties, potentially, as with developmental delays and disabilities. Do you find yourself emphasizing some values more than others with these students and other students in relation with them (and vice versa)?

Jorgensen: No will not say that the way for me is to normalize as far as possible, their schooling with special students in mind, and the rest of the students. A most normal, is clearly preferable for all parties, it avoids unwanted visibility and possibility for stigma.

Footnotes

[1] Tor Arne Jørgensen is a member of 50+ high IQ societies.

[2] Individual Publication Date: July 1, 2022: **http://www.in-sightpublishing.com/teaching-2**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Intercontinental High-I.Q. Forum 1: Tor Arne Jørgensen, Hindemburg Melão Jr., Tim Roberts, Rick Rosner, David Udbjørg, Garth Zietsman, and Tianxi Yu (余天曦) on the State of the High-I.Q.

2022-07-01

Tor Arne Jørgensen *is a member of 50+ high-I.Q. societies.* ***Hindemburg Melão Jr.*** *founded the Sigma Society and the Sigma Test.* ***Tim Roberts*** *is the Founder/Administrator of Unsolved Problems.* ***Rick Rosner*** *is a member of the Mega Society and the Giga Society.* ***David Udbjørg*** *was the Founder of High IQ Society for Humanity.* ***Garth Zietsman*** *is a member of the Mega Society.* ***Tianxi Yu*** *(余天曦) is a member of God's Power. They discuss: state of the high-I.Q.; other regions' high-I.Q. communities; the issues in the high-I.Q. communities; the positive aspects of the high-I.Q. communities; and the newest projects and upcoming developments in the high-I.Q. communities.*

After internal discussion by, and with, the group, two representatives for Africa this round.

Interviews completed throughout June, 2022.

Scott Douglas Jacobsen: This first session will set a tone about the high-I.Q. communities around the world to some degree. Obviously, there are limitations in conducting a group discussion such as this. Regardless, it's a start. A previous attempt focused, mainly, on North America and Europe with participants and observers in 2020:

https://in-sightpublishing.com/2020/03/15/hrt-one/

https://in-sightpublishing.com/2020/04/01/hrt-two/

https://in-sightpublishing.com/2020/04/22/hrt-three/

https://in-sightpublishing.com/2020/05/08/hrt-four/

This will depart from structure with an elimination of observers and strictly limit to participants, and consider an international focus with individuals consenting to representation. This does not mean carrying some proverbial regional flag by the individual. Yet, their experience within this region of the world does permit an experiential perspective richer than other participants, so legitimizes it to some modest level. Everyone is aware of the ground rules. Fundamentally, and most importantly, this exists as an experiment as an educational group discussion. So, let's begin, what is the state of the high-I.Q. in your region of the world?

Tor Arne Jørgensen[1]* (Europe): Initially, my experience as to the present-day status within the high IQ community, is marked by a steady flow of positive mindfulness and forward-thinking. Also, to add, the creativeness whereas new innovative initiatives are significant protruded exponentially, through the willfulness of a unified and resolute commitment towards a more global awareness of what the high IQ community is all about. This done by way of informative directives addressed by and for the average percipient both inside and outside of the high IQ community.

Hindemburg Melão Jr.[2]* (Latin America): Low activity.

Tim Roberts[3]* (Oceania): Almost non-existent in any meaningful sense. So, I shall pad with answering an alternative, primary-school, geography-based question instead. What the hell is

Oceania, the region I'm purported to represent? Well, basically, it's Australia, and New Zealand, and literally thousands of small islands in the Pacific. It's the largest, but second-least populated (after Antarctica), of all the continents. That much may be widely known. But it is generally not known that the islands include Hawaii. So, Hawaii, while part of the US, is actually in Oceania. Any high-IQ individuals in Hawaii would, I am sure, self-identify as being from the US, rather than from the continent of Oceania….thus making their identification rather problematical.

Rick Rosner[4]* (North America): Disclaimer is, everybody else has the good manners to submit written answers. You're doing me the favour of letting me talk the answers to you and transcribing. So, my answers are going to sound a little stupider than everybody else's.

So, for the vast majority of Americans, I.Q. is something that just doesn't occupy even the tiniest sliver of concern or awareness. Nobody gives a crap. Although, there are some fringe people who are way into it. But you can see that the fall of aptitude testing, in the abandonment of the S.A.T., as a necessary component of your college application package. People don't buy it. There are plenty of other ways to get the measure of a person besides giving them a test that is supposed to gauge their mental acuity.

David Udbjørg[5]* (Africa): It's an honor to participate in these discussions, and I am especially honored that my long-time friend Melaõ, finds that my thoughts on Africa might be of value to the discussion.

I lived for almost eight years in South Africa. During this time, I only had little interaction with people from the local or international intelligence community, and hence, I don't have anything to offer in this direction.

To have perspectives from all continents, and not, as is the case with most IQ societies, mostly from an American point of view, is indeed very appealing to me.

I was hoping that the questions would go in a different direction than towards the state of intelligence in Africa, and maybe more in line with what I was once fought for through the organization High IQ for Humanity.

High IQ for Humanity (HIQH) dates back to the early zero's and was an attempt to have the High IQ World come together and create something besides just having high level conversations on bulletin boards. HIQH had two main issues they wanted to follow, the first, and to me the most important, was to create an organization that would be able to find and support highly intelligent children in developing countries, and the second topic was to inform about the dangers of brain drain from the developing countries. We formed the legal base for the organization, and got registered as an NGO in a handful of countries. All efforts were unpaid and on spare time.

Our daily lives took off in all directions, we didn't have the time needed, and the efforts slowly fizzled out without new people taking over. The organization was closed down in 2005.

We didn't manage to do any sort of impact; we didn't manage to raise any financing. Part of the reason for not getting financing, was that many people found it directly offensive only to focus on the children with high intelligence, and not the rest. The best thing, which came out of it, was that we, who worked on the project, found a lot of good and long lasting highly intelligent friends, and Melaõ is certainly one of them. Melaõ, thanks for your support then, and now again.

I am extremely happy that Garth Zeitsman, is joining us, he will be so much better to answer the

questions at hand, as he has been deeply embedded in the intelligence community in South Africa, and hence knows the current state, seen from this particular angle, but also from living in South Africa and being a statistician, he will be able to contribute in so many ways.

Even though I feel like the cat sneaking along the walls in the saloons of The League of Exceptional Gentlemen, the odd one out, I have a few comments and questions to add from the shadows. They will not relate to the posed questions, but are thought of, based on my extensive traveling and confrontations with all sorts of cultures, which people in general do not have the opportunity or the will to meet.

I have spent a lot of time talking with people living and working on garbage dumps in Africa, and I have visited quite a few indigenous tribes, both in Africa, but also in South East Asia.

I wonder what the level of intelligence is in these populations, those who live on the flipside of the modern World, those who often have to balance their traditions and the surrounding modern society. Is there a fair and doable way to measure their intelligence and other cognitive skills?

It is claimed that people from the African continent have a lesser average intelligence, than on any other continent. I find it hard to believe, could it be that the context of the testing is faulty? Could it be that the tests are not suitable for all cultures, even though some are Culture Fair? Some of you probably have an idea about how tests are performed in Africa, to reach these results? It seems that we are trying to fit everyone to the testing systems, and not design the tests for specific targets. A Cinderella approach, so to speak.

If we want to test the intelligence of people and be able to compare the results afterwards, the subjects must have a somewhat similar background, which includes daily mental challenges, life stability, nourishments etc.

It could be interesting to have a testing system, particularly authored for measuring and comparing intelligence, at low social levels, for instance, among street children in Dhaka, Bangladesh on the one side and street children in New Delhi, India on the other. Maybe the children from poor areas in the US and Brazil could also be part of the evaluation.

Measuring the intelligence of adults living off garbage in Sao Paulo in comparison with those working on the landfill sites in Pretoria, South Africa? Would also be interesting in fact, we would be able to come up with many similar pairings across social levels, cultures, nations, continents. If it is possible to make these kinds of testing pairs across the social spectrum, we might be able to get a more precise idea about the actual level of intelligence in each region.

It would be equally interesting to do testing among various kinds of indigenous tribes, who are still living their ancestral lifestyle; it could for instance be the SAN in Kalahari and the Dani tribe in the highland of West Papua or the Baduy tribe in West Java. Each of these cultures is struggling to maintain their cultures, and some of them are more successful than others.

I hope the above might bring some new thoughts to the discussions ahead.

Garth Zietsman[6]* (Africa): From its origins in the 70s Mensa SA increased membership up until mid 2000 and then declined. The reasons are 2 fold. Firstly since the end of Apartheid and the beginning of ANC government there has been an increase in emigration from SA and I have to say Mensa has been disproportionately affected. The second reason has been a random change in the quality and popularity of leadership – which hopefully will change in the future. Some local regions are vibrant while others are rapidly declining. About a decade ago I

was instrumental in starting a new local region – which unfortunately folded after a few years. This was in a heavily Afrikaaner area and apparently Mensa is seen as more of an English thing. Another new area – which has become the best local Mensa in SA – is in a very English biased area of the Cape Province. Mensa SA has endeavored to find members among non-white groups but there has been a profound lack of interest from that quarter. That said we do have non-white members – especially from the Asian (both Southern and Eastern) and mixed race communities. Most of our black members are not local but immigrants from other African countries (mostly Zimbabwe.)

I once calculated that we were reaching only 1-2% of our potential membership at our peak so there is still plenty of room to grow.

Tianxi Yu (余天曦)[7],[8]* (Asia): The Asian region is mainly represented by the Chinese and Japanese communities, and I will elaborate on each of them in four parts: social environment, societies' situation, tests' style, and main people. Since I know China better, I prefer to elaborate in a way that China is the main focus and Japan is the supplement. a) Social environment: China is not tolerant of people with high IQ, although the whole world is, but China is more demanding. I have heard that Mensa members in some countries enjoy some benefits because of their Mensa status, but in China, presenting a high-IQ association may be exchanged for more tasks, even contempt. There is another interesting phenomenon, I have carefully observed the Japanese and international well-known associations, people with high IQ tend to be highly educated, I have done a statistic before, the most educated people in China tend to have an IQ of only 130~140, within the group of IQ 170 or above, there are few people with higher education; b) Societies' situation: The development of the world's intellectual communities can be described as a shift from a corporate system (Mensa) to an alliance system (WIN). The intellectual community in the Chinese region developed later, but followed this same route, from Shenghan to GFIS. But with the establishment of God's power, it may enter the third stage – the elite system: the social elite who have both high IQ scores as the leader. Although the current intellectual community inside, high IQ people are often not less educated, but none of them use their ability as an attraction to make members want to become better. In a positive society, the leader has a leadership role to the group, and the kind of leadership used also determines the attributes of the society. With intellectual leadership, members will just indulge in doing IQ test, with achievement leadership, members will use their intellect to change the world and will become more useful to the world. This decision is based on the current situation of the Chinese society and the social situation. The Japanese association is led by Mensa Japan, and the local association Metiq also does a better job; c) Tests' style: Chinese tests are mainly in the form of numerical tests, with a more innovative style and deeper ideas (such as Death Numbers and MIT), and the amount of spatial tests is relatively little, but there are also very innovative works (such as CAT and CAT2). Japanese tests feel more traditional to me, and the ideas and styles are closer to the traditional LS and SLSE, etc. However, I was impressed by a author called Takuma Oishi, which is very artistic, but he is reluctant to call it a "test" and intentionally avoids IQ estimation; d) Main people: The main people of the Chinese intellectual community are more difficult to define because of the unification and the establishment of a new hegemony have not yet been completed, and now should be me and Fengzhi Wu (IQ ranking: **http://www.chinahighiq.com/col.jsp?id=105**). The main person in Japan is Naoki Kouda (IQ ranking: **https://kanji-love.wixsite.com/metiq/score-list**).

Jacobsen: From the internal perspective of members of your region, how do other regions' high-

I.Q. communities look to you?

Jørgensen (Europe): I would want to think, that those continents beyond our own, talking about; Latin America, Oceania; North America, Africa, and Asia, do consider us as an active part as to the whole. Considering that the high IQ community by reference to Europe's involvement is to be perceived as a collectively active unit, which in turn provides a lot of return, not only narrative to the European members per se, but also in a global member perspective.

I feel the need to mention some of the most honorable and famous names that contribute both by and for the high IQ communities and their respective countries that have their base of origin in Europe, people such as: Domagoj Kutle, Evangelos Katsioulis, Iakovos Koukas, the Chairman of Mensa International Bjørn Lilljeqvist, also to add Norway's own brilliant and creative intellectuals like; Erik Hæreid, Glenn Alden, Arne Andre Gangvik, Olav Hoel Dørum and lastly but humble so, myself.

Here one could include many more contributors to the above list of names, which in total means that The High IQ community is flourishing more now today than ever before. Will also permit myself, by presenting my absolute admiration to all of you who are both mentioned here in this context and to you who are not mentioned here, by proclaiming a profound and heartfelt thank you for all your efforts and hard work within the high IQ society!!

Melão Jr. (Latin America): I believe that Mensa USA and Mensa UK are large, active and well-organized groups. The groups created by Iakovos and Evangelos, which try to unify several different societies, seem to me to be very promising ideas. The good organization and the large number of participants are two attributes that I consider positive and important.

Roberts (Oceania): Very much more populated, certainly. I suspect, without any real evidence, that the great bulk of activity takes place in North America and Europe. However, on Jason Betts' World Genius Directory, thirteen high-IQ individuals ("geniuses") are identifiable as being from Oceania: Tim Roberts, Peter Rodgers, Paul Moroz, Jason Betts, Zeljko Zahtila, Anthony Lawson, Anthony Xu, Wayne Cooper, Ivan Zelich, Stephen Murray, Kristi Beams, and Ian Ajzenszmidt, all from Australia, and Richard Sheen, from New Zealand.

Rosner (North America): I'd assume Europe is pretty much like America. Everyone is pretty much over it. Asia, especially East Asia, countries like Taiwan and South Korea still, I think, has a certain amount of testing mania. Where, people feel they have to get tested if they want to apply to American colleges. It is a high stakes thing. I assume it is fading somewhat as more and more U.S. colleges abandon aptitude testing. But I would think that it is holding on longer and longer in East Asian countries.

Udbjørg (Africa): [See first response.]

Zietsman (Africa): The only other high IQ regions we are aware of to any significant degree are the USA and UK. We think the UK way of doing things is a bit disappointing, i.e., they tend to just have informal socials whereas in SA we have formal meetings with an expert speaker before we go off and socialize. I understand the US is much more varied in how they conduct things. Other regions – mostly the USA – have societies with above Mensa level qualifications. There are probably less than 10 SA members of the ISPE or 999, Prometheus/Mega and only 1 (the late Philip Bateman – multiple world Creativity Champion) was particularly active in any of these.

Yu (Asia): I know very little about other regions.

Jacobsen: What are the issues in the high-I.Q. communities in your region of the world?

Jørgensen (Europe): I will hereby take use of this opportunity, to point out the consequent notation in the pressing sense for a strong brothering bond between all high IQ societies for an overall value base that has a common goal of improving of our common future endeavors.

What is meant by this, is referred to what Mensa International must do by breaking down many of its preconceived notions and ill views towards what the High IQ communities represents regarding its core values. I have on previous occasions, talked about a "fraternization" of all societies for the collective strengthening and the common good.

Mensa Norway and its International big brother Mensa International referenced to its recognized reputation, must in my view change, at least in some way, its now dogmatic attitudes towards the high IQ societies by a more general acceptance as previous mentioned, i.e., a more mutual beneficial understanding and acceptance per se. Today, the individual high IQ societies do not have their unifying imprint as regards of a general acceptance of each other.

This is for me what should be addressed in the future and drastically changed. Now in order for this to take place, the most recognized and overall respected society presidents outside of Mensa, should then assemble a comprehensive and jointly accepted system that will enable for the possibility of opening the door ajar. This done in the hope of mutual reconcilement of what Mensa International legislations bestows upon them, which in turn can enable a general acceptance through unification of all the high IQ societies.

A carefully select panel should be elected, that in turn can organize the development through careful and prudent planning for what may turn this idea into a reliable and thus possible implementation towards an overall unified community that again will serve back to its members interests on a global scale. When a desire for a national constitution by the new nation's founding fathers is put into motion and whereby community nations prosperity is then established, then we may bring upon a general acceptance between Mensa International and the rest of high IQ community. What is of absolute certainty, is that if we all sit on our asses, then nothing will ever happen. By starting a global revolution, where we within the high IQ community can now produce a general acceptance externally to the general population on an equal footing with Mensa International then the mission is clear for me, let make this a reality by any means possible.

Melão Jr. (Latin America): I see that Mensa chapters in some countries interact harmoniously with other groups, promoting some joint activities. Unfortunately, Mensa Brasil is different. For example: in 2000 and 2001, friends from Finland, Belgium, USA published the Sigma Test in ComMensal, Mensalainen, Gift of Fire, Papyrus etc., while Mensa Brasil tried to hide the existence of Sigma Society and Sigma Test from its members. These boycott attempts are pernicious and petty, such conduct should bring shame on serious and reputable members of high IQ societies. I estimate that at that time perhaps 80% of Mensa Brasil members were unaware of the existence of other high-IQ societies (currently perhaps 50% still do not). A similar problem is also observed in the overwhelming majority of youtubers who claim to be "scientific dissemination" act exactly like this.

Another problem is that the focus of high-IQ societies, in my view, should be on bringing smart people together to solve scientific, technological, social, educational, environmental and other problems to make the world a better place. However, what I observe are vain people, with Dunning-Kruger syndrome , vying for who has the bigger ego. I am also vain and I have an inflated

ego, but life is more than that and the potential of the smartest people should be better directed and better used. This isn't a problem unique to my region, but I think it's more serious in my region. Solving puzzles can be fun, but there are people dying in war, disease and starvation. I enjoy solving and creating puzzles, but I also try to work on relevant real-world problems. When David created the High IQ Society for Humanity, I thought it was an excellent project and absolutely necessary. In my interview, I commented on the plight of exceptionally gifted children who are not properly engaged in compatible activities in the US. This type of problem is much more frequent and more serious in my region. The absence of efficient mechanisms to identify and support talented children and young people is one of the most serious problems.

Another problem that is present not only in my region, but in the world, is the way "outsiders" view high-IQ societies and their members. Universities like Harvard or Cambridge are basically high IQ societies that receive financial support from the government and private companies, these institutions work for the common good, they are respected, admired, sponsored, joining them is a goal pursued by outsiders, who strive to get in. These universities bring together high-IQ people and use entrance exams that are strongly correlated with IQ tests. So they can be classified as high IQ societies or "hybrid high IQ societies". In 2000, Kevin Langdon "declassified" Sigma Society as a " pure high IQ Society" because some criteria for admission are not based solely on IQ tests, but also accept Chess ratings, medals in Mathematics Olympiads, etc. However Mega Society also used, for some time, the real-world problem solving criterion as a criterion for admission, Prometheus had discussions by the psychometric committee about accepting scores in the Think game Fast as criteria for admission and other results that are not exclusively IQ tests, and all societies that adopt SAT, GRE, ACT as criteria are accepting exams that are not, strictly speaking, IQ tests. In addition, several universities accept SAT, GRE, ACT, which makes the classification of an entity as a "high IQ society" something not as well defined as it was at the time when only Mensa existed and the only criterion was clinical tests. . In fact, the clinical tests themselves vary more from each other (weaker correlation) than SAT and GRE compared to some of the major clinical tests. Therefore, the classification "clinical trial" is more a matter of nomenclature than true statistical similarity. In this context, a well-trained neural network would objectively classify universities as high-IQ societies.

The crux of this is: why do people on the outside respect, value, and desire to enter universities, and virtually all potentially qualified people (or at least the overwhelming majority of them) are interested and striving to enter universities, while only a very small fraction of the people who qualify for high IQ societies are interested in participating? There are 160,000,000 people potentially eligible for Mensa, Sigma, High Potential Society, etc., yet only less than 150,000 are affiliated with one of these entities. I believe this is a fundamental issue that needs to be discussed and needs to be better understood, to try to eliminate the problems that make high-IQ societies not attractive, respected or valued by the general population. Correctly enumerating these problems in order of importance and planning efficient and feasible solutions seems to me to be one of the main objectives, if not the main one, of high-IQ societies for a short, medium and long term future. I don't think the objective should be to "imitate" the universities, but to try to complement and harmonize with the objectives of the universities. In this sense, I see two important and low-cost preliminary paths:

1. To perform the role of monitoring and evaluating the quality of professionals, entities, etc., issuing quality seals, rankings of competence, etc.
2. Acting in the connection between highly qualified professionals and companies, and/or

between talented entrepreneurs and investors.

Universities themselves also play these two roles, but not their main focus, and the criteria they use are not always the most appropriate. So there is a serious gap there that could and should be filled, and high-IQ societies may be equipped for that. As a result, high IQ societies can earn the respect and admiration of the community, gain greater visibility and attract the interest of notable members, large numbers of other members, investors/sponsors, the media, etc.

Roberts (Oceania): I'm not aware of any groups based in Oceania that are not international by nature, rather than being locally-focused. Limited numbers and huge distances restrict any face-to-face meetings. If there are any online meetings, I regret, I have not been invited (which could be for many reasons, of course – but seriously, I doubt their existence).

Rosner (North America): The issues for high-I.Q. people based on me and the people I met is how to get a fucking girlfriend. Movies of the '80s about high school tended to follow the formula that there's a sensitive, smart, nice guy who just wants to get a girlfriend, but the girl or girls that he wants are all hooked up with thuggish high school athletes. But by the end, somebody has realized the worth of the sensitive guy and became his girlfriend. I think this was the formula for *Revenge of the Nerds.*

There was another movie called *Lucas* that broke the formula. A girl, who had her jock boyfriend, began to value Lucas. This on the spectrum-ish awkward kid. She valued him. She wasn't going to hook up with him. She was going to hook up with her jock boyfriend, who was going to prove himself by not being a dick to Lucas. The dynamic was the same. That's how I felt in the '70s and '80s. Can't somebody be my girlfriend? I have all this shit going for me. I am smart, sensitive, and funny. Eventually, I did the work to get a girlfriend. It involved a lot of stuff that wasn't dependent on focusing on my I.Q.

I would say that in organizations like Mensa. There's a certain incel factor and has been, and was, 50 years before the word incel came to exist, which is short for involuntary celibate. Guys who lean on their I.Q. as a point of pride, probably, lack the social cues and social skills to do really well with girls.

Udbjørg (Africa): [See first response.]

Zietsman (Africa): The biggest current issue is with the financial management and general administration of Mensa. We used to be a lot more observant of best practice than we are now.

We also had many problems around testing. Firstly international Mensa phased out the Ravens because of the Flynn Effect – although I did raise our cut-off to keep it at the 2% level – and then replaced it with a similar German test that had a woefully inadequate ceiling. Secondly, one particular former National Chairman wants to do away with our verbal test on the grounds that it is biased, even though the non-verbal test is at least as biased. Thirdly, this same person ended our practice of telling people their estimated IQ, or even keeping records of actual scores, claiming that lots of people don't want to know their IQ and that knowledge of differences within Mensa are divisive. I'm pretty sure that the "lots of people" is just her. In other words I think we have a problem with decent tests and issues around testing (and that there are more attacks coming.)

We also had fights over an online discussion forum, e.g., over whether it is limited to paid up members and just how pro free speech it was. Basically politics.

Yu (Asia): a) a late start (Shenghan was founded in 2012.6), resulting in the absence of much

infrastructure, and the association's connection with its members staying only in online chat groups and certificates; b) an absence in the world intellectual community, without Mensa China, and probably not in the future, it is difficult for tests by Chinese authors to circulate internationally, despite the very high quality of their questions (Mahir Wu, Junlong Li, Fengzhi Wu, etc.); c) there is no standardized and stable system, no recognition in Chinese society, no outside support, and these high IQs cannot be recognized, supported and guaranteed through the community; d) the leading association (Shenghan, GFIS) does not play a role in developing the IQ community, and Shenghan is very dedicated in charging fees, and has been charging for 10 years, enriching millions of RMB. GFIS is relatively free of frivolous fees, and although it has made many attempts at positive publicity (self-promotion, TV programs), they have all failed, ultimately due to the lack of capacity of the president; e) the phenomenon of climbing in IQ scores is more serious in Asia, and it is a disaster area for cheating, where people will do anything to get high scores; f) the community has become less active, with fewer activities than before. There are barriers and divisions between different associations, which are not conducive to unification.

Comparatively speaking, the Japanese high IQ community is doing the best in the Asian region, in line with international standards (the World Intellectual Forum is very active and well known), with good organization and social support (**https://www.hiqa.or.jp/**), but there is a lack of good authors and tests. I think each country's IQ community should give priority to promoting their own country's excellent work, if they do not embrace their own country's IQ community tests, then who else will?

Jacobsen: What are the positive aspects of the high-I.Q. communities in your region of the world?

Jørgensen (Europe): As mentioned earlier, Europe's high IQ community is a highly active one, with innovative initiatives constantly being implemented by the intent for pure blissfulness for its communities' members. Detailed laid out as follows, whereby; the steady creation of new and existing high range IQ-tests is being added to the various test sites, furthered by the establishment of new high IQ communities with a more various and exiting content for even the most delicate of pallets. Finally, the publication of community social engaging articles followed up by YouTube streams purposely laid out for the distributing of information of high intelligence assets for all its community members.

Melão Jr. (Latin America): Compared to other regions, I don't think there is anything particularly positive about South America. We have some positives that are also typical of high IQ societies in all other regions, we have some problems that are perhaps also common in Africa (perhaps more severe there), and we have the language disadvantage compared to South Africa. , as only a small fraction of the best books and best scientific channels are available in Portuguese. Most people in all non -English- speaking countries in the world learn English as a second language, this has a growing need and maybe it will continue to be so, but maybe this paradigm will change in the coming decades, with the growth of China, India. Maybe this change won't happen, because the English language has already established itself as a very strong tradition and maybe a few decades won't change that, even if China surpasses the US or even if there was an economic collapse of the US, as happened with the USSR in 1991. And this is very unlikely over a 50-year time horizon, because the US has an important advantage that no other country has ever had: the dollar is used as an international reserve currency, and this gives the US excessive power in cases like the 2008 subprime crisis, in which the US should have "broken" as in the 1929 crisis and gone through 5 to 10 years of recovery, however they "patched" the problem

simply by printing money. No other country in the world would have a similar resource available. If the USSR of 1991 had a similar power, even with all the management mistakes made, they wouldn't have broken either. This immunity from punishment for serious errors can pose a very great danger, in addition to promoting unfair competition. Even if China manages to produce more, better and cheaper than the US, they would still need to overcome other barriers. So maybe the world language will still be English for more than a century, maybe several centuries. And countries where a large part of the population is not fluent in English, access to cutting-edge knowledge and good quality knowledge is severely hampered. The rapid evolution of automatic translation systems should greatly alleviate this problem in just 10 years, but the path these translation systems are taking fails at critical points for high-level translations, which require rigor and accuracy in detail. Translations are fine for typical communication if the person orders food over the Internet and doesn't know the language, but in a complex debate or rigorous formal logical demonstration, automatic traction is contaminated with many imprecise details.

Another problem is abusive import fees, abusive taxes, etc. When taxes are high, but the money raised is reverted to the benefit of the population, although it can generate a feeling of injustice in some people who produced more than they received, there is a relief to know that other people who need it more are receiving support from the State to prevent them from lacking the minimum resources for a dignified and healthy life. The problem is when a significant fraction of those taxes are diverted into the pockets of politicians. This has been a common problem in South America and Africa. A car in Brazil costs ~3x more than the same car in the US, but the per capita income in Brazil is 1/7 of the per capita income in the US. So you pay ~20x more. When one considers that the Gini index in Brazil is around 50, this is particularly serious, because as income distribution is very unequal, only a small part of the population has access to basic technological resources. It is completely absurd, because in addition to the country not producing essential items with acceptable quality, it also makes importation difficult, leaving a large part of the population trapped in Prehistory, eventually reaching the Middle Ages. Only a small fraction of the population has access to contemporary technology, contemporary medical treatments, etc. This applies to many technology products. If you try to import by buying on eBay or Amazon, for example, an import tax of 60% + IMCS + COFINS + IPI + other taxes is applied, in cascade, which are applied to the value of the product + the value of shipping. In 2016 I paid 2.8 times the advertised price for a Celestron 102 GT telescope and in 2019 I paid 4.4 times for a Meade 10" LX 200 (due to higher freight by weight). In addition to not having good quality products produced in the region, there is a lot of bureaucracy and a lot of financial abuse to import products from other countries, including scientific and educational products.

In some Latin American countries, some of these problems do not exist, or they do exist, but they are not so serious. In Paraguay, import taxes are lower. In Uruguay, Chile, Argentina there is a more cultural environment than in Brazil. But on average in South America, the situation is similar or worse than in Brazil. These scientific, educational, economic and cultural problems contaminate all other sectors, and high-IQ societies are not immune. The waste of young talent that occurs in these regions is regrettable. In 2004, I had a dramatic conversation with Edmilson Motta, who was training Brazil's representatives for the International Mathematical Olympiads, about a boy named Renato Francisco Lopes Mello, who was champion of the Brazilian Mathematical Olympiad. He lived in a very poor region, in a city called Lagoa do Carro, and we were trying to find a solution so that he could stay studying in São Paulo, but we couldn't. He must have had an IQ of over 170, maybe over 180. Even without training and with access to little material, he had some impressive results. It would be important that there were mechanisms for

people like him to receive support from the government so that he and his family could move to urban centers where they could have access to good training, under the guidance of trained educators. I believe that other regions are also affected by similar problems, but in the poorest and least developed countries this problem is more serious. In the USA, the Hollingworth Institute has an interesting theoretical proposal, but in practice it seems that the scope is not very large and the number of children who receive it is small. Perhaps China is the country that has been treating this issue with the greatest seriousness and competence in recent decades, and achieving compatible results.

I ended up using the question where I should talk about advantages to point out more disadvantages, but this is inevitable, as efforts to try to identify some advantage would produce biased results, distorting reality.

Roberts (Oceania): There are zero such communities, so far as I am aware…

Rosner (North America): My friend, Chris Cole, used ultra-high-I.Q. tests as a talent search to find smart people who may have been overlooked. I was one of those people. He helped me along. He has helped other people along to successful lives that they may not have otherwise had. That seems like a reasonable use of I.Q. But we're probably kind of past that window of just taking an I.Q. test and somebody discovering you.

Although, I think we're entering a similar window given that the internet and your devices and the world of machine learning is increasingly able to build a profile of you based on the droppings you leave via your activities and social media postings. I would expect some people to get recruited based on their social media presence or their presence across not just social media, but use of other apps and stuff.

I know of several people who got hired to write for late night comedy shows and T.V. comedies based on their tweets. When God shuts the I.Q. window, she opens up the post a lot of shit window, and, maybe, somebody will notice.

Udbjørg (Africa): [See first response.]

Zietsman (Africa): Just having a convenient way of meeting, talking to, and socializing with, other high IQ people is a major plus. The formal meeting with speaker aspect of Mensa SA is also a positive in my view. It keeps us abreast of things and also helps market Mensa.

Yu (Asia): a) What makes me happier about the Chinese community is the high level of support for domestic authors, and these authors live up to expectations, and are among the international leaders in terms of question quality, scale and data, especially in numerical tests, which I have not yet seen any country's authors to match; b) The youth of the Asian intellectual community is also an advantage compared to the European and American intellectual communities. The average age of the members of the European and American communities is generally older, which is related to their earlier development, while the youthfulness of the members of the Asian community also provides more possibilities for the intellectual community; c) the quality of tests in the Asian intellectual community is generally high, I have previously analyzed well-known tests, such as SLSE, Ivan's, there are more loopholes in their tests, and in the past well-known authors, such as Coojimans, Betts, these authors with high recognition, the items are also more subjective, tending to screen for high IQs that meet their own criteria, rather than objectively screening for high IQs in particula. But in today's Asian community, Japan and China both have what I consider to be very talented authors whose items are not only rigorous, but also have their own ideas

and creativity, which is very rare. The future also needs more deep thinking tests as the main recognition criteria, these tests mainly win in the depth of thinking, not by piling up logic to increase the difficulty; d) Asian community members have a stronger sense of belonging, allowing more lonely people to come together.

Jacobsen: What are the newest projects and upcoming developments in the high-I.Q. communities in your region of the world?

Jørgensen (Europe): I will make the following statement by a fervent hope; that a continuation of these interviews will be extended further with reference to me and you (Scott Jacobsen), in the same format as to the previous individual/group interviews. Furthermore, I will try to expand my promotional initiatives by a more hands-on interactive interview setting and hopefully with your help, establish these interviews into a book format someday soon, fingers crossed. What I also feel obligated to add, is as my previous stated desire proclaimed, the dire need for a unified consolidation between general the high IQ community and Mensa International community.

Melão Jr. (Latin America): I recently founded the Immortal Society, a group that aims to bring together intellectual exponents interested in solving the problem of death. **https://www.sigmasociety.net/homeimmortal.**

Roberts (Oceania): None that I am aware of. It may appear from my answers that I am totally ignorant of any happenings in Oceania, or that they are non-existent. Both of these alternatives are possible, of course.

Rosner (North America): I don't know. I would assume not much. I would assume some societies like Mensa are scrambling to stay relevant. I haven't read of any projects. Every once in a while, you'll read about the youngest person to ever qualify for Mensa, which is a stab at getting some PR having found a 3-year-old who can test well. I'm not aware of any big push. There is the push by Mega, the Mega Society, to come up with a test that could measure up to the Mega level and wouldn't be a fucking ordeal to take because the original Mega Test. I spent 100-110 hours on it. That's a bad recruitment tool because nobody is going to spend that much time.

There is a push within Mega to come up with a test that takes less time and also can't be cheated on because it gives each person taking the test a different set of problems. The problems are similar in principle, but they have variables messed around with. So, knowing the answer to one version of a test problem won't necessarily help you figure out the answer to your version of the problem, the people working on this have been working on this for more than a decade with some results.

But I don't know if they will have the widespread exposure that the Mega Test got when it was published in *Omni Magazine* and more than 4,000 people took the test via *Omni*.

Udbjørg (Africa): [See first response.]

Zietsman (Africa): I can't really answer this now because I have been relatively uninvolved for a number of years. I hope there are some good plans afoot but I rather suspect that we can expect further negative moves from the current leadership.

None that I am aware of. It may appear from my answers that I am totally ignorant of any happenings in Oceania, or that they are non-existent. Both of these alternatives are possible, of course.

Yu (Asia): The Chinese intellectual community may lead to a big reform, God's power (GSP)

will welcome Chen-Ning Yang's joining in 6.20, this step is the first step of the Chinese intellectual community to elite system, later there will be more people with high social influence to join GSP, we will make the Chinese intellectual community and society highly connected, for example, we intend to use the name of GSP to publish papers in international journals, etc., so that GSP can become an elite group, leading high IQ people to give full play to their talents, and more to promote social development. For example, we intend to publish papers in international journals under the name of GSP and so on, so that GSP can become an elite group, leading people with high IQ to give full play to their talents and promote social development more.

Footnotes

[1] **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. Tor Arne was also in 2019, nominated for the World Genius Directory 2019 Genius of the Year – Europe. He is also the designer of the high range test site; **www.toriqtests.com**.

[2] **Hindemburg Melão Jr.** is the author of solutions to scientific and mathematical problems that have remained unsolved for decades or centuries, including improvements on works by 5 Nobel laureates, holder of a world record in longest announced checkmate in blindfold simultaneous chess games, registered in the Guinness Book 1998, author of the Sigma Test Extended and founder of some high IQ societies.

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

[4] **Rick G. Rosner**, according to some **semi-reputable sources gathered in a listing here**, may have among America's, North America's, and the world's highest measured IQs at or above 190 (S.D. 15)/196 (S.D. 16) based on several high range test performances created by **Christopher Harding**, **Jason Betts**, **Paul Cooijmans**, and **Ronald Hoeflin**. He earned 12

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

[5] **David Udbjørg**, self-described as follows, "Danish/American, Norwegian in my childhood. Married, 4 kids, and a similar amount of grandkids. Master in Architecture from The Royal Academy of Fine Arts in Copenhagen. Lived in seven countries, worked in 30+ and traveled, what equals 36 times around the globe. Fairly OK with Scandinavian languages, English, German and French, other languages less so. Worked, with architecture, sustainability, energy efficiency, 3D visualizations and auto destructible syringes, competition design and lots of other things. Currently, working as an Architect at the Danish Ministry of Foreign Affairs, taking good care of the Danish embassies around the World. Made a few inventions; a foot operated pointing device and an auto destructible syringe (none of them went into productions). I have stared many different projects, where the most important ones are co-instigator of 'Architects Without Borders', still in action, Instigator of a public contemporary art gallery, which has been running for 40 + years and 'High IQ for Humanity' (HIQH), which is now defunct. As an artist, I have exhibited in several countries, but mostly in Denmark. I make paintings, both portraits and contemporary. Stained glass, bronze, furniture's, deconstructions and mixed medias, as well. I have written a couple of books and composed a few pieces of music. I am board member, at the Art club of the Danish Ministry of Foreign affairs, and I like to consider myself a skilled photographer and videographer. I have sold my work to 'Un Explained' and 'Ancient Aliens' and I have been features on CNN 'Inside Africa' with my visits to garbage dumps in Africa. As an adventurer, I am mostly focusing on indigenous tribes, garbage dumps, ship breaking places, funerals, medicine men and oracles, but I also like to visit schools and kindergartens in developing countries, occasionally I visit volcanos and caves as well. I'm one of the very few Scandinavian members of 'Los Angeles Adventurers Club'."

[6] **Garth Zietsman** is a member of the Mega Society with experience in Africa, particularly South Africa.

[7] **Tianxi Yu** (余天曦) is a Member of God's Power, CatholIQ, Chinese Genius Directory, EsoterIQ Society, Nano Society, and World Genius Directory.

[8] Individual Publication Date: July 1, 2022: **http://www.in-sightpublishing.com/iq-forum-1**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Conversation with Craft Xia on Life, Work, and Views: Founder, CHIN (1)

2022-07-08

Craft Xia *is the Founder of CHIN. He discusses: growing up; extended self; family background; youth with friends; education; purpose of intelligence tests; high intelligence; extreme reactions to geniuses; greatest geniuses; genius and a profoundly gifted person; necessities for genius or the definition of genius; work experiences and jobs held; job path; myths of the gifted; God; science; tests taken and scores earned; range of the scores; ethical philosophy; political philosophy; metaphysics; worldview; meaning in life; source of meaning; afterlife; life; and love.*

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

Craft Xia: In my childhood memory, the prominent family stories I heard of were all read from books, such as *Three Moves by Mencius' Mother*, *Kong Rong Giving Away Bigger Pears*, and so on. These were also touched in school education. It is no different from what ordinary Chinese children are exposed to.

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

Xia: These ancient Chinese family stories and the family stories of some world celebrities are part of the education most people receive in their childhood, and are mainly used to guide the construction of values and morality. In this regard, my family did not give me too much help. The education and information I came into contact with in my childhood mainly came from school. From then on, I did get some sense of self extension, but it was not a family legacy.

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

Xia: My family is a single parent family, my parents' education level is average. I was born in Xinjiang Province in Northwest China. There are many Gobi deserts and snow mountains in Xinjiang. I am a Han nationality. There are many Muslims in Xinjiang, but my family, including me, has no religious beliefs.

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

Xia: I got along well with my peers in my childhood and adolescence, probably because I was gentle and friendly. I usually made a good impression on others.

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

Xia: I have a professional certificate in computer skills and a certificate in graphic design.

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

Xia: When I first came into contact with the intelligence test, I thought it was a test of cognitive ability and cognitive model. Now I take it more as an interest. I think its purpose is in general applications, such as the identification of people with intellectual disabilities, and the identification of people with good logical ability and cognitive ability.

Jacobsen: When was high intelligence discovered for you?

Xia: When I was a junior high school student.

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.

Xia: Generally speaking, from a social point of view, geniuses refer to people with extremely outstanding abilities, who can have a great impact on the creation and distribution of social interests. However, the acts of geniuses will inevitably produce beneficiaries and people whose interests are damaged. Those who benefit from them flatter them, while those whose interests are damaged slander them. For example, Copernicus' discovery violated the interests of the church, Royal rife's research and invention touched the interests of the U.S. medical industry at that time. Jealousy and other issues are essentially disputes of interests. I think not only geniuses, but also people with great influence will be subjected to such extreme reactions and treatment.

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

Xia: James Clerk Maxwell.

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

Xia: In my opinion, genius is a talent that is far beyond ordinary people in a certain field and can not be crossed with ordinary efforts. However, people with high IQ are people who have higher cognitive and logical abilities than ordinary people, but do not necessarily have super talents in some specific aspects. They often can see the essence of things better than ordinary people.

Jacobsen: Is profound intelligence necessary for genius?

Xia: I don't think it's necessary.

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

Xia: I have worked as a programmer and designer, as well as in the blockchain industry

Jacobsen: Why pursue this particular job path?

Xia: I majored in software engineering in college, but also because of some of my personal interests

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?

Xia: The genius understood by the western world is generally extremely sensitive in the fields of physical mathematics and other natural sciences, but more sensitive in the field of psychological art. In the eyes of the Chinese people, the judgment standard of genius is generally based on the number of achievements, and these achievements are obtained in a very short time. Schopenhauer has interpreted genius in this way. Only those people with the highest spiritual endowment, which we call "genius", can enter such a state: they are fully devoted to artistic creation or scientific research, and are completely occupied by them. Therefore, the whole life is closely intertwined with these things, so that they lose interest in anything else.

Many people think that genius is highly related to physics, mathematics and other disciplines. In

fact, every field has its own genius, but its influence on society is different.

The history of many ethnic groups begins with myth. I think myth is that primitive people in the past explained some natural phenomena that they could not explain according to their own understanding. However, there were no words or other recordable things at that time, so they had to rely on language to pass down such things. They use stories or poems that are easier to remember and tell, so they are easier to pass down. In the process of narration, it is inevitable to add some exaggerated rhetorical devices, so the present myth is slowly formed.

With the more and more profound understanding of the material world, especially the great emancipation of social and humanistic thoughts in modern history, the war has also promoted the blending of civilizations in various regions, just like a violent chemical reaction. In such an environment, a group of great geniuses have been born. They come with the truth and greatly promoted the process of human civilization.

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

Xia: Steven Weinberg once said: With or without religion, good people can behave well and bad people can do evil; but for good people to do evil — that takes religion.

I think religion is declining. According to the 2010 survey, the proportion of people who believe in God in the 27 EU countries has dropped to 51%. Moreover, the more developed European countries are, the lower the proportion of believers is, and the higher the proportion of atheists is. Maybe because I was born in China, Chinese people generally do not believe in religion. If the environment is suitable, I think I may also believe in religion.

The religious people in ancient society suffered from an ontologicalnostalgia. They always longed deeply to live in the sacred and to be infiltrated by the power of the real existence represented by the sacred. The prevalence of nihilism today is due to the cultural stripping of sacredness

I like Plato's words about philosophy: It (Philosophy) is a science that not only looks for what it is, but also why it is.

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

Xia: I think that in the process of gradually enriching my knowledge of the world, science basically constitutes my world outlook. Science has eliminated many of my doubts, but it has also brought some ultimate problems about the material world and some more thinking about the essence.

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

Xia: If you mean IQ test, I have done some high-range tests

Strict Logic Spatial Examination 48, 31/48 (IQ 179.4 SD15)

Strict Logic Sequences Examination – Form II, 24/30 (IQ 177.8 SD15)

LSHR Light, (IQ 170 SD15)

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

Xia: Ethics is a bottom line and the maximum value allowed by the values formed in the historical development of mankind.

I think it can arouse our natural love for virtue and enhance our hatred for evil; Through its fair and detailed comments, it helps to correct and clarify our natural feelings about the appropriateness of behavior, and by providing careful and thoughtful consideration, we can make more correct behavior than we might think when we lack such guidance. Such ethics is meaningful.

Ethics is easy to decorate with eloquence, so if possible, it can give new importance to the extremely trivial norms of responsibility.

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

Xia: From Nietzsche's criticism, he tried to expose the tricks of thousands of rights, and finally came to the conclusion that the essence of society is control.

In my opinion, Nietzsche inspired all kinds of critical theories that now dominate. He believes that criticism is the continuous deconstruction of society. When people deconstruct sociological, historical and literary criticism, they hold extremely clear views: control over women, control over former colonies, control over sexual minorities, hegemonic control over orthodox culture, hegemonic control over cultural industries… Such lists can be extended indefinitely.

I think the critical function of sociology is very meaningful. Although sociologists only provide reference opinions, they cannot change social phenomena. Because he is not the one who cuts the cake and controls the material resources.

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

Xia: The knowledge of interest distribution is politics. The significance of political existence is to provide benefit distribution and solutions to benefit disputes between different classes, groups and individuals in human society. Man is an animal living in meaning. From a political point of view, meaning is given by the order of ought to be, but ought to also evolve. The driving force of evolution is the tension between ought to be and reality. When people ask questions, they actually encounter a mismatch between what they should expect and what they really are, which constitutes a problem, so they ask questions from this point of view. Political philosophy itself is to give a kind of natural expectation on political issues. It also constitutes an unconscious question meaning framework when people ask questions about political issues. When we ask questions, we will use a series of concepts in this question meaning framework.

In the construction of political ought to be, a good and feasible political philosophy not only gives a kind of expression of value, but also shows a kind of legitimate narration.

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

Xia: Truth, in form, is a kind of assertion; In terms of content, it is people's conceptual reflection of the stable, inevitable and repeatable characteristics and connections in things and phenomena. Unlike the truth of science and common sense, metaphysics often studies absolute and unconditional truth. Metaphysics does not study concrete and sensible things, but abstract and overall things, and does not study objects that people can grasp and perceive. However, the scope of research is boundless and the content is unlimited, and people cannot observe and perceive objects at all, such as nature, material, spirit, etc.

I am a pragmatist. I think that due to human cognitive mode, metaphysics' summary of the essential laws of the world cannot be verified, is transcendental, and usually has the characteristics of integrity. It has no clear derivation path and cannot be inherited. So how can we continue to study it?

But the research and inquiry of metaphysics is very necessary. I think metaphysics should determine a reliable research path and express its laws in clear language as much as possible

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

Xia: I think it's objective materialism.

Jacobsen: What provides meaning in life for you?

Xia: As an animal's natural instinct, and the fetter with others.

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

Xia: I think that only when things are interrelated can they reflect meaning. Human beings constantly understand and grasp the nature and laws of the object, and abstract meaning from it, which is both externally derived and internally generated.

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

Xia: I have seen some reports about people recalling their memories of previous lives before. Some of them seem very real, but I can't understand what carrier carries their memories. Is it the soul? These supernatural topics are of great interest to me, but beyond my understanding. I personally believe that there is an afterlife, but I can't imagine the specific mechanism.

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

Xia: Limited life seems to be a form of evolution, and reproduction and inheritance are more endless eternal life. The mystery of life lies in the moment when it was first born. We know that the essence of life is the orderly accumulation and release of energy, but the coincidence when it was first born from the inorganic world still remains mysterious to mankind. It's like a script arranged by the universe.

Jacobsen: What is love to you?

Xia: Unconditional and absolute trust and dedication.

Footnotes

[1] Founder, CHIN.

[2] Individual Publication Date: July 8, 2022: **http://www.in-sightpublishing.com/xia-1**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Conversation with Clelia Albano on Family, Democratic Values, Religion and Skepticism, Dawkins, Gadamer, Wikipedian, and Cosmopolitan Weltanschauung Cosmic: Member, Capabilis (2)

2022-07-08

Clelia Albano *is from Italy. She's a teacher of Italian and Latin, painter and poet writing in Italian and English. She is a member of Capabilis and USIA. She has two collections of poetry, In Assenza di Naufragi, that was a finalist for the National Literary Contest "Il Mio Esordio 2018," selected by the International Festival of Poetry of Genova, and "Come Tutte Le Cose di Questo Mondo", a prosimetrum. She's been published also in English on the American anthology "Winter" and by the literary magazine "The Night Heron Barks". She loves reading, learning languages and editing for Wikipedia, which she has done since 2012. She was a finalist with "Come Tutte Le Cose di Questo Mondo" for the "Premio Internazionale Mario Luzi" 2020. She discusses: Latin and Greek in Naples; WWII; a sense of the importance of democracy; independence of the feminine side; earliest inklings of skepticism over religion; grotesque sides of religious faith; paint; poetry written in youth; aspects of the mind; linguistic codes; expansive memory; geniuses; perceptions of geniuses; main aspects of church corruption criticized by Dante; inspirations for writing the books; paintings; a Wikipedian; highly manipulative; the attraction of supernatural entities; scientists like Dawkins; an automaton; Gadamer's presentation of Art in Truth and Method (1960); a democratic socialist; and cosmopolitan weltanschauung cosmic.*

Scott Douglas Jacobsen: How did your father get into teaching Latin and Greek in Naples?

Clelia Albano[1],[2]*: My father was from Naples. He grew up and received his education there.

He attended the Classic Lyceum where Greek and Latin are the basic curricular subjects and given his attitude towards humanities and ancient languages he earned the degree in Ancient literatures and languages at the hometown University "Federico II".

Jacobsen: What are some of the remarkable stories of family, ancestors and relatives, in association with WWII?

Albano: Apart from historical recounts, I was told by my father and my grandmother about one of the worst issues brought by the war: the scarcity of food. The family had to adapt the diet to a flour made from chestnuts and to other poor food.

This was an experience that in the following years gave the food a centrality almost religious in my father's family. To be nourished in a proper way was considered a priority by my relatives and by my daddy, the first prescription to keep oneself healthy and alive. I was influenced by this idea.

Jacobsen: How have these stories helped develop a sense of the importance of democracy?

Albano: As I told you in our previous interview, I was raised according to democratic values developed and strengthened by my paternal family particularly as a reaction to the social, cultural and individual repression under Fascism.

Jacobsen: How have you incorporated this independence of the feminine side into your own narrative and life path?

Albano: By following and expressing my attitudes, my preferences, beliefs, regardless of cliché, conventions and the others' judgements.

Jacobsen: What were the earliest inklings of skepticism over religion?

Albano: Well, I clearly remember that, especially in my teens, I got upset with the incoherent behaviour of some believers. Beside this I have something to say about religion that will surprise you. In the last months I have been caught by a desire for faith and for praying. Maybe the seeds of faith to which I was raised never abandoned me. Of course there are things I am still skeptical about, but I know inside of me that often I have suffered the loss of this religious vocabulary that unavoidably knock on the door of my lexical repertory at Christmas time or at Easter, or when I am in despair and I realize that the words in my possession lack of spiritual energy. Because I think we are our words, we are what we say and my idea is that even spirituality, the good and the evil are made of words. Once I read a remarkable scientific study on the human brain and the DNA sequences. I read something that amazed me because I had thought a lot of times that words might change the human brain's map. This would be explicative of both the healing process and the development of a disease. When I stopped to believe in transcendence I never excluded the idea of mystery in our lives. Thus, before the influence of prayers and their healing power in several cases, I was open to the possibility that they have an effectual power. In the above mentioned study, the researchers had found that if we speak words of sorrow, anger, or we semantically express the wish to die, in sum if we speak words against ourselves, we might cause some changes in our DNA, since each sequence is very similar to the linguistic code. In other words it would be like replacing the healthy words of the DNA with sick and deadly words. So when we make a negative wish and we desire to die we run the risk that it comes true. That's why I think that prayers might have some influence.

Jacobsen: What were those grotesque sides of religious faith to your father?

Albano: By grotesque I meant the combination of religion and superstition together, which gives flesh to rituals and objects where it is hard to distinguish the threshold between devotion and talismanic gestures. However there is also an awesome side of this combination.

In Naples it is still present this way of interpreting and living faith; so you will find in several contexts, amulets along with pictures of Jesus.

My father had a rational conception of faith and he thought that religion is the opposite of superstition.

Jacobsen: What kinds of things did you paint?

Albano: I painted mainly African subjects.

Jacobsen: What themes were common in the poetry written in youth if any?

Albano: More or less the contemplation of the world, the desire to be elsewhere in the far sides of the world, the oneiric side of life.

Jacobsen: What aspects of the mind cannot be measured?

Albano: creativity and inspiration. Another aspect is dreaming. Although there's a Freudian part of me that tends to interpret dreams according to psychoanalytic symbology, the other side of me

rejects the positivist conviction that the oneiric dimension can be dissected and notomized by Freudian schemes.

Jacobsen: How are "reality, life and experiences… linguistic codes"?

Albano: Sorry for repeating myself. They are made of words. That's what I think. Also "God" is a word. Is there something we can think about without giving it a name?

Jacobsen: When you came across individuals comfortable amongst the extraordinary, what was the intuitive, innate reaction in you, as the normal reaction was, more commonly, astonishment with the, for example, more expansive memory?

Albano: Well, on the one hand my reaction was of admiration. On the other hand, I tried and I still try to learn from them. By observing their approach to life, science and technology, by observing their idea of faith, for example. As I told you before I have felt the urge to speak and think like a believer once again in my life. In the groups I am a member of, High IQ groups, I happened to find very gifted people who are believers. Particularly I was struck by the words of the creator of several High IQ Sites, tests, creator of GENIUS High IQ Networks, a Mensan and awarded as one of the most intelligent men in the world, who has faith in God. Somehow I felt comfortable with that side of me that even when rejected religion never got entirely skeptical.

Jacobsen: Why are geniuses, fundamentally, perceived as a "threat" or as "dangerous"?

Albano: Because generally they bring changes and discoveries that subvert the ordinary. Some people live in the dreads of progress. They feel more comfortable with held beliefs.

Jacobsen: Are these perceptions of geniuses generally legitimate or illegitimate?

Albano: In my humble opinion they are legitimate for the reasons I just have illustrated**.** There is also a conspicuous portion of the population who is enthusiastic about progress. But I think, in addition, that there are progressivists who trust scientific and philosophical knowledge, and by contrast, disagree with certain scientific projects for they involve social and ecological risks. Just to take but one example, the idea of colonising other planets sounds as a form of neo-colonialism to many progressive people, because both the financial investments for those enterprises and the plan to build up cities on extra-terrestrial environments involve the risks of polluting them.

Jacobsen: What were the main aspects of church corruption criticized by Dante? How did he go about doing it?

Albano: At the time of Dante, the Church had lost the role of spiritual guide. The main reason was that most of the ecclesiastical officials conducted a mundane life, exerted a political power on the believers; they did act against the Christian principles. There were Popes and archbishops who didn't disdain to have concubines and to have children, disrespecting the vote of chastity. They betrayed the vote of poverty by accumulating money, richness and commodities of every sort. The Church of Saint Peter, held both the temporal and the spiritual powers; the abuses it perpetrated, emerged particularly during the civil battles between the Communes when the supporters of the Pope on the one side and the supporters of the imperator on the other, formed respectively the factions of Guelfs and Ghibellines. Dante, who had a profound devotion and who dreamt of a pure Christianity based on a religion that took care only of souls, denounced in the Comedy what was in contrast with the predicament of Jesus.

Jacobsen: What were the inspirations for writing the books?

Albano: The books I published are collections of poems I wrote in different times of my life. Each poem came from a particular and unique inspiration.

Jacobsen: What are paintings focused on thematically now?

Albano: Unfortunately, it's ages. I don't paint. I'm focused more on poetry and the lack of time made its part.

Jacobsen: What kind of edits and additions have you been making as a Wikipedian?

Albano: I have created articles for Wikipedia in English and in Italian, mostly biographic. Generally, I work on literary and artistic contents, but also on contents related to public figures in the field of whistle-blowing, hackers and human rights advocacy.

I have translated into Italian English Wikipedia entries on painters that were not on Wikipedia It. I have integrated several entries. I am particularly proud of the creation of the wiki bio of a contemporary artist, New York based, who is now exhibited at the Guggenheim.

Jacobsen: What immediately strikes you about individuals who are highly intelligent, highly creative, or both, while being, in other aspects of their lives 'misogynistic, racist, and sadistic'?

Albano: They are highly manipulative. At the beginning they are fascinating because of the way they talk, the way they capture your attention. They use all the tricks to reach the goal. You can find that they write books about human rights, papers against discrimination, tons of words to condemn domestic violence, poems to celebrate women and on the other hand they gradually reveal to not practice what they preach. I mean that if you pay attention you will catch their missteps. I have experienced that.

Jacobsen: What was the attraction of supernatural entities hypothesized by adults and authorities as a youth?

Albano: When I was a child at the end of the 70s early 80s, the TV and cinema main subject was the extra-terrestrial world. I remember that knowledge and science were focused on planet earth and on space. I was given as a gift a book by David Attenborough, "Life on Earth: A Natural History" and on the other side there was this huge interest in life on the other planets, life on Mars, et cetera. The idea of an E T. somewhere, ready to get in touch with me excited my fantasy for a certain time.

Jacobsen: Regarding "scientists like Dawkins," what is the fear induced there? Is this a common sentiment?

Albano: In my previous interview I said that I don't like the so-called new atheists because I refuse the idea we are only chemistry. I fear that a human being might end up like a predictable text.

Jacobsen: How is an automaton, though Carbon-formed and naturally evolved, view of human beings "creepy"? Can you expand on this, please?

Albano: Yes, I will try to expand. Well, the idea that we are determined only by our DNA would mean that we are predestined to be good or evil and that everything we do is not the consequence of a conscious decision but of a series of actions embedded by default in our cerebral circuits. It would make education, knowledge, religion, philosophy, all that mankind created, meaningless. This view of a human being is scary to me.

Jacobsen: With Gadamer's presentation of Art in Truth and Method (1960) as the "transmission for meanings across time," in some way, this circumnavigates the issues, pointed out by you, of siloing of disciplines and the fragmentation of knowledge seen in other disciplines than Art. Even though, art created by individuals across time can be interpreted in multiple ways with various depths of analysis to yield commonality of values or ethics. Can codification and trans-codification remain at risk of interpretation to 'common' values without benefit to human beings in general – or values seen across time with more degenerative effects on individuals and societies, e.g., artistic works interpreted across time through a reference frame of nihilistic ethics (or nihilistic anti-morality/non-morality)? Although, at the same time, these could be interpreted in more Christian Existentialist in some lenses or humanistic in frames. In that, it's not a big risk, but it can be one. Who gets the interpretive authority in the end, in other words?

Albano: Of course there might be the risk of misinterpretation or even the risk of manipulative interpretations. This question is very important because you touch on an essential point which is ethics. We know that in the Middle Age they interpreted pagan authors from the Latin world or the Greek world through the lens of the Christian religion. In doing so they subverted the real meaning of works of literature, philosophy and so forth. There is the opposite risk, though. Also atheism or political regimes, dictatorships, in history, have deliberately misinterpreted works of art and literature. The risk is avoided if interpretation entails an hermeneutics free from prejudices – pre-judices in the gadamerian sense -. The second relevant point of your question is "who gets the interpretative authority". In my humble opinion it is wrong to refer to a single one authority because I don't share the view according to which only one cultural canon is established as valid, putting all the others beneath. This happens with the so-called Western Canon, for example. Once I read "The Western Canon ", written by Harold Bloom. I must admit that I assimilated many intriguing concepts, but there was something utterly disturbing in Bloom's contempt towards multiculturalism. We can't ignore that also on the opposite side of the earth, Asia, Middle-East, Iran that previously was that magnificent empire of Persia, art, literature, philosophy, flourished. They produced myths, religions, archetypal figures fraught with meaning. They had writers and philosophers, who range amongst the greatest in human history. So, why do we talk only about the Western Canon? Where is the Eastern Canon or the Multicultural Canon?

Jacobsen: What society most resembles a democratic socialist one to you?

Albano: In the actual world no one. Democratic socialism is yet to come.

Jacobsen: As a cosmopolitan weltanschauung cosmic, with only this one life to live, what are your plans for this one life with the "bonds of affection, empathy [and] progress" to fill the void for you?

Albano: I will surprise you once again. As I have said above I feel this need of spirituality but don't expect me to say that I have now a religious vision of the afterlife. I know it sounds contradictory. The fact is that I don't exclude another dimension after we pass away. Where it will be and what aspect it has, I can't imagine. Maybe when we die we are transformed into energy and, who knows, maybe this energy goes somewhere even here in this world…

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

Albano: Thanks back, dear Scott. Your interviews are amazing. I really appreciate this opportunity you give.

Footnotes

[1] Italian & Latin Teacher; Painter; Poet, Member, Capabilis; Member, USIA.

[2] Individual Publication Date: July 15, 2022: **http://www.in-sightjournal.com/albano-2**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Conversation with Scott Durgin on Patriarchal Institutions, Roman Catholicism, and the United States' Freedoms: Member, Giga Society (3)

2022-07-08

Scott Durgin *is a Member of the Giga Society. He discusses: laws and policies enacted through sociopolitical attitudes; other post-colonial states; Protestants and Roman Catholics; women's bodies; Dominionists; magical thinking; free expression and religious freedom; the right in American society; and closet Christians and cultural Christians.*

One interpolated addition on July 4, 2022, explicitly noted in the text.

Scott Douglas Jacobsen: Critical thinking arises in a number of educational contexts. What is "critical thinking" in the context of learning?

Scott Durgin[1],[2]*: I don't think it's possible to define critical thinking without going on for pages and pages. Critical thinking "in the context of learning" would not be too far different than the definition of critical thinking itself. What I could do is identify what I think are the cognitive skills or mental abilities involved in critical thinking. I'm sure most of this has been written elsewhere but at least four or five skills come to mind

1. Interpretation
2. Evaluation or examination.
3. Analysis
4. Inference and
5. Self regulation, possibly the most important.

These particular skill sets must be coupled with a healthy sense of curiosity…to question without fear…to use REASON as the ultimate pathway to exercise critical thinking and arrive at the truth. That curiosity would force one to observe as many things as possible, to engage others, to read very deeply into many things, but also very broadly. Above all things to grow, so that one's skills and capabilities improve with time. This seems to be a most relevant way to tie critical thinking to learning.

Jacobsen: How does critical thinking work in the real world, i.e., outside the confines of the academic system?

Durgin: Good question. I can honestly say that my abilities at critical thinking did not mature until after I had already learned how to learn. And learning how to learn cannot be done thoroughly without an academic experience: to change, modify, evolve and revolutionize one's thinking.

Jacobsen: What is Carl Sagan's legacy?

Durgin: Heroically and elegantly bringing scientific thinking to a popular audience.

Jacobsen: Why promote *The Demon Haunted World* above other texts on critical thinking and a scientific, skeptical mindset?

Durgin: Because this one book, read thoroughly perhaps twice perhaps 10 times, is all that is necessary to understand the basics of reason and critical thinking.

Jacobsen: Sagan is dead. Who took on the legacy of him, the mantle?

Durgin: I can't say that for sure. I can tell you that I like a great many thinkers in the field. Neil deGrasse Tyson is probably my favorite. Just boundless energy, incisively argumentative and affably entertaining. Bill Nye, excellent individual. Richard Dawkins Christopher Hitchens many others.

Jacobsen: Neil deGrasse Tyson has an amazing personal history, individual story, with Carl Sagan, as a youngster. How has Sagan, through his legacy, created a buttress against pseudoscience, religious fundamentalism, and the irrational?

Durgin: It's actually not much of a buttress with people who are on the wrong side of science and politics and religion. In the United States we spend a pittance of public money on science and education compared to what we spend on other things. We live in a country where most religious people believe it is their duty to stop others from doing things that the religious people dislike. They are clueless as to how the Constitution automatically stops them. They basically plug their ears, drag their small dicks into their huge monster trucks and just drive over anybody who tries to educate them.

Jacobsen: How did the Roman Catholic Church love Hitler?

Durgin: How did they not? The papacy basically trained all their followers to be abjectly terrified of Bolshevism Marxism and communism. How this ramped up after World War II with the Dulles brothers in this country and many others is remarkable. Fascism, which the church is very much akin to living as a philosophy, was completely ignored. Hitler had free reign mostly. The only reason why the papacy and the Catholic Church feared and opposed Hitler was because he began shutting down certain areas of the Catholic Church. When it came to slaughtering Jews, Freemasons, protestants, orthodox Christians and Serbs; the Catholic Church adopted a deafening silence. Their concordat with Hitler occurred only months after Hitler gained significant power in 1933. He of course gained ultimate power by 1934 when Hindenburg died. Pope Pius the 12th literally kept secret Hitler's plans to invade Poland who ironically had a shit ton of Catholics in that country. The pope likely agonized over the decision knowing what Hitler was going to do but unable to inform even his followers. He knew however that the survival of the supremacy of the Catholic Church was more important than a few tens of thousands of Catholics dying.

Jacobsen: How did the Roman Catholic Church love Stalin?

Durgin: They didn't love Stalin but they were certainly able to tolerate him…he killed more Jews than Hitler and simply by being an autocrat (as stated before) allowed the church a piece of mind. Who cares about Stalin when they were very few Catholics in the country?

Jacobsen: What about Mussolini, Franco, Perron, etc.?

Durgin: Again same argument. Details are unnecessary here; the fact that they are Autocrats, authoritarians, dictators means that international and sovereign states like the Catholic Church have any easy time with diplomacy. Deal with one man and you help steer the course of the entire country. Mussolini was a really special kind of ignoramus. Utter fascist patriarchal fuckstick of a dictator.

Jacobsen: Why focus on the small hierarchy, the elites, rather than the priests or laity? I interviewed Fr. George Coyne, at one time, and was supposed to do a second interview prior to his death (who went into surgery and, presumably, never came out alive, which became an important lesson left for me; his last great gift to me). He was somewhat liberal minded as a Christian and oriented towards a scientifically educated perspective, particularly astrophysics.

Durgin: The hierarchy is the problem. Just a few hundred backward thinking men set atop the organization (did I mention the holy see is a sovereign state?). They are the problem, so I adopt a similar approach to dealing with an issue as the Catholic Church does. It clearly has worked for them over 1500 years. Anybody attempting to deal with a serpent or dragon focuses on the head. Only stands to reason.

Jacobsen: How does a majoritarian rule buffer against Holy See intrusion in political affairs?

Durgin: When the government is owned by the people (all the people not just some), whose law is codified in a constitution it doesn't matter if 99% of the people in the country are converted to Catholicism. Including the senators and representatives and the justices. The constitution is not a religious document. A constitutional "majoritarian" democratic republic is protected by the Constitution, because eliminating all religious opponents does not change the fact that the Constitution protects all religions. The constitution is our law; not what the president says or what congressmen say or what judges say…there can be no authoritarian in a country where the constitution is the law. So no matter how many heads of state the Vatican attempts to have assassinated, it doesn't change the Constitution. This likely pisses them off to no end which is why they have taken decades upon decades in an attempt to infiltrate the Supreme Court, which they appear to be successfully doing.

Jacobsen: With the American example, what are the clearcut examples of the Roman Catholic Church, and its empowered representatives in institutional positions of power in the United States of America, attempting to undermine American democracy?

Durgin: Five Supreme Court justices who seem to think that the constitution does not grant freedoms unless they are specifically called out in the constitution. Which is a ridiculously ignorant way of looking at it. If all the freedoms that we have needed to be enumerated in the constitution it would be 10 miles thick. This is why Madison and Jefferson and others took more than 30 years to perfect certain ideas like a separation of church and state. But somehow justices Alito, Gorsuch and Kavanaugh, the flip-flopping bone-headed Clarence Thomas, and the newly seated, starry eyed ignorant Amy Coney Barrett are completely ignorant of this fact when they allow a woman's right to (reproductive) freedom to fall back on a bunch of Bible Belt, ignorantly run states, who are hell-bent on pretending they're protecting a fetus while they stomp all over the fundamental right the woman has in the first place. How's that for an opinion. Richard Dawkins believes that this latest decision by Scotus is nothing more than an attempt to allow religion to once again control the freedoms of Americans. I tend to agree. I am especially disappointed in John Roberts.

Beginning of Addition: 4th July 2022

This recent uber-focus on Roe v. Wade decision completely obscured my awareness of an equally devastating Scotus decision a few days earlier. This involves church state separation, against which the Catholic Church has been resisting, fighting, complaining, obstructing, seething, spitting and farting and twisting in their seats for decades.

Some clever Jesuits (who have obviously been pushing the five Scotus conservatives) have been effective at allowing to proliferate an inferior and surreptitiously deceptive interpretation of what church state separation means.

Nearly the entire motivation for Jefferson and Madison to spend 30 fucking years evolving and perfecting the precept of church state separation was to prevent emboldening the Catholic Church from imagining they could dominate civil life because they have a majority of people in the country who are Catholic.

The reality is public funds CANNOT BE USED to support or endorse a particular religious organization. Not on my constitutional watch. Public funds meaning government funds, like subsidies for schools etc.

The only way for every religion in the country to be protected is to make sure that ALL FORMS OF GOVERNMENT REMAIN RELIGIOUSLY NEUTRAL. There should be no argument here. But this falls on purposely deaf ears with John Roberts, Samuel Alito, Neil Gorsuch, Brett Kavanaugh and the starry eyed naïve ignorant Amy Coney Barrett, not to mention Hammerhead Clarence Thomas. John Roberts cleverly obfuscated the issue when he opined on the case in the state of Maine: "there is nothing neutral here in what Maine is doing" (paraphrased, not exact quote), as if to suggest that the church state separation concept is supposed to mean general neutrality**, when it is not! It means RELIGIOUS neutrality, thus 365+ different religions must be represented and supported if public money is going to be used. The public consists of ALL RELIGIONS including no religion, and therefore public money must be either

1. Supporting/ endorsing every single religion on the face of the earth or
2. Endorsing none.

The impracticality of the former is obvious. Eleanor Roosevelt fought Cardinal Spellman on this in the 1940s. Spellman lost, thank god. Move on. Government must stay out of funding particular religious organizations. The Bill of Rights demand it. Freedom demands it. Public funds do not belong supporting a religious school. This is also why we cannot have Jesus's words on state property, because state property is PUBLIC property. Public property (government property) may not endorse any one religion, this is ninth grade civics every one should know. Religion is a private matter. This is the essence of the separation of church and state. It protects minorities from being overrun by religious majorities who believe it is their duty to convert the entire world. This country was founded to stop that nonsense. In fact it was founded in the bloody wake of the Catholic Church exercising for CENTURIES what it believed to be its "divine" authority to convert the world, by killing, raping, burning, marginalizing, exorcising every person who expressed religious beliefs other than Catholic beliefs.

The church needed to be stopped and they've been PISSED OFF ever since. Too bad. They don't like religion being a private matter of opinion, equal to all others. Again, too bad. This is a free country where people are free to worship however they want and no one would feel free or be free if public money or official funds supported Hindu schools or Muslim schools any more than Christian schools.

Now this country is upside down because of ignorance and outright malice spewing forth from five conservative justices who are ANGRY this country is moving forward – PROGRESSING – and they are attempting to swing the country backward by 100 years or more because they are uncomfortable with their Christian majority WANING. And somehow they believe that because

there is a Christian majority citizenry that religious freedom doesn't work.

Third time: Too bad.

We need everybody in this country to forcibly stop this politically and clearly religiously biased gang within the supreme court from deciding on any other important rule of law. The gang of 5 plus Roberts is now an utter waste of public trust. Period.

** Roberts is deftly claiming that public funds should be granted to both religious and non-religious schools (pretending that this means "neutral") thus completely evading the central issue of religious neutrality. PUBLIC INSTITUTIONS MUST BE RELIGIOUSLY NEUTRAL.

Roberts can now get on with either forced retirement or recusal for this wanton ignorance or wanton deception. Pick one.

End of Addition: 4th July 2022

Jacobsen: I've interviewed a number of prominent African-American freethinkers in the United States – real leaders – about their involvement in combatting Christian supremacy in the United States, particularly apt for them in consideration of the white supremacist orientation of history and patterns of aspects of Christianity, including Roman Catholicism. Christian European-Americans' construction of institutions for the maintenance of authority over African-Americans in general. Those legacy European-Americans with autocratic Christianity in their minds who may buy into "Great Replacement Theory" and such, so as to express their sense of unipolar focus on "white" myths, Christian theology, and truly grounded in fear of the "Other." Those who unknowingly proclaim lies boldly, belying individuals cowered into a corner and lashing out in terror. What is the association – not the core or the only, obviously – between white supremacy, i.e., laws and policies enacted through sociopolitical attitudes, and Roman Catholicism in the United States?

Durgin: Privileged, domineering, white patriarchal bigotry. These people knowingly and willingly want to take the United States back to the 1950s. Pretty clear.

Jacobsen: Following from the previous question, how does this look in other post-colonial states with a majority, or near majority, Christian identifying population, i.e., New Zealand, Australia, Canada, and South Africa?

Durgin: If they have a constitution that separates church and state then they should not be having a problem. Unfortunately the interpretation of separation of church and state is 100% lost on a lot of religious people in this country. I do not know how tightly religious freedom is coupled to the law of the land in other countries.

Jacobsen: How are Protestants and Roman Catholics, ideologically, converging on making Christian an official identity of nationality in the United States now?

Durgin: The next 10 years will answer this question. We are now in an era where only 10 years will almost exactly parallel how Hitler came to power in Germany. My opinion.

Jacobsen: I've made some observations as to women's bodies as the true point of battleground for the fundamentalist Christians in the United States of America. To me, it seems as though the aim is the restriction of women's choices about their destinies starting with reproduction. With *Roe v Wade* as a news item, recently, what makes this particularly poignant about attempts at intrusion of Roman Catholic dogma about when life starts, women's bodies, and legislation

focusing on these items impactful on women's bodies, so fates?

Durgin: What makes this particularly poignant is that they are succeeding.

Jacobsen: You used the term Dominionists. A religious ideology, Dominionism, founded on *Genesis 1:28* (KJV). A passage about dominion over the Earth by earthly, Christian forces. This transcendentally awful (im)moral basis for American centralized theonomy makes for open declarations, based on religious scripture, of the merger of religion and state rather than the separation of religious institutions and states. It means, in essence, a declaration for theocratic globalism, which means theocratic autocracy (as in singular domineering control) rather than democratic multicultural universalism (or the basis of most respected international human rights and associated organizations and institutions). Who are the main framers of Dominionist theology in America? Why is America an apparent central focus on these individuals now?

Durgin: I don't know. What I highly suspect is that the 2030s will see a stupendous push on the part of the right wing in many countries to co-opt both the meaning and the implementation of the building of the so-called "third temple" in Jerusalem. Easter of 2034 will be the beginning of it if not a little before. October 2041 will likely be its culmination. I honestly don't know how the intervening years will play out because I do believe there are genuinely naïve and beneficial forces who will be involved in building such a temple; but the right wing will have none of this (unless it is 100% Christian, by God!), so if the right wing January 6 fascists build up like Hitler did, between now and 2030, they may have the ability to co-opt the effort.

Jacobsen: Also, back to critical thinking, these institutions remain built on magical thinking over centuries molded into institutions used for social influence, political power, and legislative entrenchment. How is the magical thinking without challenge a basis for the snowball effects, as with the Roman Catholic Church, over decades in countries and over centuries in spheres of influence?

Durgin: Not sure how to answer that, but if this country spent more money on science and education in the public sphere, we would be much better off and unlikely to fall into a hole. The entire public needs to be vested in scientific thinking, scientific methods and scientific conclusions, which means there needs to be a tenfold increase in spending on education, science, mathematics and perhaps constitutional freedom and the three masonic pillars (at least politically in this country): 1. The emancipation of women. 2. Limits on state power. 3. Separation of church and state. Those three things are anathema to the Catholic Church.

Jacobsen: When I interviewed some members of The Satanic Temple, two noted Evangelical Christians in the United States, if they don't get precisely what they want 100% of the time, then they cry, as you note, "Victim." Roman Catholics, based on the statement by you, make the same play as victims. The irony: individuals who deplore victim-ology or victimhood in other ideologies enacting the same, as in a pervasive projection of their own psychology, rather than an identification of a necessary cultural reality. Akin to cancel culture proclamations, with temporary, at times, actualizations in some professionals, they forget the centuries of history of real cancel culture in Christianity with book burning, book banning, torture, murders, and the like, *in the name of Jesus Christ and the Kingdom of God as proclaimed by Christianity.* The most pervasive, long-lasting, cruel, violent, and vicious cancel culture has come from religious fundamentalists with the mastery of torture and destruction of free expression. Again, it seems a simple act of projection. Even if admitted, it becomes softened, as in, 'It happened a long time ago,' as if light acceptance of ubiquitous history means absolution of the crimes in the name of Christianity. In

many ways, in further irony, their purported fears and decline could be seen theologically as an inverse ROI, or return on investment, of all the imprecations (e.g., imprecatory prayers) against others *not them*. (Why not get the message? Their God is punching them in the face and kicking them in the nuts, constantly.) How are American rights to free expression and religious freedom a counter to this history of Christian imposition?

Durgin: Projection is exactly right. But…In this country the Constitution guarantees that every individual is a sovereign regarding his/her choice of worship, belief in God or an afterlife and his/her autonomous freedom to exercise such beliefs, as long as he/she does not attempt to remove the sovereignty of another citizen.

Jacobsen: Why are some individuals who support Trump bound to the idea of a stolen election and the era of the 1950s? Why the attempts to make a "safe space" for them through the entire nation rather than simply their longstanding "safe spaces" in churches, in cathedrals, in Klan meetings for some, or in whole universities with Christian private postsecondary institutions? Not a distant reality in Canada here, in micro, 5 minutes down the road is Trinity Western University. Its administrators and brand-marketers declare the institution an "arm of the church," in full as a mission statement:

The mission of Trinity Western University, as an arm of the Church, is to develop godly Christian leaders: positive, goal-oriented university graduates with thoroughly Christian minds; growing disciples of Jesus Christ who glorify God through fulfilling the Great Commission, serving God and people in the various marketplaces of life.

While, at the same time, on tax-breaks for land used by the university, attempting to get funding from the government (though a *private* Evangelical Christian religious institution), harbouring a community covenant openly discriminatory against LGBTI+ individuals, and lead for decades by a president who resigned in the 2000s around the time of a sexual misconduct claim against him, one woman, at one job (who I worked with), who worked with him excused the claim by saying, "He was lonely." (Nice.) Fundamentalist Evangelicals and Roman Catholic Christians with a literalist orientation seem socio-politically aligned. Is the fight in some parts of Canada akin to the right in American society, though more pervasive in the American example?

Durgin: I don't know. But it is a very simple thing to realize that for decades upon decades in this country we teach women when they are girls of 5 to 6 years old that when a boy teases or pushes or torments or otherwise attacks them (admittedly sometimes in a not very harmful way physically) what do we teach that little girl? We tell her "Oh he likes you". This is the beginning of women tolerating men's bad behavior and it is the beginning of men dominating women and women actually allowing it. We ACTUALLY TEACH five-year-old girls that boys mistreating them means "He likes you". Just sit back and THINK about that and you have your answer as to why we are in this conundrum today. Many girls of course want boys to like them so the lesson is they should start tolerating their bad behavior. Until this is stamped out with all eviscerating justice and blunt force the world will continue to wallow in patriarchal ignorance.

Jacobsen: There are figures within Canadian society who amount to closet Christians and cultural Christians acting as apologists for Christian doctrines and sociopolitical concerns without open, public stipulation as such, e.g., Dr. Jordan Peterson. We could see this from more than a decade ago in his media presence. He seemed surprised by the catapult to prominence at the start and oriented more clearly to it. Now, he embraces the minor fame and Christian orientation with absurdist comedy not intended as such, presenting 'arguments' of the Bible as "meta-true" in

some moments. I see this as a defensive move. Canadian Christianity on the defensive and individuals highly sympathetic to its more regressive doctrines acting more surreptitiously to influence culture. Indeed, Peterson has noted it's more effective to promote Christianity indirectly rather than directly; his motives are clear, though arguments remain jumbled – see: Nathan Robinson's "The Intellectual We Deserve" – and emotional life seems highly labile (fake at times and real at others) – see: random, assorted crying and breakdown bouts & pouts.

Durgin: lol no time. 24 June 8:37 pm.

Footnotes

[1] Member, Giga Society.

[2] Individual Publication Date: July 8, 2022: **http://www.in-sightpublishing.com/durgin-3**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Chinese High-I.Q. Group Discussion 1: Fengzhi Wu (邬冯值), Craft Xia, and Tianxi Yu (余天曦) on China and Its Culture

2022-07-08

***Fengzhi Wu** (邬冯值) is the Founder & President of God's Power Society & The Chosen One High IQ Society and the author of the Mystery Intelligence Test. **Craft Xia** is the Founder of CHIN. **Tianxi Yu** (余天曦) is a Member of God's Power Society. They discuss: China; Chinese civilization; the historical context of education in Chinese society; the foundational Chinese philosophies; modern Chinese civilization; and the high-I.Q. community changed over time in China.*

Scott Douglas Jacobsen: Let's start on the purpose of this group discussion, the idea is a Chinese high-I.Q. community discussion because, as far as I can tell, the voices coming out in the high-I.Q. communities tend to emphasize North American and Western European with an emphasis on particular cultural outputs. Chinese culture has a long legacy of invention, art, etc. Its modern rise will continue to ripple in a multipolar world, so rounding out the perspective in this globalized context makes sense to me. Hence, the idea of getting some wider range of individuals. China has the largest footprint in most ways, clearly, amongst East Asian nation-states: China, Hong Kong, Japan, Macau, Mongolia, North Korea, South Korea, and Taiwan. So, here we are, with three members of the high-I.Q. communities coming out of China, Fengzhi Wu, Craft Xia, and Tianxi Yu, what does China mean to you?

Fengzhi Wu (邬冯值)[1]*: I grew up in China and have always been proud to be Chinese, as well as admire the people, history, and culture of this country. I am optimistic about the future of my country and future generations.

Craft Xia[2]*: China is my motherland and the country where I have a sense of belonging. At the same time, it also plays a guiding role in my ideological and cultural concepts.

Tianxi Yu (余天曦)[3],[4]*: China to me is my homeland, the place where I was born. Of course, Taiwan, Hong Kong and Macau are also part of China.

Jacobsen: The Yellow River Valley appears to be the origin of Chinese civilization, which means a beginning around 5,000 B.C.E. Although, formal written records and dynasties began much later, e.g., the Xia dynasty (2070–1600 B.C.), then the Shang dynasty (1600–1046 B.C.), and so on. What seem like the attributes of Chinese culture leading to this extensive history and consistent civilizational existence? Most civilizations do not last this long.

Wu: I believe that one of the reasons Chinese culture has survived for over five millennia is through inheritance, which includes blood inheritance, value inheritance, and philosophical inheritance. Blood inheritance means that the Chinese valued family ties and blood relations, which extended to relationships with friends, the community, and eventually the country. Traditional Chinese values and philosophy are highly respected by people in China. Chinese culture holds a wealth of spiritual values that have not changed over time and can still benefit people today. There is harmony, benevolence, righteousness, courtesy, wisdom, honesty, loyalty, and filial piety. Even though we are now heavily influenced by globalization and modernization, the Chinese continue to value traditional culture and keep preserving it, while also attempting to assemble traditional culture and new culture in "harmony."

Xia: East Asia, the birthplace of the Chinese nation, has an excellent agricultural environment, a geographical space with great development potential, and is relatively closed without losing access to foreign exchanges, which are the objective conditions for the sustainable development of the Chinese nation.

Egypt and the two river basins, which are almost open environments, are close to the African continent, the birthplace of human beings. Groups of humans continue to pass by them, and other civilizations developed along the Mediterranean can easily attack them.

The geographical environment of ancient India, located in South Asia, is also relatively closed, but a small Khyber Pass, which opens to the west, has allowed the continuous influx of external conquerors to conquer India again and again.

The geographical environment gave the early Chinese civilization sufficient time to develop. The cultural core brewed on this basis allowed us not to be wiped out and eroded by foreign nations (foreign cultures) when science and technology and force were weak. The continuous development of Chinese civilization for five thousand years is the result of the joint cooperation of objective geographical factors and subjective cultural factors.

Yu: China's unique geography is an important reason why its civilization was not invaded by other civilizations. Other ancient civilizations were built on relatively homogeneous water systems and plains, and geographically lacked natural barriers to protect their cultures, which fractured once foreign cultures invaded.

Jacobsen: What has been the historical context of education in Chinese society? Its importance and emphasis with the society.

Wu: The traditional education context in China is to provide equitable and high-quality education. Chinese students are well-known for having extensive theoretical knowledge. In recent years, the government and society have worked hard to ensure that students develop holistically in cognition, body, emotion, and morality. As a result, people with a Chinese educational background now not only have solid theoretical knowledge but also innovative thinking and practical ability, which help to achieve themselves and even create values for our country and society. As far as I know, Chinese education has always followed the principle of teaching students based on their aptitude. It is encouraging that nowadays more and more parents and teachers are trying to build learning on students' strengths and interests.

Xia: Social education in China can be divided into three stages.

The first stage: the difficult exploration stage (1949-1980)

As early as in the base area period, the Communist Party of China paid more attention to social education. After the founding of new China, the government began to carry out literacy and literacy education and cultural education for workers, farmers and other groups, which not only effectively improved the cultural quality of the masses, but also gave an unprecedented collective life and collective concept to China's grass-roots society, which has been in the family or clan standard for a long time and lacks "collective consciousness". Social education is gradually showing the characteristics of openness and socialization.

The second stage: wave rising stage (1980-2000)

As China shifted from a planned economy to a market economy, social education in China developed rapidly in the 1990s, and local education departments also issued policies one after another.

Stage III: stable development stage (since 2000)

From the background of modern Chinese society and history of "being a new people" and "arousing the people", China's social education has established a new pattern of diversified education development. The theme of education highlights the popularization and inclusiveness, the education service platform is stronger, the policies and basic organizations of social education have been established, and everything is prosperous.

Yu: Imperial examination system. The fastest way to complete the screening of the state apparatus.

Jacobsen: What are considered – within Chinese culture – the foundational Chinese philosophies?

Wu: In ancient China, the main philosophies were Confucianism, Taoism, Mohism, Legalism, and Buddhism, particularly Confucianism, Buddhism, and Taoism, which continued to influence the Chinese even throughout the East Asian region. The book of Changes and Lao Zhuang are central to the Chinese people's worldview, and Confucius and Mencius's theories represent the ethical social outlook of the Chinese. Buddhists, on the other hand, promote the idealism of common causes and help each other with Confucianism and Taoism.

Xia: The thoughts of Confucianism and Taoism basically run through the development of the whole history of Chinese philosophy, and they are in a state of one after another. After Buddhism was introduced into China in the Han Dynasty, after the late Eastern Han Dynasty, the development of Sinicization in the two Jin and southern and Northern Dynasties formed a tripartite confrontation with Confucianism and Taoism, and even prevailed over Confucianism and Taoism for a time. At the end of the development of Buddhism, Zen has the greatest influence and the most successful localization in China. In a sense, Zen is the result of the integration of Confucianism, Buddhism and Taoism. At the same time, Zen is also the source of Taoism in song and Ming Dynasties. In the song and Ming Dynasties, in addition to the struggle between Neo Confucianism and psychology in the main line, there was also the criticism of "Qi based theory" materialism on Taoism. Finally, Wang Fuzhi summarized the ideological achievements of his predecessors, reaching the peak of ancient Chinese philosophy.

Yu: Confucianism.

Jacobsen: What values guide modern Chinese civilization?

Wu: I believe the most important values guiding modern Chinese are known as The Core Socialist Values, which include national values, social values, and individual values. National values include "prosperity", "democracy", "civilization" and "harmony"; Social values include "freedom", "equality", "justice" and the "rule of law"; And personal values include "patriotism", "dedication", "honesty" and "friendship".

Xia: Prosperity, democracy, civilization, harmony, freedom, equality, justice, rule of law, patriotism, professionalism, integrity, and friendliness. Its specific content mainly includes the guiding ideology of Marxism and the common ideal of socialism with Chinese characteristics.

Yu: "Socialist core values," lol.

Jacobsen: How has the high-I.Q. community changed over time in China?

Wu: Since the invention of intelligence tests about 100 years ago, human IQ test results have

been steadily increasing; this phenomenon is called the Flynn effect. For example, a person with an average IQ today might be considered a genius in 1919. As far as I know, the high IQ community in China has remained virtually unchanged over time. It could be because intelligence tests have only recently become popular among Chinese people, the time is too short to get many people to participate in the tests, resulting in insufficient statistical data. By the way, it's ironic that children in China are only sent to the hospital for an "intelligence test" if their parents suspect them of having "ADHD."

Xia: The earliest is the hundreds of people in Mensa China and some online communities in China more than a decade ago. Then after the establishment of Shenghan club, China's intellectual community began to grow rapidly, including club organizations such as GFIS, which gradually appeared in the public eye and interacted with variety TV programs.

Yu: It was Mensa China and Shenghan that started this organization, and then GFIS emerged to formalize the Chinese high IQ community. My next step is to have some high IQ societies to lead the high IQ community in China, can be accepted by the country and become more elite, not just an "interest group".

Footnotes

[1] **Fengzhi Wu (郜冯值)** is the Founder & President of the God's Power Society & The Chosen One High IQ Society, the Author of the Mystery Intelligence Test, and a Member of Nano Society, EsoterIQ Society, 6G High IQ Society, GIGA Society (formerly Giga Society 190, and earlier United Giga Society), The Core IQ Society, The POINT Society, NOUS High IQ Society, Sidis Society, and Relic Society (遗迹).

[2] **Craft Xia** is the Founder is the Founder of CHIN.

[3] **Tianxi Yu** (余天曦) is a Member of God's Power, CatholIQ, Chinese Genius Directory, EsoterIQ Society, Nano Society, and World Genius Directory, and GIGA Society (formerly Giga Society 190, and earlier United Giga Society).

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Conversation with Veronica Palladino, M.D. on Family, Molise, Naturalness, Women, and Religious Faith: Member, Glia Society (2)

2022-07-15

***Veronica Palladino, M.D.**, is a Medical Doctor, Co-Champion of the LexIQ Contest, an author of four books, and a member of a number of High-I.Q. societies. She discusses: the main teachings; family a physical and social nourishment; the parts of nature and types of ancient traditions one can find in Molise; an acceptance one's true self and nature; a medical doctor; I.Q. scores; individuals self-promoting at various levels; the friend; a genius; the factors involved in genius; the uniqueness of each genius; strength; determination; creativity; originality; innovation; the medical system in Italy; reasonable working hours; the idea of neurodiversity; religious faith and science; science; patients will die; physicians translate innovations in science into ethical practice; Italy working towards integration ethics and politics with "environmentalism"; ultimate moral decision-making; and the principles of Catholicism.*

Scott Douglas Jacobsen: What were the main teachings provided by your father to your sister and you?

Veronica Palladino[1],[2]*: My dad's teachings were very pragmatic. Few words and many facts. It doesn't matter what you tell but what you do with passion and dedication. My father was a tireless worker, a strong and determined man. He said: "Do not cry but fight every moment of life".

Jacobsen: Is family a physical and social nourishment and renewal, or more of a distant memory to recall for strength and revival, or both?

Palladino: According to me family is nourishment and renewal. When family is healthy it is a source of strength. It is a propellant towards infinite potential but when it is sick it generates traumas and torments from which it is difficult to heal. Every day there is a news case that remembers it. Therefore governments must invest in the well-being and social integration of families.

Jacobsen: What are some of the parts of nature and types of ancient traditions one can find in Molise?

Palladino: Molise shows a rich heritage of traditional festivals that highlight ancient and religious values and a deep cultural identity. There are the WWF Nature Reserve Guardiaregia-Campochiaro, the oasis The Mortine, the LIPU reserve Casacalenda, the Matese, the botanical garden Capracotta, the reserve Collemeluccio.
Lucky people may have the chance to see wild animals as the brown bears, deers, chamois, wolves.

Jacobsen: How does a naturalness, an acceptance one's true self and nature, lead to a more fulfilling life, knowing "that I am what I am, simply"?

Palladino: The pursuit of self knowledge, key element in Socrates philosophy is: γνώθι σαυτόν. It is inscribed over the portico at Apollo's Temple at Delphi. It is the fundamental undertakings of psychology. Everybody has a hidden part of the Universe's truth inside the mind.

Jacobsen: As a medical doctor, what were the inspirations for each text: "Il diario del Martedì, Un mondo altro, La Morte delle Afroditi bionde and Persone e lacrime"? Because I like the combination of M.D. plus writer. I may, or may not, be biased towards writers, dear Veronica.

Palladino: Il diario del Martedì is a research about being who you want to be. Un mondo altro is a novel based on fantasy, love of literature and personal growth. La Morte delle Afroditi bionde is a book that centers on a series of mysterious murders. What it looks like is not. Finally Persone e lacrime is a collection of poems. Poems are particles of oxygen that caress my lungs and ignite my synapses.

Jacobsen: What happens when the I.Q. scores are taken too seriously?

Palladino: I.Q. tests are good ways to improve thinking, mental power and ability but tests are not scientifically validated parameters for definition of intelligence. It is only a start point of orientation.

Jacobsen: Of those individuals self-promoting at various levels, most are men in the high-I.Q. communities. Why?

Palladino: I do not know why but women's IQ scores are extraordinary. I know brilliant and precious women's minds. I hope greater consideration of their skill and professional ability will be the prevalent situation in the future.

Women (My poem for women)

Wicked fibers

Intertwine in the pulsating core of the world.

Kaleidoscopic faces and cutouts of figures they result

From algorithms

Apparently indecipherable.

Bigots, puritans, prostitutes, rebels,

guilty, wagtails, nightingales, innocents.

Beauty crashes into the minds eager

To possess her and imprison her but not it bends,

advances and expands in

sincere heart that gives passion and rejects servility.

Strength is not sapped

By humiliations

Of the mephitic crapula.

Women, spirits drunk with

Burning emotion.

Women, lovable profile e vibrant with existence.

Women pure and abundant

Source of new

Life.

Jacobsen: Was the friend discovered as similarly gifted when testing around 20?

Palladino: No, but it was a good experience.

Jacobsen: Do you consider yourself a genius?

Palladino: Absolutely no. I love knowledge but there is nothing of a genius in me.

Jacobsen: In some manner, are the factors involved in genius in interaction with the wider world too manifold to make precise or even generic predictions about who, when, and what will be recognized as such, e.g., a person of genius, a period of genius, or a discovery or creation of genius? Terence Tao seems like a person who was known since a young age for prodigious mathematical talents and who, unlike others who went off the tracks, became highly successful.

Palladino: There must be a time, a place, an urgency, a convergence of factors that affect the birth of genius. Literary genius is a multi-layered aptitude that consists of many unique cognitive, affective, perceptual, motivational, interpersonal, and state-dependent attributes, including the challenging of orthodox thinking, fertility of ideas, compulsive discipline and hard work, tolerance of ambiguity, innocence of perception, immersion in the present moment, intellectual diversity, an internal locus of evaluation, and sensitivity to nuances.

Jacobsen: Maybe, the uniqueness of each genius, e.g., "Bohr, Leibniz, Goethe, Bach, Ramanujan, Wittgenstein, Aeschylus," makes comparison or ranking necessarily moot. I don't know. While, at the same time, do you think common themes might mark them? Something educational in an attempt at drawing threads through times and cultures, and minds. Cooijmans likes to point to a particular creative capacity in factors, for example.

Palladino: Creativity is a common factor to genial talents certainly. A genius is a curious, stubborn, reckless discoverer of diversity.

Jacobsen: Which genius best exemplifies strength to you?

Palladino: Rosalind Franklin.

Jacobsen: Which genius best exemplifies determination to you?

Palladino: Marie Curie.

Jacobsen: Which genius best exemplifies creativity to you?

Palladino: Leonardo da Vinci.

Jacobsen: Which genius best exemplifies originality to you?

Palladino: Rita Levi Montalcini.

Jacobsen: Which genius best exemplifies innovation to you?

Palladino: Barbara McClintock.

Jacobsen: How is the medical system in Italy compared to other Western European nations? How is this compared to societies with much different values and preferences, e.g., the United States?

Palladino: The medical culture provided by the Italian study system is undoubtedly valid and comprehensive of all important aspects but there are problems relating to job's organization so young doctors decide to work abroad sometimes.

Jacobsen: Do you have reasonable working hours as a resident to balance writing endeavours and medicine?

Palladino: Unfortunately I don't have much time to combine my two natures and I have stopped writing novels.

Jacobsen: How helpful is the idea of neurodiversity to place a positive emphasis on differences in aptitudes and outputs of someone's neurology?

Palladino: Neurodiversity is a power inside every person, a light of special trait that opens every own path. Lack of awareness, and lack of appropriate infrastructure (such as office setup or staffing structures) can cause exclusion of people with neurodevelopmental differences. Understanding and embracing neurodiversity in communities, schools, healthcare settings, and workplaces can improve inclusivity for all people. It is important for all of us to foster an environment that is conducive to neurodiversity, and to recognize and emphasize each person's individual strengths and talents while also providing support for their differences and needs.

Jacobsen: This ineffable quality, is this more an intuitive sense of the Divine rather than a rational enquiry into the state of nature? This seems like a common theme amongst highly intelligent individuals who adhere to a belief in transcendental sentiments and structures beyond the senses and analytical, when I discourse with them. Something incredibly profound, personal, and rock bottom true. An instinct of something that can't not be; where, God simply, purely, exists as ontic universality, as the ground of Being, of Good, of Love, of Justice, of Beauty, of a means by which reality coheres and in which reality remains inhered with – God, of all that is, was, and will be, to them.

Palladino: Religious faith and science cannot be merged. They are two wonderful dimensions, parallel but not confusing.

Jacobsen: When does our science simply not have the answers that matter to us?

Palladino: Until a new genius will find the right answers.

Jacobsen: How do you cope with knowing some unknown number of patients will die with you, around you?

Palladino: "Everyone must leave something behind when he dies, my grandfather said. A child or a book or a painting or a house or a wall built of a pair of shoes made. Or a garden planted. Something your hand touches some way so your soul has somewhere to go when you die, and when people look at that tree or that flower you planted, you're there."~ Ray Bradbury, Fahrenheit 451. Death is the last point of life and we have to accept it.

Nothing is lost, nothing is created, everything is transformed $E+S \rightleftarrows ES \rightarrow E+P$

Jacobsen: How do physicians translate innovations in science into ethical practice mentioned in commentary of Weinstein and Stehr?

Palladino: Innovative practice occurs when a clinician provides something new, untested, or nonstandard in the course of clinical care. Weinstein, Jay and Nico Stehr wrote "The power of knowledge: race science, race policy, and the Holocaust,"Social Epistemology" The authors take a comparative and historical perspective and refer to well-known theoretical frameworks, These cases cover a number of countries and different time periods. They see a close link between

'knowledge producers' and political decision-makers, but show that the effectiveness of the policies varies dramatically.

Jacobsen: Is Italy working towards integration ethics and politics with "environmentalism"? What obligations and responsibilities come with the rights and privileges of human beings living in society and living in nature as part of Nature?

Palladino: The key environmental legislation is the Environmental Consolidated Act (Norme in materia ambientale or Codice dell'Ambiente) (Legislative Decree no 152/2006). The state has exclusive competence in environmental regulation (Italian Constitution). The principal national authority is the Ministry of Ecological Transition (Ministero della Transizione Ecologica) (MET) (formerly the Ministry of the Environment and Protection of Land and Sea (Ministero dell'Ambiente e della Tutela del Territorio e del Mare) (Law Decree no 22/2021 converted into law no 55/2021.The regime pays particular attention to projects and activities that: 1Could directly impact the environment. 2 Affect the quality of life and conservation of species and natural habitats. 3Affect the biodiversity of the environment.

Nature is around and inside people. Nature is our mouths, our lungs, our eyes. We can not kill ourselves.

Jacobsen: Sometimes, even often, there can be statements and proposals by the Roman Catholic hierarchy, while, simultaneously, by and large, an ignoring of these by the laity. It may be different in Italian society than, for example, Canadian society. However, these differences can create confusion about the investment of authority within the minds of the hierarchs and the various cultures of the laity. With values inclusive of "life and dignity of the human person, solidarity, subsidiarity and respect," is it the conscience of the individual believer, various hierarchs of the Church, or something else, in which the authority for ultimate moral decision-making must be held to account within Catholicism?

Palladino: Each doctrine has interpretative differences especially considering the cultural, environmental and social aspects that characterize nations, however the founding pillars of Catholicism always remain the same. The foundations or pillars of an authentic Catholic life are summarized in the traditional four pillars of Catholic catechisms: faith, liturgy/sacraments, life in Christ, and prayer.

Jacobsen: You spoke of the principles of Catholicism. What about the doctrines and warnings in Catholicism, e.g., belief in the Devil in the former and warnings against association with/involvement in freemasonry? Do these come into personal consideration for personal living, too?

Palladino: Faith must be a reason of improvement, growth and resolution. Honesty, sincerity, humility, acceptance of one's limits, kindness and fairness are the principles I follow. Freemasonry is a distorted concept of cohesion and I disagree.

Footnotes

[1] Medical Doctor; Co-Champion, LexIQ Contest; Full Member, CHIN; Member, Leviathan;Member, The One Society; Member, Hochste IQ Society; Member, Profundus Society; Member, Synaptiq Society; Member, WGD; Member, Gifted High IQ Network; Prospective Member, Sidis Society; Full Member of other High-I.Q. Societies; Author: "Il diario del Martedì" (2008), "Un mondo altro" (2009), "La Morte delle Afroditi bionde" (2019) and "Persone e lacrime" (poems) (2018).

[2] Individual Publication Date: July 15, 2022: **http://www.in-sightpublishing.com/palladino-2**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Conversation with Entemake Aman (阿曼) on the Chinese in Education: Member, OlympIQ Society (4)

2022-07-22

Entemake Aman *(阿曼) claims an IQ of 180 (SD15) with membership in OlympIQ. With this, he claims one to be of the people with highest IQ in the world. He was born in Xinjiang, China. He believes IQ is innate and genius refers to people with IQ above 160 (SD15). Einstein's IQ is estimated at 160. Aman thinks genius needs to be cultivated from an early age, and that he needs to make achievements in the fields he is interested in, such as physics, mathematics, computer and philosophy, and should work hard to give full play to his talent. He discusses: online games; TikTok; other projects; the older generations of Chinese; focus on I.Q.; an I.Q. between 120 and 130; an antipathy with British Mensa; Wayne Zhang; the cheating into OlympIQ; Wang Peng; Peng's book on Mensa; Tsinghua University; Peking University; University of Science and Technology of China; best educated minds in China; Chinese education; the U.S.; thinking rather than memorization; liberal arts in China; the subjects covered in liberal arts education in China; top universities in the U.S. reject the Chinese college entrance examination; young Chinese dream about money; first grade and high school; Chinese with super-high-I.Q.s; Chinese professional society; innovative and imaginative thinkers; and key senior high schools.*

Scott Douglas Jacobsen: What are the most prominent online games for young Chinese?

Entemake Aman (阿曼)[1],[2]*: PUBG and League of Legends.

Jacobsen: Why is TikTok so popular for the youth of China?

Aman: Tiktok can send video content according to people's interests. You can also make money by becoming an online celebrity through Tiktok.

Jacobsen: What are some of the other projects ongoing now?

Aman: Young people also like to chat with others through wechat and watch others' wechat circle of friends.

Jacobsen: Why are the older generations of Chinese focused on chess, playing cards, and entertainment equipment?

Aman: These are the recreational games for the elderly. When they were young, they did not have mobile phones and computers. When they were old, they were still used to the entertainment items they used to play when they were young.

Jacobsen: Is focus on I.Q. more of a young person thing than an older person thing in China?

Aman: In China's high IQ circles, we haven't seen any elderly people with IQ above 160. On the contrary, there are many elderly people in Mega society. In China, young people pay more attention to high IQ. Their age is generally between 15 and 50.

Jacobsen: Why is an I.Q. between 120 and 130 the range for those can study well and perform well in the Chinese academic system?

Aman: In China, there are two courses in physics and mathematics. The full score requires an IQ between 120 and 130 (sd15). But full marks require special efforts and good teachers. Chemistry, biology, Chinese and English require the ability to recite knowledge and apply knowledge. So

many times, people with an IQ of more than 140 (sd15) may not achieve good results even if they work hard.

Jacobsen: Is there an antipathy with British Mensa and the former chairman of Mensa in China, or is this simply a bureaucratic decision to not repeat the same mistakes from before by British Mensa?

Aman: I heard that the former chairman of Mensa spent money from Mensa China. There may also be bureaucratic reasons.

Jacobsen: Why is Wayne Zhang so low-key?

Aman: This may be his charm. His photos also look like a mature man.

Jacobsen: How is the cheating into OlympIQ know without evidence to support the claims? Who got sloppy?

Aman: A lot of circumstantial evidence. And I am 100% sure that there are many people cheating in China. By chatting with these people, we can also judge their thinking ability. Anyway, China's slse48 and slseii scores are very abnormal. This is also the reason why Giga society no longer recognizes slse48.

Jacobsen: What makes Wang Peng known in the Chinese high-I.Q. circles?

Aman: Because he was in 2009, slse48 got 30 points. He is also a Mensa member. He has published a book about Mensa. He also married a Mensa Chinese member.

Jacobsen: What was the focus on Peng's book on Mensa? What were the contents? Is there a publicly accessible link to it?

Aman: This is a book published from 2010 to 2011. Its name is Mensa Road, which can be found through Taobao app. I wonder if Amazon can find it. This book popularizes the high IQ Association and carries an IQ test (which can measure people with IQ below 145sd15). There are some IQ questions.

Jacobsen: What makes Peking University great?

Aman: The mathematics and physics majors of Peking University are especially strong! In China, many IMO gold medal winners go to Peking University to study.

Jacobsen: Why do some of the best educated minds in China leave for the United States – sometimes for life?

Aman: Because American education is the first in the world.

Jacobsen: Was your own experience with Chinese education more positive than negative or more negative than positive?

Aman: More negative than positive.

Jacobsen: With time to mature from childhood, does the U.S. seem to have an education focused on "interest, talent and happiness"? Which means, has your opinion changed or stayed the same?

Aman: I think American education is more suitable for genius, and Chinese education is more suitable for ordinary people. This is also the view of Yang Zhenning, the Nobel Prize in physics, in an interview.

Jacobsen: Do you think those with an I.Q. above 130 tend to be more focused on thinking rather than memorization? In other words, they process concepts in mind rather than commit them to memory and then recite them in the test.

Aman: Memory and IQ are two different abilities. My memory is at the average level, but my IQ is 180 (sd15). People with IQ over 130 (sd15) have more innovative thinking and imagination. Too many recitation tests will limit their talent!

Jacobsen: Why are liberal arts in China more focused on recitation?

Aman: Exam oriented education is to select people who work harder. After graduation from University, they choose careers such as lawyers and accountants that need to recite a lot of books!

Jacobsen: What are the subjects covered in liberal arts education in China?

Aman: High school courses were politics, history, geography, mathematics (simpler than science), Chinese and English.

China's education pays more attention to scores. Students usually have more homework and exams, and they have relatively little free time to allocate. They also do not encourage and tap students' Extracurricular potential. The classroom atmosphere will be more serious. It always focuses on learning more, reciting more, practicing more and taking more exams to cultivate students' absorption of knowledge. Generally, you just need to study hard. You don't need to prepare any specific materials and pay attention to the application time. You just need to follow the steps of teachers and students to study the exam in a regular way. The educational goal of American education does not attach much importance to the learning of "basic knowledge", but attaches great importance to the cultivation of students' creativity. It is not enough for children who can only learn. The most popular students in the United States are those who have excellent performance in the field of sports and have their own skills. They may only get upper middle grades, but they often get the best resources, or even priority admission places.

Jacobsen: Why do most of the top universities in the U.S. reject the Chinese college entrance examination?

Aman: In the United States, performance is not the only criterion. They pay more attention to your personal abilities and characteristics. So you know, it takes a long time to find your interest and prove your strength. We should find what we are interested in and good at in different extracurricular activities, and then practice to hone our skills, and then participate in various professional competitions to prove our strength. In the United States, most of this training method began from junior high school.

Jacobsen: Do many young Chinese dream about money more than anything else?

Aman: Money can solve 99% of the problems. Many students may not go to college because of their hobbies, but to find a good job to make money!

Jacobsen: How does the first grade (age 6 to 7) differ from high school (age 15 to 18)?

Aman: High school students aged 15 to 18 work harder, while those aged 5 to 7 study mathematics and Chinese. Learn how to write, simple arithmetic, etc. But from my own experience, every morning and afternoon, pupils aged 5 to 7 also have to learn.

Jacobsen: Even though, these Chinese with super-high-I.Q.s went to ordinary universities. How

did they leverage their mental talents, regardless?

Aman: These 15 talents with IQ over 170 (sd15) have no chance to show their talents and choose their favorite majors. Their school is very ordinary (the University ranks after 800 in the world). They may accomplish nothing in their life. This is also the reason why there are few Nobel prizes in China.

Jacobsen: Are there benefits in Chinese professional society for the recitation and focus on memorized information?

Aman: Reciting knowledge can help us get good grades in the exam.

Jacobsen: Are more innovative and imaginative thinkers with I.Q.s over 140 (S.D. 150 prone to conformity and rejection by Chinese society?

Aman: They also need this knowledge to be thinkers. From my own experience, few people around me pay attention to the field of high IQ. No one is excluded, of course, because there are few opportunities to show the talents of thinkers.

Jacobsen: How many students, from these key senior high schools, participate in the physics competitions and mathematics competitions?

Aman: Although I have an IQ of 180 (sd15), I didn't go to a key high school. Even in a key high school, the number is relatively small.

Footnotes

[1] Member, OlympIQ Society; Member, Mensa International.

[2] Individual Publication Date: July 22, 2022: **http://www.in-sightpublishing.com/aman-4**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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Conversation with Matthew Scillitani on Mild and Severe Reactions to Score Reports, Recognition, Rick Rosner, and Personality Factors: Member, Giga Society (8)

2022-07-22

***Matthew Scillitani**, member of the Glia Society and Giga Society, is a software developer living in Cary, North Carolina. He is of Italian and British lineage, and is fluent in English and Dutch (reading and writing). He earned his bachelor's degree in psychology at East Carolina University. As of 2022, he's pursuing a second bachelor's degree in computer science. He previously worked as a research psychologist, data analyst, writer, editor, web developer, and software engineer. You may contact him via e-mail at mattscil@gmail.com. He discusses: I.Q.; Psychometric Qrosswords; minor recognition; the communication with other members; conversations evolve with similarly mentally talented people; feedback to members presenting ideas; interview with Rick Rosner; the feeling or the click of solving a hard problem on a high-range test; genius get mistaken for stupidity; testing geniuses; charisma; self-confidence; Computer Science; a stable and happy situation regarding income; and impressive limitations in ordinary people.*

Scott Douglas Jacobsen: Paul loves crushing people's self-inflated notions of their I.Q. In that, they assume having a higher intelligence quotient than in reality. You know the phrase, "A Megalomaniac's Waterloo." He's funny. What is a typical reaction of someone who takes one, or even multiple, tests by Paul and fails to enter the Giga Society, even the Glia Society, as far as you know?

Matthew Scillitani[1],[2]*: I think most test-takers don't believe they'll qualify for the Giga Society so it's not a huge blow to their egos when they don't get in. I do know of many people who haven't been able to qualify for the Glia Society and it's crushed them though. It's not uncommon for someone to think they'll score 150 or 160 and score in the 120s or 130s and then post on social media or in a forum that Paul doesn't grade fairly or that I.Q. tests don't matter anyway. Some more serious reactions were from candidates e-mailing me to say that they considered suicide after seeing their score report.

Jacobsen: When did you realize, "I got it,' regarding Psychometric Qrosswords? In that, you nailed the test. You must've had a sense of doing well on it, before receiving the score.

Scillitani: When I filled in my last answer I felt that they were probably all right but wasn't totally confident I'd qualify for Giga. It happens often that one thinks they have every answer right and ends up totally off and misses half or more answers so I only really knew when I saw the score report. That was an exciting moment.

Jacobsen: Was the pursuit of the minor recognition worth the requisite effort?

Scillitani: Hmm, well, that was really a secondary or tertiary goal but I would say it was worth it. Some readers will roll their eyes and scoff at my wanting recognition for an inborn quality as opposed to an achievement but I'll remind everyone that even when one does great things they rarely get recognition for it in their lifetime anyway, so I'll take any positive recognition I can get. A great example of this is that, at every job I've worked to date, I've optimized and revolutionized whatever task I was given and have never received a raise, promotion, or even a pat on the back. The opposite, actually. Many times co-workers or even managers have stolen my ideas

or work because it was better than anything they could come up with themselves.

Jacobsen: In those conversations on "STEM, politics, religion, and so forth," what is the first thing noticed in the communication with other members?

Scillitani: That every member has something interesting to say and is largely polite and respectful. It's amazing how few arguments and insults there are in discussions with Glia members, even when many of them are involved.

Jacobsen: How do those conversations evolve with similarly mentally talented people?

Scillitani: I wouldn't know since It's very hard to find a group of people whose I.Q.s are all at or above 147 outside of an I.Q. society. I've spoken one-on-one with smart people outside of I.Q. societies but personal conversations often go differently than ones in a group.

Jacobsen: How do members of the Glia Society give feedback to members presenting ideas for it?

Scillitani: When a member presents an idea to the group it usually goes quite well. If it is uninteresting then a member or two will comment on it in an objective way and then we'll move on to another topic. If it's interesting then it may trigger discussion with a handful of members and could even evolve into a group phone call that lasts for hours.

Jacobsen: Where was this interview with Rick Rosner published?

Scillitani: This interview was done by Errol Morris from the TV series, First Person. I believe the interview took place in 2001 but I didn't watch it until 2016. I've also read some of Rosner's interviews done by you as well.

Jacobsen: What is the feeling or the click of solving a hard problem on a high-range test?

Scillitani: It feels amazing. When the problem is hard and takes say, an hour or two, there's a euphoric feeling and a wonderful dopamine rush. For extremely hard problems that take weeks or months it's a kind of 'jump out of your chair' excitement that one rarely gets. I imagine it's what winning the lottery feels like.

Jacobsen: How does genius get mistaken for stupidity, even for immaturity?

Scillitani: Intelligence is taken for stupidity in the presence of unintelligent people. Very few people know or can admit that they're idiots so when they hear something they don't understand, especially when the speaker isn't considered an authority or expert on the subject, they can't believe it's their own lack of intelligence. They'd prefer to believe it's the intelligent speaker who must be the moron. As for being taken as immature, I imagine that is related more to Asperger Syndrome, regardless of whether the person a genius or not. Most people see their rigidity, perceived abrasiveness, and lack of understanding social cues as immaturity.

Jacobsen: Why are testing geniuses, to find them, necessary for the advancement of humankind? Why is advancement of humankind the value, the direction for moral effort? What does the advancement of humankind look like to you?

Scillitani: Geniuses are the ones making all the breakthroughs, inventing all the useful gadgets, discovering how the universe works, and so forth, so they're really the ones who are paving the way for mankind. As for the value in advancing mankind, aside from being one of our functions as a species, it's just interesting. We're on a big rock in space and we're really smart, what else

can we do but be curious about how it all works?

I'd like to see more focus on discovery, especially in Earth's oceans, and in outer space; medical advancements capable of prolonging our lifespans; and for for big changes to happen in the political sphere.

Jacobsen: Why are so few geniuses "charismatic"?

Scillitani: This is probably because most of them have Asperger Syndrome or schizophrenia. Both of these disorders can make a person appear quirky, eccentric, hostile, and/or unpredictable and anti-social. Nikola Tesla was one of the few charismatic geniuses that almost certainly also had Asperger Syndrome but I can't think of any others off the top of my head.

Jacobsen: Is self-confidence an important factor in improving performance in professional pursuits for the high-I.Q.?

Scillitani: Being self-confident is important for improving performance in almost every profession for anyone, regardless of their I.Q. If we don't think we can achieve something then we're dooming ourselves to mediocrity. I'm not suggesting everyone should believe in themselves or anything, but that if it is realistic for one to have the requisite abilities to do something, even if it's rare, they should pursue it if they wish to.

Jacobsen: Why pursue Computer Science now?

Scillitani: It's more interesting than business/advertising and there's less political involvement than in psychology. Several times I considered dropping out of school while I was working towards my degree in psychology because of how pervasive politics are in that pseudo-science. So many researchers fabricate data or withhold data if it doesn't align with their political beliefs and I wanted nothing to do with people like that. There's a reason psychologists often say, "everybody lies [many times] everyday"!

Jacobsen: What would a stable and happy situation regarding income and a day job be for you?

Scillitani: Working alone and doing hard but slow tasks would be nice. I don't like having to grind menial tasks all day or work in teams so I'm hoping I'll be more independent as a computer scientist than an advertiser. As for income, I'll take as much as I can get!

Jacobsen: When you realize the rather impressive limitations in ordinary people to form coherent thoughts, how does this impact the further extension of coherent thoughts into a worldview? In that, people, generally, aren't coherent in a moment, so aren't in general views. Does this explain a lot of ordinary human life to you?

Scillitani: Well, it's taught me that most people don't actually have their own worldview in the first place. Even when someone appears somewhat intelligent it's usually that they've found a genuinely smart person, absorbed as much knowledge from them as they could, and then taken that person's worldview as their own. I don't believe that adults whose I.Q.s are below ~120 (about 1 in 10) are capable of processing information with any level of depth beyond simple "A –> B", Pavlov's Dog type thinking.

Also, yes, this does very well explain a lot about ordinary human life to me. I used to think that most people had willfully poor impulse control, were lazy, refused to think ahead, and so forth but now I know it's that they *can't* control their impulses on their own, *can't* understand

personal responsibility, and *can't* think things through. That is a very depressing but unfortunate truth and most intelligent people can't believe that's how it is. The smarter someone is the more likely they think, "intelligence doesn't matter much, it's all about work ethic" or "anyone could do what I just did, we're not so different." That's probably the most wrong they've ever been about anything in their lives though.

Footnotes

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

[2] Individual Publication Date: July 22, 2022: **http://www.in-sightpublishing.com/scillitani-8**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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Conversation with Claus Volko, M.D. on High-I.Q. Societies: Member, World Genius Directory (6)

2022-07-22

Claus Volko *is an Austrian computer and medical scientist who has conducted research on the treatment of cancer and severe mental disorders by conversion of stress hormones into immunity hormones. This research gave birth to a new scientific paradigm which he called "symbiont conversion theory": methods to convert cells exhibiting parasitic behaviour to cells that act as symbionts. In 2013 Volko, obtained an IQ score of 172 on the Equally Normed Numerical Derivation Test. He is also the founder and president of Prudentia High IQ Society, a society for people with an IQ of 140 or higher, preferably academics. He discusses: high IQ societies; Mensa in Austria; current size of Prudentia; journal publications; the Facebook group; membership size and demographics; Facebook; "only positive aspects" to high-IQ societies; the failures; more realistic purposes; the tests of Ivan Ivec; other societies than Mensa; Henning Ludvigsen; Kostantino Pataridis; hardly anyone drank at the Mensa meetings; logics; the journal; the new society; members from Europe, Asia, and North America; books; television, movies, or music of interest; interesting discoveries in medicine; a paradigm shift; and favourite issue of the society journal.*

Interview conducted in late 2020. The delay is personal idiocy, not his.

Scott Douglas Jacobsen: Why are most "high IQ societies are not much more than websites with member lists"?

Claus Volko, M.D.[1],[2]*: Mostly because they are international organizations that have members in a large number of countries but not many members in a single country. So there are no real-life, face-to-face meetings.

Jacobsen: How is Mensa in Austria able to host monthly meetings in Vienna?

Volko: There are about 200 members living in Vienna.

Jacobsen: What is the current size of Prudentia?

Volko: Right now we have 46 members.

Jacobsen: The journal publications seem short in the first analysis. Why short for some of these first issues of the journal?

Volko: I decided to publish a new issue of the journal whenever I had new material to publish instead of keeping collecting material until a certain amount would have been gathered.

Jacobsen: What happens on the Facebook group?

Volko: Not much yet. Mostly introducing new members.

Jacobsen: What is the membership size and demographics now?

Volko: There are members from Europe, Asia and North America.

Jacobsen: Why is Facebook the social medium for the high-IQ individuals?

Volko: Well, most people have a Facebook account. So why should they not use it.

Jacobsen: In regards to "only positive aspects" to high-IQ societies, what are the positive aspects of societies like Prudentia and Mensa International?

Volko: Prudentia has a nice journal with some highly interesting articles, e.g. on Symbiont Conversion Theory and on the Synthesis of Metaphysics and Jungian Personality Theory.

Jacobsen: If, in theory, they could perform such a function apart from the postsecondary institutional environment and the long-term existence of the societies. Why the failures to do it? Also, is this reasonable with the fact that most "high IQ societies are not much more than websites with member lists"?

Volko: High IQ societies need to publish more educational and scientific articles.

Jacobsen: Following from the previous question, why not simply have the more straightforward notion of the evidenced existence of social communities for the highly intelligence alongside academia as a more concrete and realistic contributor to the needs of society? One can point to the failures of academia. However, its benefits would seem to far outweigh its costs and the high-IQ societies appear, as you noted, "not much more than websites with member lists." As well, what other more realistic purposes could high-IQ societies perform in the early 21st century, even the middle 21st century?

Volko: Basically high IQ societies are a means of getting to know people. It does not matter which society one belongs to, people connect with each other via Facebook and talk.

Jacobsen: Why the tests of Ivan Ivec?

Volko: They are pretty well-made and have decent norms.

Jacobsen: Are there any other societies than Mensa providing real in-person meetings?

Volko: Intertel has annual gatherings, as far as I know.

Jacobsen: What are some examples of the works of Henning Ludvigsen exemplfiying his talent?

Volko: He has made a lot of great drawings, e.g. title pictures of some issues of Hugi Magazine.

Jacobsen: What are some examples of the works of Kostantino Pataridis exemplfiying his talent?

Volko: His best work in my opinion is "Happiness is around the bend": **https://www.youtube.com/watch?v=SQngoCBvq3Q**.

Jacobsen: Why do you think hardly anyone drank at the Mensa meetings? Did you ever drink akin to fellow high school students in high school?

Volko: I don't often drink, only when others around me drink too. I think Mensa members are proud of their intelligence and know that alcohol may harm their intellect, so they avoid it.

Jacobsen: Are there logics in which the assigning of values "true" and "false" simply fail?

Volko: There are also multi-valued logics such as fuzzy logic where a probability that the value is true is assigned to it.

Jacobsen: What topics would you hope to explore in the journal as the society membership grows?

Volko: I would like to explore topics related to all of science and philosophy. Prudentia is a high

IQ society that is primarily for academics and people with interest in science and philosophy. The journal is supposed to give these people a platform where they can present their own original ideas.

Jacobsen: How big do you hope to grow the new society? That is, what would be your highest hopes?

Volko: More important than the number of members is their activity. I would like to have a group of members who regularly contribute to the journal. If I manage to gather such a group, Prudentia has been a success.

Jacobsen: Of those members from Europe, Asia, and North America, are most from Europe?

Volko: Yes, currently most of our members are from Europe.

Jacobsen: Have you been reading any books as of late?

Volko: Admittedly, no. Due to Corona the bookshops are closed and I haven't read any of the books I have at home in recent days. But I would like to read the textbooks on introductory math and physics for university students which I purchased some time ago soon.

Jacobsen: Any interesting television, movies, or music of interest to you?

Volko: I regularly watch an Austrian television programme in which the participants tell each other jokes. In addition, I enjoy watching quiz programmes. My favourite movies are the Bourne saga, the Mission Impossible saga, the Divergent trilogy and the Indiana Jones movies.

Jacobsen: What are some interesting discoveries in medicine alongside Symbiont Conversion Theory?

Volko: Recently a new DNA shape has been discovered, and artificial intelligence has been applied to discover 3D protein foldings.

Jacobsen: Do you think philosophy, science, or theology are due for a paradigm shift? If so, why so? If not, why not? This can be outside of the earlier professional propositions by you.

Volko: I am not sure about this and I have no idea whether anybody is able to assess this at all. My view is that every person has a different opinion and that there is not a uniform scientific paradigm.

Jacobsen: What is your favourite issue of the society journal so far?

Volko: I like the second and the third issue very much because of their original scientific contents. Also, "The Synthesis of Metaphysics and Jungian Personality Theory" is a very good article, in my opinion (I know that I am praising myself here, as I am the author, but I would be of the same view if any other person had written the article).

Footnotes

[1] Member, World Genius Directory; Member, Nobel Society; Member, Prometheus 2.0 Society; Advisor; GIGA Society.

[2] Individual Publication Date: July 22, 2022: **http://www.in-sightpublishing.com/volko-6**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

*High range testing (HRT) should be taken with honest skepticism grounded in the limited empirical development of the field at present, even in spite of honest and sincere efforts. If a higher

general intelligence score, then the greater the variability in, and margin of error in, the general intelligence scores because of the greater rarity in the population.

Actuarial Sciences 2: Erik Haereid, M.Sc., on Actuarial Sciences in Practice (2)

2022-07-22

***Erik Haereid**, born in 1963, grew up in Oslo, Norway. He studied mathematics, statistics and actuarial science at the University of Oslo in the 1980s and 90s, and is educated as an actuary. He has worked over thirty years as an actuary, in several insurance companies, as actuarial consultant, middle manager and broker. In addition, he has worked as an academic director (insurance) in a business school (BI). Now, he runs his own actuarial consulting company with two other actuaries. He is a former member of Mensa, and is a member of some high IQ societies (e.g., Olympiq, Glia, Generiq, VeNuS and WGD). He discusses: actuarial sciences in professional life; applicability in everyday life of a non-expert; using expertise to analyze the risks of something; mathematics and statistics; the maximum level of qualifications a Norwegian actuary can get; an actuary; and the major lessons.*

Scott Douglas Jacobsen: How does one apply actuarial sciences in professional life for you?

Erik Haereid[1],[2]*: As a bachelor in statistics, when I worked on my Cand. Scient. degree (which is almost the same as an M.Sc.), I had a part-time job in an actuary department in a Norwegian insurance company (from about 1987 to 1990). There I learned the basics about private individual life insurance products and life tables. At that time there were not usual with personal computers, and we used table books for each life insurance product. “N1964” (or was it 1963? I can’t remember) was one of some books with life tables and related formulas, describing how to calculate all possible premiums and reserves based on that single insurance product. Annuities and disability-products were based on different tables and had their own table books, and so were all group insurance products. These table books were the life insurance actuaries’ bible and tool.

A lot of the work in this actuary department was to control the mainframe systems, ensuring that all calculations that made the premiums and reserves were correct. When there were changes to a product or computer system, the actuaries had to be involved to include the formulas and calculations adapted to that new system. To everybody else, what happened inside the calculations were a black hole. We actuaries had to understand and translate the math into code and calculated numbers. We communicated a lot with the mainframe computer system programmers, and we used our calculators and after some time our personal computers and spreadsheets to ensure that the formulas and calculations where right; testing the mainframe computer’s calculations was an important job for the actuaries. When there were flaws, computer bugs and so on, we had to step in and find what’s wrong (and this happened often).

In general, you can say that an important part of actuarial science is about optimizing premiums; make it as small as possible to meet the customers need, and as big as necessary to meet the insurance company’s need (solvency). This balance is challenged all the time. I will talk much more about this later.

In my first jobs, the actuarial science part was to know and understand how the premiums and reserves, all the calculations, was build and why. All life tables were based on the same principles; the math was stable, and we didn’t change premiums based on more experiences (like one did in let’s say automobile insurance). We didn’t alter the mathematical foundation of the life tables. The death rates were reliable; they were quite easy to predict. The relative high levels of the

interest rates were also rather established. The solvency of the insurance companies was subject to no worry. At that time.

It's scientifically more demanding working with risks that are under great volatility and variation, and/or are subject to few experiences. Non-life insurances are in that manner more demanding than life insurances; traditionally. I have never worked with non-life insurances, and have of that reason never been exposed to great changes in risks, with the demands to continuously modify different mathematical methods. But, as I will talk about later, throughout the 1990's and 2000's the challenges occurred even in the life insurance discipline.

After my first job, I finished my final exam and started in a new job as actuary in another insurance company (1991 to 1995). The products and tasks were to begin with quite similar to those in the previous job, but I became more involved in product design and development of new formulas. The traditional life insurance business (including pensions and annuities) was under change, and converged towards more bank-oriented products; separate module-like products. Traditionally, the insurance risk elements in life insurance, pensions and annuities were parts of a mandatory package; the premium included savings (either as a lump sum/single premium, a general annuity or a pension premium), some sort of death benefit, spouse and children benefits if the insured died (riders and modules linked to pensions) and a disability coverage. The insured couldn't choose elements and riders freely. You could of course buy a pure annuity, but then you had not many choices as to the death benefit part of the policy. This was under change, not at least because the old products at that time demanded a quite skilled salesman/agent, who usually used a lot of time selling and explaining to the customers, making the product's administration cost part much higher. If one could sell insurance through the bank channels, like any other bank saving product, one could reduce the cost and make the insurance products more available, and the life insurance companies could grow.

I was part of a group (in my second job) in the beginning of the 1990's, where we developed such a pension product, which aim was to make it simpler, more understandable and to sell it through the bank channels; a Unit-Linked kind of a product (ULIP). As to actuarial science, the challenges was not of other mathematical art than adapting a for the government sufficient risk element to the savings; either as part of the pension itself, or by making some of the additional coverage compulsory. When the executives and authorities agreed upon what kind of risk structure we could provide, the actuaries' job was to create the necessary mathematics, resulting in right/sufficient premiums and reserves. And after that implementing this into the mainframe service system and the computer sales system that the salesmen (e.g., employees in the banks) used (this was the dawn of personal computers, and the agents started to use software programs instead of pen, paper and calculators to communicate with their clients).

At this time, the yield raised sky-high. The old structure operated with consistent guaranteed interest rates on pensions, annuities and other life insurance products, which from 1964 and until then, at the beginning of 1990, was 4 percent. This resulted in an increasing surplus, which was shared between the insurance company, its owners and the customers. Instead of handing out money to the customers, one could reduce their premiums. As to promotion and sales, this was cleverer than give "something" back after the insurance companies' accounts were closed some months after year end. But as to ensuring the solvency in the long term, this was catastrophic, because it wasn't built on actuarial science or basic financial methods. It was based on some naïve unscientifically drive born out from the illusion of eternal and exponential growth.

Maybe one should have used actuaries more consistently as consultants. It was damaging to promise customers up to 10 percent interest rates on their savings, for up to 10 years, only because the prognoses were sky-high. Nevertheless, as a young actuary with no other influence than pure mathematical, I saw it as a fine challenge contributing to an interest rate stair; 10 percent guaranteed interest rate for the first ten years, 7 percent for the next few years, and finally 4 percent for the rest (often for the rest of the insured lives).

Such products were of course stopped some years later, when one realized that these kinds of promises would kill the insurance companies. The insight was established, as usual, by explicit experience. When the interest rate dropped, one started debating guaranteed interest rates per se. Since one has to use some kind of interest rate in the calculation of pension premiums and reserves, and since it's not a custom in the insurance business using expected values of stochastic variables concerning the interest rate (i.e., establishing an interest rate risk pool, similar to the other risk pools), one decided and decides to use guaranteed interest rates with almost no probability exceeding the actual return within the particular timespan, and limit this timespan to a certain termination age; e.g., 77 or 82 years (fixed term).

Since interest rates are volatile by nature, one would have a sensibility towards the development in the financial market; the expected future basic interest rate should theoretically change from year to year, or at least let's say each 5 years, to gain a better estimate of the expected future interest rate than using a constant and almost arbitrary interest rate, like 4 or 2 percent over some long period of time (Btw, this is what happens when assessing DBO's (Defined Benefit Obligation) in companies' balance sheets; as to pension liabilities; the discount rate used in the calculations is determined based on the market at (year-end) measuring date; this has its big disadvantages too, which I will talk about later.). From an actuary's point of view, you would then operate with several paid-up policies; e.g., one for each year you have been insured. Every paid-up policy would then result in a calculated single premium and continuing reserve based on that year's basic interest rate, and from this a future benefit (e.g., pension or annuity). The total reserve on a given time would then be the sum of all those previous paid-up policies' calculated reserves at that time, all with different basic interest rates. But still, you have the eternal issue concerning defined benefit saving products; you promise some kind of future benefit, and then also some kind of interest rate. For the actuary, these products define life insurance saving products. The quick fix products, the defined contribution pensions, lack the stochastic variables and the risk elements. This is bank, and exclude actuarial sciences.

One difference between a traditionally used guaranteed, basic interest rate and a theoretical best estimate (i.e., the optimal estimate of the expected value) of a stochastic interest rate, is that the guaranteed interest rate is contracted as a minimum, while the expected stochastic one would be given you independent of what the actual return became (like a fixed interest rate). If one would start to treat the basic interest rate as a stochastic variable, and promise the customers the expected future interest rates, you would, because of the increasing uncertainty and problematic statistical foundation in the long term, have to operate with quite low, and certain, interest rates many years from now. Even though you could say almost for sure that 5 percent interest rate was a very good estimated expected value for the next 10 years, you couldn't say anything certain about the expected value of the interest rate in the period let's say 40 to 50 years from now, and that is a main challenge by using interest rates like this. But it shouldn't exclude scientific approaches to it.

A decent statistical model could deal with a decreasing interest rate stair, starting with a high expected value (e.g., 6 percent) the first few years, and then reduce the interest rate systematically until the last possible year from now, which for some annuities and pensions are about 100 years (e.g., a 20 years old got a longevity pension).

To sum up: One way to optimize and preserve the traditional defined benefit saving products is to create annual paid-up policies as mentioned, and use actuarial science to create some sort of a probability function based on a stochastic interest rate stair, which changes parameters from year to year, dependent of the financial market.

The concept of the traditionally arrangement, where the customers and the insurance companies have to deal with some kind of future interest rate in the contract and in the settlement of the liabilities, is in the area of group pension schemes known as Defined Benefit Pensions/Plans (DBP). The alternative is called Defined Contribution Pensions/Plans (DCP), and is similar to ordinary bank accounts; you get what the market gives you, afterwards. You are not promised anything in advance; the insurance companies' obligations are nothing more than what is on the customers' accounts at every moment. To make it an insurance product, you have to include, make mandatory, some sort of death/health/disability economical risks. If the beneficiaries just get the savings when events occur, you don't have any economic risks to it, and it's not insurance. DCP's are typically pure savings with no guaranteed interest rates, but with additional life insurance elements like something more or less than the savings paid by death (e.g., a fixed-term deferred annuity, riders like spouse and children's pension, and disability coverage).

Another actuarial challenge is the fact that people live much longer than before. The (life) insurance companies normally dealt with this the same way as with the interest rate issue; they tried (and try) to reduce the risks the easy way, by avoiding promoting longevity annuities and pensions (i.e., they promote fixed term annuities), and they reduce the risk by minimizing the difference between the savings and the benefits. It's understandable, because there are statistical and mathematical uncertainties linked to both future interest rates and long lives. It's not the short-term risks we do not know much about, but the long-term ones. But as an actuary, promoting actuarial science, it's not optimal. You could say there is a minor clash between actuaries' and the authorities', executives' and owners' need and wishes.

Folketrygden (The Norwegian national social insurance scheme) has gone through quite severe changes since 1990, in accordance to meet the problems mentioned. In addition to the risk-factors, you have the flexibility that people demand. In the old days, twenty-thirty years ago and before, the pension products, both concerning private and public, was quite sterile and non-flexible. E.g., the retirement age was (normally) 67. Period. You could not work while you got pension, without losing money. This has changed; now you can get your pension from 62, and whenever you want until 75 or so, and you don't lose pension if you work besides. In Denmark, where I worked for some while, you could choose between getting your pension benefit as an annuity or a lump sum. The demands for flexibility also have some influence on the actuarial work.

Jacobsen: How do actuarial sciences have applicability in everyday life of a non-expert?

Haereid: Interesting question, that I haven't thought much about. You can as a layman learn some basic combinatorics, probability theories and statistics, using it to enhance your winning chances in games and competitions, e.g., increase the probability for profit, and use it to gain more out of your investments in the financial market.

Everyone can be aware of different daily risks, and make some simple calculations to avoid certain situations or seek other. E.g., you can avoid driving your car at certain places and moments, by collecting information about when and where the most dangerous car accidents appear. But "drive carefully" is something everyone intuitively knows will reduce the risk of car accidents. You could also use actuarial science into health-relevant situations, like related to what you eat and how you exercise; treat your body in a way that reduce risks for diseases.

In general, thinking like an actuary could become exhausting, because one would tend to overthink risks; make fast risk calculations about any- and everything through your day. Then you would reduce every risk factor, but also end up with fewer experiences and less fun. The gain is to reduce risks where the consequences are really bad in case of an event, and to increase your profit and earnings.

I want to give an obscure example of use of combinatorics:

Let's say you are confined in a room with a combination lock; a panel with the digits 0 to 9. There are no one to help you out. You know that you have a livable environment for two days, and after that you will die if you don't get out. You have also noticed that the code has 4 different digits in a fixed sequence, and that you, in average, except when you rest, will manage to push one possible combination each two seconds. You can then calculate if it's probable that you will manage to open the door within the time limit, or if you should try some other way out.

There are 5040 possible outcomes (let's simplify it and suppose there are no equal digits in the code), and just one of them is right. Then you, statistically, will get the answer midway; after 2*5040/2 seconds = 84 minutes (plus pauses), and if you are really unlucky you will get out after 168 minutes. That's sufficient. But if the code consists of 6 digits instead of 4, you would get out within one week without pauses (3,5 days and nights in average), and there would be a possibility that you would die before you got out.

Another example: If you are middle-aged, especially a male because of the higher mortality than females, and you live healthy and have good genes as to family diseases, you should purchase a fixed term annuity (i.e., with no death benefit before the termination date); because of the mortality bequest. Since you think you will live longer than the average, you will, if you are right, pay less to gain more, e.g., compared to if you saved the same amount in a bank.

Finally, I will mention a Swedish physician and statistician, Hans Rosling, who had a tremendous ability to explain statistics in a simple way for the people, and make everyone a bit wiser and more informed. Maybe he could be an inspiration for us who work with mathematics and statistics.

Jacobsen: Following from the previous question, if you have an ordinary event in life, how can an actuary use expertise to analyze the risks of something? What is the relevance of this in one's life?

Haereid: I haven't thought a lot about this either, maybe because I want to work as an actuary and not becoming one 24/7. As long as the ordinary events in life are stochastic, or random if you like, and you have a minimum of information, i.e., empirical data about those events to occur (when, where, how and so on), you can most often use math to say something about the future outcome. It's about using probability functions and knowledge together with collected information, to draw some kind of risk analysis. The difference between the layman and the actuary is the amount of knowledge; the actuary will have access to better estimation procedures, and

therefore give a better prediction of possible events.

There are a lot of probability distributions (e.g., normal, chi-square, student's t, binomial, Poisson…) that fit into daily life events' patterns. In lack of a probability distribution that fits, you can draw your own by plotting the collected data into a graph. E.g., the probability for car crash divided by age (in lack of knowledge of an existing one): If you search for statistics on this, you will probably find that there are quite many young men that crash their cars often. The curve will fall until a certain age (men in the 30-50-year area drive more carefully), and then turn around and rise; old men crash their car more often than middle-aged men. If you have a lot of data, you can draw a quite nice curve, that probably would look something like an inverse normal distribution, or as a distorted parabola, if you like. Then you have made your own probability distribution in lack of an existing one, that fits into these events. And then you can say something about the probability for car crashes categorized by age.

One of the mantras in statistical analysis is correlation and the amount of empirical data. You can gather tons of data, but it doesn't help if it's uncorrelated. Without enough data, it's difficult to establish if there are correlation or not. But, when you have enough collected historical information about any unknown future event, and you have detected a correlation, you can say something about this event in the future. If you gather data that don't show any correlation (you can't say anything about when, where, how, who and so on, that results in crash), you can't draw any statistical analysis which say something about such events to happen. It happens by chance. One nice thing with this is that you don't necessarily need to know the cause of events, if you can establish a correlation. If two seemingly independent variables, like peoples' vacation habits and the habitats of mallards, show strong statistical correlation, it could be used (to something) without knowing the reason why this is so.

In general, if you know something about probability theories, you can use this to determine an actual or estimated probability distribution to every event that you don't know the outcome of (when, where, if, how much… will happen), and to use this probability function to direct your own behavior. If you know that the probability of occurrence of an event hitting you is 10% if you choose the one direction, and 8% if you choose the second, you would choose the 10% direction if you want that event to happen (e.g., earning money, getting friends, increasing happiness…) and the 8% direction if you want to avoid that event. To this kind of events the layman would think it was a 50/50 chance, but with some math and data you could say something more precise about it, and (in the long run) take advantage of this. E.g., into gambling or being active in the stock market.

Jacobsen: What mathematics and statistics are used in an actuary's professional life?

Haereid: I will focus on my own branch; life insurance and probabilities for death and survival. Keywords are the Gompertz-Makeham distribution, the Thieles differential equation and the Markov chain, which all are essential in life insurance.

The life tables are based on the Gompertz-Makeham distribution, which plots mortality divided into age. It describes how mortality basically increases exponentially with age, which is based on Gompertz research from the 19th century. Since human also dies of other than "natural" reasons, e.g., pandemic diseases, natural catastrophes and so on, one added an age-independent part to the distribution (Makeham), also this in the same century.

The Dane Thorvald Thiele made one of his contributions to life insurance when he, also in the

1800's, introduced the Thieles differential equation. This made its influence in life insurance through the 19th and 20th century. It describes the premium reserves as a differential equation, as the expected discounted value of future events (benefits minus premiums paid), and is basic in life insurance.

In insurance we have something called the equivalence principle. This states that the expected present values of payments should be equal to those of benefits. Usually, premium formulas contain a death probability (and sometimes disability and other health-related probabilities), evolved from a life table (as mentioned), and an interest rate, which usually is a parameter and not a probability. These two quantities are involved in the equivalence principle. One calculates the expected present values of the upcoming premiums and benefits respectively, weighted with the probability of occurrence of the events involved, at any time in the insured period. Reserves are calculated at any time based on the same principle.

Because we operate with only one stochastic variable, one life, the formula is simple. But there is possible to expand this into several random variables, e.g., using a Markov chain (stochastic process).

Jacobsen: Theoretically, what are the maximum level of qualifications a Norwegian actuary can get now? The upper limit in education, experience, credentials, memberships, etc., to know the entire discipline.

Haereid: Since, as said, there have been different paths the last fifty years to achieve an actuarial competence in Norway, it's not a unique set of qualifications. Some actuaries add a doctor degree to their education, and become university lecturers (assistant professors, professors). As to experience, I would say being an "actuary in charge" in an insurance company, is the peak. There are no major credentials beyond "actuary". There are some additional credentials to those who take courses through their professional lives, as an adult education, e.g., in financial mathematics and related disciplines. There are primarily one actuarial society in Norway (Den Norske Aktuarforening), where most of the Norwegian actuaries are members. An experienced actuary in Norway is typical a senior consultant, either in an independent actuary consultant company, in an insurance company or in governmental department. Some actuaries have been (and are) executives in insurance companies and units.

Jacobsen: How many years have you been an actuary?

Haereid: From 1991; 31 years. I worked as an actuary novice from 1987, beside studying and finishing my final exams.

Jacobsen: From this extensive experience, what have been the major lessons from the discipline for you?

Haereid: There is traditionally a canyon, a cleft, between actuaries and the rest of the insurance realm. We speak different languages. We have to learn each other's dialects.

Besides that, I will mention:

– The insurance business, including the social welfare pensions and insurances, often choose unscientific solutions to the extent they are able to fulfill their obligations. Keep it as simple as possible, is a common mantra. Understandably. And archetypical. The tendency during the last forty years is not only more transparent and flexible insurance products, which is good, but also prod-

ucts with less risks; the (life) insurance business moves away from its essence (providing products containing risks and probability). One reason is to be independent of a small group of professionals (actuaries), another to make it easier predicting the future. Other reasons are to prevent insolvency, fulfilling the obligations, making the administration simpler and cheaper, creating products that are easy to explain and understand (both to the customers and the employees that are not actuaries or sufficient skilled) …

– The insurance companies could profit on cooperating and communicating more with the universities, get access to updated research and theoretical knowledge, that would improve the business. I don't say there isn't any communication, but this is an area for improvement, and especially associated with the many issues we see and will see. There are probably (for sure) some (actuarial) scientific theories that is never applied, because the communication is poor, the level of knowledge in the insurance companies is too low, and the aversion to more complicated products and structures is too big.

– One of the positive sides is that transparence, computer evolution and more flexible products have made an old fashion rigid and conservative business into something modern and more accessible.

I have to say something about the increasing openness and transparence from the 1980's. Before that process started, there was close to no information available. If the customers wondered what the premium contained of risk and savings elements, the answer was "n/a". If they wondered what the premium reserve consisted of, e.g., what this year's actual return was, the answer was the same. There was no law that forced the insurance companies to create such detailed information. This changed dramatically from the 1980's, not at least because of the development in computers and software. The technology made it possible to become more transparent, and this increasing transparency also created new products. I remember vaguely when we created and sent the first detailed account statement to our customers. This was really a cutting-edge happening.

– The longevity contracts in life insurance, pensions and annuities, which terminates when the insured dies, entails some big challenges. The mathematical risk models are not that good when it comes to predictions 40-100 years from now; it's not easy to calculate valid probabilities as to interest rates and death within that time span. We just don't know enough about what happens then, and this impels the insurance companies and social pension entities to evolve either products that terminates within a certain age (fixed term), or to create contracts that make the customers bear the burden. This should be a pleasing area for actuaries, since it demands more scientific creativity.

– Why use low guaranteed interest rates, and volatile discount rates, when calculating premiums, reserves and companies' pension liabilities? Why not using probability theories and actuarial science to create more intricate and better solutions to the very important "interest rate" issue?

– Paid-up policies have always been abandoned in Norway; there are huge funds that only get a return equal to the guaranteed interest rate, which usually is far less than the actual return. Over a period of some decades, this amounts to large sums. The owners are not sufficient aware of this thievery. The customers lose a lot of money; the same amount which the insurance companies earn. I can't understand that this is legitimate.

– General solvency issues in the insurance business. Volatile financial markets, roller coaster interest rates, too wide guarantees and long lives have led to unstable funding situations. This has led to a necessary reinforcement of the solvency rules in the insurance business.

– Actuaries could contribute more to the overall insurance business. We are not used enough to form the future insurance politics and products, neither to direct the insurance business. Actuaries could into a larger degree contribute to the developments of social welfare programs and life insurance. A recent example of this is a group of different experts and politicians that in 2020 was selected with the aim of writing a paper of how to make our Norwegian social security pension system more sustainable in the future. Their suggestions were released some days ago. My point is that there was not one actuary selected to be in this diverse group of people. Why is that? Competition between professions?

– Actuaries have traditionally been occupied with the liability side of the balance sheets. This has changed the last couple of decades. My impression is that actuaries are used increasingly more into the asset side.

– In group pension insurance, there has been a stream of changeovers from the traditional and far betterer Defined Benefit Pension schemes (DBP) to the United-linked (this is primarily associated with single persons) similar kind of products, labeled Defined Contribution Pension schemes (DCP). This is a benchmark regarding the «deactuaryization» of life insurance products, especially those with long duration. The main goal is not to reduce the pension cost for the group (companies and employees' pension scheme), but to remove the uncertainty with the liability side of the balance sheets. This is done by transferring the responsibility for the investment return from the employer to the employees. The impact on the account is clear: From a volatile and uncertain net amount in the balance sheet, to a net amount = 0. And from an unstable pension cost to a stable and predictable one. For the employer this is Shangri-La. For the employee this is uncertainty as to pension planning.

– This is associated with the previous point, and is about calculation of companies' pension liabilities and accounting. It is a huge disadvantage that one is obligated to use the discount rate estimated based on the market at the year-end-date. This parameter is without comparison the most important and influential quantity in the calculations, and have huge impact on the volatility of the liabilities in the balance sheets. If one could estimate a more stable discount rate, based on financial and actuarial mathematics and statistics, we could prevent an unwanted coercion from DB to DC pensions.

– Traditionally, the communication processes between the actuarial environment and the executives and other involved in the insurance business, have been bumpy. It's a challenge communicating difficult products and their frames. My experience is that this issue leads to an insurance culture that avoids the actuarial involvement. And this leads to simpler products, with less demanding risk elements, and less actuarial science related to them. It's like limiting buildings to three floors because skyscrapers are complicated.

– The Norwegian national social insurance scheme (Folketrygden) has gone through several changes the last many (30-40) years (e.g., because of long lives and increased flexibility). This is too broad to say more about here, but it's important to mention.

Footnotes

[1] Member, World Genius Directory. Actuary.

[2] Individual Publication Date: July 22, 2022: **http://www.in-sightpublishing.com/actuarial-sciences-2**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/in-sight-issues/**.

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

Conversation with Victor Hingsberg on Life, Work, and Views: Founder & President of Global High IQ Society and TenIQ High IQ Network (1)

2022-08-01

Victor Hingsberg *is the owner and manager of several websites geared toward bringing together highly intelligent people from all over the world. The goal is to help those in the high IQ community make meaningful and long lasting connections. Aside from being a full time online entrepreneur, Victor is a retired contractor and bookkeeper and is currently working full time in the shipping industry. With his organization Global High IQ Society, Victor's goal is to bring high IQ into the mainstream and foster an atmosphere where everyone can reach their full potential. He discusses: growing up; an extended self; family background; the experience with peers and schoolmates; some professional certifications; the purpose of intelligence tests; high intelligence discovered; geniuses; the greatest geniuses; a genius from a profoundly intelligent person; profound intelligence necessary for genius; some work experiences and jobs; particular job path; more important aspects of the idea of the gifted and geniuses; the God concept; science; some of the tests taken and scores earned; ethical philosophy; social 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?

Victor Hingsberg[1],[2]*: I can't say there were any prominent stories being told, but I know of the hardships my parents went through living in a communist country after the second world war ended. I guess the closest thing to prominence is the fact that they moved to Canada with very little in the way of personal belongs of value and worked hard to build a nest egg and create a chance for a more prosperous life for me and my sibling.

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

Hingsberg: Well, I would say the legacy would be one of immigrants having moved to Canada for a better life and contributing to the growth of this great country. This I would say is the legacy of Canada. So, I suppose my family legacy is a Canadian legacy.

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

Hingsberg: My parents are originally from Bosnia-Hercegovina which was part of what was known at the time as Yugoslavia. My family heritage is quite diverse, however, in that I have Serbian, German and Hungarian roots. As far as religion goes it's a mix of Serbian Orthodox and Roman Catholic, but I have been raised Roman Catholic.

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

Hingsberg: To be honest, it wasn't exactly ideal. Truth is, I never did fit in with my peers and was a bit of a loner and outcast. In adulthood I became much more socially adept, but still tended more towards introversion to the present day.

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

Hingsberg: I have a diploma in Business Administration – Accounting track and I did at one time hold a real estate license.

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

Hingsberg: I believe there are many purposes for intelligence tests. It's a great way to assess one's potential. To see what areas of strengths as well as areas of weakness one has. I also believe it's a great tool for assessing one's suitability in academic pursuits and what fields a candidate would be suited for. But most importantly to the individual it's a great tool for self-discovery.

Jacobsen: When was high intelligence discovered for you?

Hingsberg: Actually, for me it was discovered rather late in life. I was 34 when I was looking for IQ tests online and I happened upon a website for the International High IQ Society. They had several IQ tests of various types. If I recall they had a spatial, verbal, and a mixed test which was called the Ultimate IQ Test. I took this test and passed. I was a bit skeptical and reluctant but curiosity got the better of me and the very next day I paid the entrance fee and joined. Wow! It's hard to believe that was 20 years ago.

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.

Hingsberg: I'd say there's a lot going on when comes to this phenomenon. Much of it relates to ego, jealousy, reverence for icons. I think there's as much a fascination with extraordinarily gifted people among the regular masses as if they were somehow godlike, but also a resentment because such people make can make some people who are not secure with themselves to feel inferior. Truth is, no matter how intelligent one may be, no one is perfect and we all suffer from the same human frailties regardless of where we might sit on the bell curve.

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

Hingsberg: I would say it has to be Leonardo da Vinci. Not only was he a talented artist and painter, but his abilities and talents spanned across many disciplines and intellectual endeavors. This was a man who was both profoundly intelligent and profoundly creative.

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

Hingsberg: I think a genius is someone who is capable of making paradigm shifting discoveries. Someone who can introduce a perspective no one has ever considered before. I think ingenuity and creativity are the keys to genius.

Jacobsen: Is profound intelligence necessary for genius?

Hingsberg: I don't think profound intelligence is necessary for genius. It certainly helps, but I think along with other factors like creativity and perseverance; a high level of intelligence would be sufficient, but I don't think profound intelligence is required for accomplishing feats of genius.

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

Hingsberg: I've worked in construction for a good part of my adult life. Mainly in the manufacture and installation of wooden staircases and handrails with my father for 20 years. I've been a woodworker, laborer, clerical, bookkeeping and estimator.

Jacobsen: Why pursue this particular job path?

Hingsberg: Initially, it was more out of necessity. Stay in the family business to help it grow. Really, my father got very busy with his work and needed an extra pair of hands. Creating something out of scratch is very satisfying work. Also, I enjoyed the administrative part of the business very much which is what led me to earn a diploma in Business Administration.

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?

Hingsberg: I think the idea of those with exceptional intelligence being superhuman or God-like is very prevalent and misguided. Notions that exceptionally gifted people are eternally wise and saint-like. Nothing could be further from the truth. History has shown geniuses and those of exceptionally high intelligence can suffer from various personality issues, neuroses and psychoses just as anyone else can. Some of the smartest people can also be the most irrational and foolish at times.

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

Hingsberg: I've worn many hats on this subject. I've started out as a theist because that's what had been ingrained in my upbringing. I've been atheist, agnostic and these days I'm more of a deist and like to keep an open mind. These days I do believe there is a higher power. A God of sorts. In the past I was of the mind that if there is spirituality or a spirit realm and afterlife that the only religion that makes sense would be Buddhism something along similar lines. But these days I'm open to the notion of there being a Christian God. Whatever the case, I believe there is a higher power and a purpose to life.

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

Hingsberg: I believe it plays a significant role in my thoughts on the matter. I belief it always has to various degrees. Only difference now is I don't take any of it at face value. There's always more than meets the eye be it in science or any philosophy. Religion is more about faith and intuition while science is more about facts and data verification. I think it's pointless to try proving or disproving faith.

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

Hingsberg: I've taken numerous tests from various test authors over the years. My IQ has ranged anywhere from 123 to mid 160s range depending on the test.

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

Hingsberg: I think the Golden Rule is pretty much the Gold Standard as far as ethical philosophy goes. Do unto others as you would have them to you. I think it all comes down to empathy. The rest follows from there.

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

Hingsberg: Same as the ethical philosophy. A society without ethics or some common moral code adhered to by its citizens is doomed to implode.

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

Hingsberg: I think pragmatism and a focus on the common good for all is what would make the most workable sense to me as a political philosophy. These days we are too far from what. Tribalism and seems to be permeating and I'd say polluting the political landscape these days. I think we all need to be united in working toward the betterment of humanity instead of fighting with each other over differing beliefs.

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

Hingsberg: That there really is no self. That we are all one and must therefore look out for one another. Strife and conflict perpetuates suffering which in turn instigates more strife and conflict creating even more suffering. It's a rather horrific feedback loop. If we look after each other as we look after ourselves I believe we can alleviate and even end suffering.

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

Hingsberg: To me a worldview of openness, understanding tolerance and a sense of cooperation for the betterment of us all as individuals, societies and as human beings. It's really the only thing that makes workable sense if we don't want to destroy ourselves and this beautiful planet we live on.

Jacobsen: What provides meaning in life for you?

Hingsberg: Peace of mind. A sense of self and a sense of purpose. We find meaning in the things we do which we feel are purposeful. It's really about finding the most harmonious we to exist in the chaotic universe we dwell in.

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

Hingsberg: I would say it's a bit of both. I don't believe it's an either/or proposition. There's a lot going on with introspection and meditation, but I don't believe it can be done without and external environment to draw from. Also, you can't really derive meaning from external stimuli if you don't understand it or take the time to analyze it, contemplate it and meditate upon it. So, yes, I would definitely say it's a bit of both.

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

Hingsberg: I don't know if I believe in an afterlife with 100% certainty, but I believe if it exists, if we each have an eternal soul then it would be pure energy. Of course, we'd all like to think we'd still have our sentience intact in this form, but there really is no guarantee this is the case nor is there any reason we should assume so.

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

Hingsberg: A co-worker of mine recently said he doesn't take life too seriously. Sure, you must take things seriously, but not too seriously, because as he put it, "None of us are getting out of it alive". I doubt any of us is smart enough to unravel the mysteries of life and we're more likely to die trying. So, why not embrace the transient nature of life for the precious gift that it is?

Jacobsen: What is love to you?

Hingsberg: To me, love, is knowing, understanding and embracing your fellow humans. To love is to honor each other with compassion, kindness and grace. We all have our stories. We all have our issues, but in the end, we are all human and only here on this plane for a limited time. Let's not squander this precious gift we have.

Footnotes

[1] Founder & President of Global High IQ Society and TenIQ High IQ Network.

[2] Individual Publication Date: August 1, 2022: **http://www.in-sightpublishing.com/hingsberg-1**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

Conversation with Tor Arne Jørgensen on High-Range Tests, Writing, Social Media Dieting, and Teaching: 2019 Genius of the Year – Europe, World Genius Directory (9)

2022-08-01

Tor Arne Jørgensen *is a member of 50+ high IQ societies, including World Genius Directory, NOUS High IQ Society, 6N High IQ Society just to name a few. Tor Arne was also in 2019, nominated for the World Genius Directory 2019 Genius of the Year – Europe. He is also the designer of the high range test site; toriqtests.com. He discusses: the first one developed; numerical and verbal tests; 11 tests; Zgonglin Li, Nitish Joshi, and Jason Betts; pluses and minuses; Jason Grant; writing and thinking skills in a dialogic format; areas to explore; the world of tests and test construction; written communication; prepare mentally for these interviews; a break from social media as an experiment; needless distractions; the temptation of time wasting; schooling the young; credentialed in the study of some aspects of history.*

Scott Douglas Jacobsen: There's an interesting niche community all over the world. One in which you're immersed. I have interviewed people in them, heard and read the vast amount of gossip from people about one another (shocking, hilarious, insightful, and scary, depending on the story). I would, hopefully, engage this more in depth in a separate series, but I want to cover some of the aspects of novice test construction. Individuals with various types of problem-solving skills in the variants of the high-I.Q. communities. What test was the first one developed by you?

Tor Arne Jørgensen [1],[2]*: The first high range test I designed was a collaboration with myself and Arne Andre Gangvik back in 2016, and it was decided to be called: Scout, which is a verbal test with 30 tasks of varying difficulty.

Jacobsen: Why focus on numerical and verbal tests?

Jorgensen: Simply explained, that these are the tests that I like best and are best at. When I first started taking these high range tests, I spent far too little time, around 30 minutes to 1 hour on tests that one should have spent 8-10 hours on. I learned a lot along the way about what I was good at and what I was not good at.

I'm not good at figurative tests, they are to be recon as my Achilles heel, then there are the numerical tests that I am somewhat better at, then lastly, verbal testes, whereas the association tests are the most preferred ones. Furthermore, I cannot rush as I am not good at time-limited tests at all, but at deep analysis, that is my strength. This corresponds well with how I am otherwise in terms of physical abilities, where I am a 10-15K runner, and as a cyclist I am to be considered a tempo rider.

Jacobsen: You have 11 tests: Gradus 3 Light, Gradus 3, Quinque, Quinque 2, Quinque 3, Quinque 4, Spot, Scout, Capiuntiq, MVNLT 20, and Lambda XIK. What test has been taken the most? Who has done the best on them if I may ask? Alternatively, what has been the highest score on the one of your tests on the 1st attempt and on the 2nd attempt?

Jorgensen: The tests that have the most attempts is MVNLT20, then my Quinque tests.

1. To the question of who has the top score, I cannot reveal it, but all the Quinque tests except Quinque 3 have been totally solved. MVNLT20 has been solved 19/20 as a top

score, but all the tasks have been solved correctly. The same goes for Spot, Gradus 3 and Gradus 3 Light. The remaining tests have been partially solved according to the 1st and 2nd attempts; this applies to all my tests. It should be mentioned that only Quinque 4 has been solved completely right in the first attempt.

Jacobsen: You link to Zgonglin Li, Nitish Joshi, and Jason Betts, on the website. Why those individuals?

Jorgensen: Simply justified, by the fact that they are according to what I know great people, with lots of talent for creating high range tests among other great qualities. Fantastic, and to add kind individuals that have a solid reputation for being serious test developers.

Jacobsen: Most people who develop tests independently do not have professional qualifications directly relevant to psychometrics or experimental psychology, or neuropsychology. For example, Dr. Xavier Jouve of the former Cerebrals Society has a doctorate in experimental psychology. He's into photography now. Dr. Gina Langan of the Mega Foundation/'Mega Society East' has a doctorate in neuropsychology. Dr. Evangelos Katsioulis, M.D. is a psychiatrist and a medical doctor. So, well-educated people and intelligent exist in pockets of the community with directly relevant or almost directly relevant qualifications. Yet, back to the main observation, most do not. So, what pluses and minuses can arise in this context of a lack of relevant structured formal education or qualifications?

Jorgensen: Since the high range tests, or advance puzzle tasks, as an uneducated person according to what you are referring to here in your line of question, then these tests are not to be considered as intelligence tests, as they are to be considered to be mere logically based tests and nothing more. It should also be noted that I have received the standardization that is requested on my website and on each test. The fact that with each submission, scores from other high range tests must be brought with the persons test submission regarding the need for norm validation, and then a previous certificate from supervised tests is then provided by request from the test author. These supervised psychometric tests are the very best for providing a valid norm.

The norm is then usually based on 30-50 attempts, whereas many are based on these monitored psychometric tests, this in return provides me the test author with a deviation normed base of around 1-3 points at most, this example applies well to my MVNLT20 test, here the deviation has not exceeded on the last 15 attempts more than 3 points deviation plus minus from the supervised tests.

Positive sides regard to high range tests; they are much cheaper than these standard supervised tests, whereas my own tests are free of charge, the standard supervised tests on the other hand cost at least from 50 to 60 dollars as to what I last saw. As previous stated, the deviation from the standard supervised test and my own MVNLT20 test seems to be within 1-3 points.

The negative side is that you will not get the validness as to a correct supervised normed IQ score.

High range tests does in most case, not provide you with a proper IQ score as they are not correctly based on the correct psychometrics and are further not supervised by an certified professional psychologist, thus making them unreliable for a proper IQ score.

Jacobsen: Thank you for the mention in the interview with Jason Grant, by the way, how was the live interview compared to the more formal back-and-forth correspondence interviews done by you and I?

Jorgensen: I liked it very much, a wonderful format that gave me an extra boost. The only thing that was and still is a bit sad, is the time it took and now takes to publish these interviews. Jason Grant is a nice person, but it's slow going to publish each interview, still waiting for part 2 of the interview series… That said, I like the format that we currently work as to the written format, this allows me to be a bit more colorful with regards to my particularities, as my orally flamboyance is not quite on par with my written formulations.

Jacobsen: We can cover more of the high-range test materials in another series, as I will be exploring some of these issues with others. You have some plans to transition, apparently rapidly, from the world of tests and test-development into the world of writing and thought. How have some of these interviews together helped to develop some writing and thinking skills in a dialogic format?

Jorgensen: Undoubtedly yes, these interview interactions that we conduct on a steady basis, the exposure of what is to be covered, as well as the nature of the content produce by its excellent qualitative elements, are thus promoted in dialogue-learning qualities that in turn can be viewed as evolving mantras.

Jacobsen: What seem like areas to explore into the future for us?

Jorgensen: To be able to continue very much in the same direction as now, perhaps direct the focus even more so towards the world of tomorrow and perhaps dig more into the world of fiction. Divide your interview format, create a separate platform by and for a book only format, in the anticipation by the desired intent of a more personal in-depth interview etc. Furthermore, to entertain the notion of a Podcast interview setup, done so to create new innovative appearances for both the interviewer and the interviewee also it gives you the opportunity to get down and dirty with the interviewee.

You have here, a golden opportunity for positive outlook expansion, as well as variety for yourself and the person being interviewed, and to add, that this Podcast format is the most applied platform by todays standard, also it lets you learn more about you the interviewer and the person you are interviewing. You have an absolute unique access to some of the most exciting and brilliant interview objects there is to get a hold off on a global spectrum both inside and outside the high IQ community. Think about the mind-bending opportunities that this could bring for you, both in terms of revenue and publicity. Hope you will one day embrace this idea as many of us would like to see this become a reality!

Jacobsen: Why decide to retire from the world of tests and test construction, and so on?

Jorgensen: Time was apt for change as I can go no further on my quest for new high score records. I currently hold the Norwegian record with my high range IQ score of 184 on my 1st attempt, this is good enough for me. But should someone beat this record, well…

When it comes to designing these high range IQ tests, the selection is so diverse. The creative side of designing something new and exciting as a high range IQ test is valued to be, becomes a bit suspicious to me, due to the fact that the ones I create, are not to be considered as an IQ tests per say, as I am not a certified psychologist, nor am I an expert as to what data I am supposed to collect from the test, i.e., what psychological trait I am supposed to extract etc. My personal excitement of designing these advanced puzzle test, regards to one's creative engagement has for me now ended.

Jacobsen: For those who don't know, you're writing in a second or nth language when writing

with me. Most of the high-I.Q. communities tend to do this if taking an international focus. English hasn't been an issue for many of them. Even so, they learn quickly and adapt – duh. Acquisition of an innate sensibility to emotive content and intuitive-instinctive capacities may be too late for most if learning a language past teenage years; however, the content and capacity to communicate with analytical clarity remains a strong possibility and a trend for those who put in the effort. Have you noticed an improvement in written communication since our first interview together?

Jorgensen: For me personally, as I do not know about you and your opinion as to the level of improvement of my English skills, but as to my own experience, the improvement is tremendous**,** hopefully this spells well for me as I am about to start an English course this coming fall, at; The University of Agder (UIA).

Jacobsen: How do you prepare mentally for these interviews with me? Questions can range widely. Time commitment can be intensive. The audience of the high-I.Q. will be, by definition, more cognitively powerful, so more likely to be critical of any and all content and opinions expressed. Also, why repeatedly choose to be a willing interviewee (victim) with me? (!)

Jorgensen: When it comes to preparing for these interviews here, there is not much preparation necessary for me to do as I am sitting on most of the information needed to be quoted further and just run with the question formulation presented by the interviewer. But it should be said, that when it comes to interviews, which revolve around historical aspects, some preparations must be made as it can be good to freshen up a little on any eventualities that one should not necessarily remember there and then. When it comes to a part with which you mention with people with high intelligence is a little pickier about what is presented when it comes to spelling of sentences, presentation, content, depth, and variation and so on, then this is not viewed upon as a problem at all, rather as I think that it makes everything a little more exciting. I tend to see it all as a challenge, where you must stay on the alert and do your very best when presenting the topic of discussion, it creates credibility as to what is then being presented, which is just as it should be all purpose intended.

When it comes to the last bit where it refers to being a willing interview object. Think in terms of all ones has on one's mind, must then be properly present it in the best possible way, thus it is very nice to be able to relate to the people who are good at presenting good quality question formulations, that allows the interviewee to elaborate on and enjoy. And that in turn creates an interesting topic field that many of the article readers out there can then have the opportunity to take part in, which I personally find very exciting and which I think others may think is exciting to gain insight into.

And so, I must be allowed to emphasize that being a "willing victim" in that sense is just the icing on the cake.

Jacobsen: I decided to take a break from social media as an experiment, as I need more time after returning to work following a back injury. I am noticing *a lot* of time freeing up. Have you tried this?

Jorgensen: In referring to; "time away from social media", for me it will be a yes and no answer. A bit confusing, I know, but let me explain, I have taken time away from the social media that does not give me enough "feedback", in the sense of enriching my everyday life. I have become much more alert about which social medias that gets my attention or not. I, for example,

was in my earlier years in reference to the high IQ communities, an active person in debates on many different high IQ platforms, I was involved in debates and delivered posts for debate, that could in return be debated. After a while this became somewhat boring for me, as I felt I spent a lot of unnecessary time dabbling on with no real sense of directional purpose. I have a family to considered, and when I had full-time studies and back then as now a full-time job, and to add at that, I spent a lot of time on high range IQ tests, and lastly, I designed my own test page and eleven high range tests, then the hours in a day was just not enough.

Then it was ripe to take stock as to what to remove what could be removed of unnecessary social distractions, so I could again spend my newfound time on what was most important to me. Nowadays I no longer work with high range IQ tests, nor with my test page (toriqtests.com), my focus now is to help bring national and global awareness upon the dire need for proper attention as to correct measurements of education by and for the gifted students. This I have worked on a lot, in collaboration with the school where I work, and the municipal council in my hometown Grimstad, which I am now awaiting for a positive response from the letters I have sent over with propagated directives for educational purposes directed towards the "twice gifted", this is in collaboration with Professor June Maker from The University of Arizona, who is a pioneer within the field of Psychoeducational Studies. (**https://coe.arizona.edu/person/carol-j-maker**)

Will also bring forth, of my fervent hope of showcasing this most wonderful community of high intelligence society and all its brilliant intellectuals within it, out to the rest of the global population, through what we here do here and what we are all about. This conveyed through various forums like; articles, YouTube clips, and in the future to be able to write books about what makes us the very special and unique individuals we all are.

Topic of; *"time away from social media",* for me, is to specify what type of media that gives the most back as to enrich your everyday life and enables a pursuit for educational enlightenment.

Jacobsen: With more free time, it seems like one of those needless distractions. Do you think people would have more time and focus for time with family, on hobbies, with their partner, etc., if they took a time off electronic devices a little more?

Jorgensen: No doubt, but one must consider that by changing one's pattern of awareness, whereby one frees up time away from mobile phones, computer games or other things, only to fill it with another activity that meets society's expectations of expected pro-social behavior not necessarily is for the betterment of the person concerned. One's sphere of interest can in many cases be experienced as contradictory to what is expected of one persona. The best solution would then be to work within the realm of the famous *Golden rule*, not too much of anything, nor too little. The acquisition of new knowledge through these technological innovations is not a waste of time, one must bear in mind that everything is relative according to whom it concerns. The joy of life is doing what you want, even if this comes at the expense of those around you. It is society's expectations of us as individuals, which in turn place limitations on the day's itinerary.

One's social circle should not place limitations on that individuals' specific interests. They should rather be adapted, as I said, everything is relative to everyone's personal field of interest, what is exciting for me is not necessarily exciting for you, and vice versa. We must adapt, restructure our metal constructs. As time free from something, is only going to be filled with time directed towards something else, and in most cases not in favor of the person concerned. Education comes in many forms and shapes.

Concept of "wasting your time" is then no longer wasting your time, the time you spend on whatever content is thereby valuable to you by that reason alone and is therefore to be considered as not wasting your time at all, but rather valuing it on what you hold dearest to you heart, rather than then the alternative.

Jacobsen: Do you think even for smart people that the temptation of time wasting applications is too much? It feels as if it is a pervasive phenomenon at the moment. Different age cohorts emphasize some social media more than others, naturally. Older generations like Facebook/Meta. Younger generations like Instagram and TikTok.

Jorgensen: We`re are all human; we have all followed the same exploratory path, all humans alike find themselves innately searching for self-recognition through exhibition, we constantly follow the urge to restock on whatever comes our way. The dire need to quench our thirst for recognition on various media platforms is inescapable, age-related, or not. As far as the intellect is concerned, for me at least the jury is still out on that one, but what is clear is that we are all equal regarding our biological blueprints, be that of jocks or nerds.

Controversy or not:

Humans' primordial instincts still to this day manages to overshadow the sovereignty of man's intellect…

Jacobsen: We're doing a series on schooling the young at the moment. What are you hoping to convey to anyone reading it about the importance of proper education?

Jorgensen: That our experience of the concept of education is a fleeting perception of reality. A constantly changing structure, which follows society's need for virulence incentives. History has shown us the purpose of what underlies that existence until now, but my fear lies in whether it has played out its role today or not. The experience of holding on for dear life as to its very existence or not in the future. More and more of the most forward-looking innovators today renounce the importance of an education right down from kindergarten age and upwards. The social aspect in schools today is unchanged, but not its academic content. Social interaction is perhaps more important now than ever before in the age we live in with all the technological temptations we have today. Before, the children didn't want to stay at home, they couldn't wait to get out of the house, now the children no longer want to go out unless they are either taking part in organized sports or being forced to go to school. Yesterday's children used to be directly involved in social interactions, today they are merely indirectly so.

Social anxiety is on the rise, the same can be said in relation to the refusal to contribute to society after finishing school. What was previously mentioned about "what do I need that particular subject for?", has now developed into "why do I need to go to school", I can just become a YouTuber, Instagram celebrity or I will live on my parents until I inherit everything." The schools' struggle to keep the students' concentration, make them see the importance of an education, and do their homework. A transaction from before seeing students present at their school desk both physically and mentally, to now just physical presence but nothing more, as in "I am here am I not, but that's all you get." This does not apply to all students of course, but the transition is significant. Much of this lies in the pupils' ability to access new information, we as teachers are no longer the Wessels of informatics. We are now merely the facilitators of the right method of approach and process of this information. We have gone from lecturers to observers, not that there

is anything wrong with that, but this transformation affects the structure of education significantly.

An evolving education is all well and good but based on what terms one might ask. The outcome of this change, for me, is divided into evolving sections. The lecturer as the governing body, a walking encyclopedia that was responsible for all information is handed down. Tired students who had to stay focused on what was conveyed in blocks of 30-40 minutes, are now reduced to lectures with an introduction time of no more than 5 minutes, and then work independently in periods of 20 minutes, then review again by the teacher in periods of 3-5 min, then back to work independently for 20 min, etc.

This use of time flows like this and will progress further according to what I see. Keeping students in school today is mostly of socially importance, but not so much of academically importance by todays educational standard.

When we had the Covid-19 epidemic going around the world, the most important criterion for opening primary schools was the social aspect. It was for the sake of the pupils' mental health that the schools had to reopen as soon as possible. Today, schools are almost only for the students to get social stimulus. All education today can be done interactively as I see it, as almost all teaching is digital.

The students themselves say that we could do this at home, but not under controlled conditions, at least not well enough as of today. It becomes a bit like at the universities, whereas the lectures are outdated, even looking at a separate lecture at the University of Agder, that around 80% of the students would rather watch YouTube, online newspapers, or betting sites rather than to pay attention to what the lecturer has to say to say. Ask yourself as to what one is actually doing at these fields of studies if it is not to acquire important new knowledge within ones chosen field of expertise.

The answer is quite simple and is experienced in a wide range of primary schools, to meet fellow students, again social interaction, or the protection of student fellowship if you will. The vast majority of students are not at school to learn, but as to as what is pointed out, to meet fellow students. The entire school system is missing the target, but this is nothing new, the only big difference is that today it is just so much more visible not only to the researchers who study this, but to us adults, and to the children themselves. We miss the mark of making education important in the eyes of the children, the exciting factor is not made visible until primary school and most of upper secondary school is over for many of these students. The basic package that all students must go through today must be changed drastically so that the content becomes meaningful for all students, even those who hate school. I have previously proposed to individually adapt the education to create an experience of importance within the student him or herself, which can be equated with the social aspect.

At a much earlier stage, the individual must adapt the content to the individual student's abilities and aspirations. If this change does not take place in an extended volume, then the future of the current school structure will most likely parish. A global educational commitment to interact must be regarded with the upmost importance to be able to keep up with the technological developments. Furthermore, specially adapted positions must be tailored to the individual student's wishes, where groups no larger than 10 per individual teacher, who then work with, for example, space travel, or game development or nature management adapted to their age specific level. I

the future, the local, and even national/global companies must go all the way down to the primary school's level, and Conway what they are looking for within their specific fields, and what then the students must work towards. Now, in most cases, this does not happen at primary school level, it first starts at high school level, to late I say, where students today get to choose their field of study.

Get this into primary school level.

The teachers of the future should only be subject-specific teachers on hire from the specialist fields of the commissioned companies. My hope is for that the schools themselves will set up what is needed and order in the proper educators of what to focus on for the next 3 years, then either continue in the same path or change direction. What then you say about learning how to write, read, calculate etc., that should, in my opinion, be done by units with general educators, everything else must be brought in externally to meet society's need for innovation. This may seem somewhat extreme, but we are now in a time when the current school structure is becoming increasingly outdated, and many aging teachers are unable to change their old and outdated teaching style, so fresh minds must come in who have their mental clocks set on tomorrow's needs and demands. This will require major structural changes at all levels, but the time is overdue for change anyway, so why not just do it…

Jacobsen: Since you're credentialed in the study of some aspects of history, what are the perennial issues? Those issues affecting every generation cohort after cohort. What are lessons in those trends through time?

Jorgensen: What remains to be seen, or better yet, what has come to light through studies carried out within the subject of the review reads as follows. History has shown us time and time again, that formative changes within people are patterns from previous set systems with paramount constructs, pursued in the eagerness for the next level events beyond believes. We are demonstrably addicted to ever increasing stimuli of that what already is or in the eternal search for whatever may lie behind the horizon. We are driven by our innate curiosity towards a higher state of existence. This craving after intention conditioned innovative permeates all social structures of society from early days and forward into present day. For me, this innate curiosity is our most important quality by renewal towards a new and rendered state of existence. Our drive towards the unknown strengthens us as individuals, this means that we are better equipped to cope with whatever comes next.

The stamp of opportunism that is tattooed upon us all is not to be mistaken by its mere blinding nature. One can almost say that our opportunism in combination with our curious nature, thereby secures our path from this current stage of existence to the next. I am adamant that this is so, in any case it will be exciting to see what the outcome for our species will amount to in the future of what educational ties to the past has presented to us in the present.

Footnotes

[1] Tor Arne Jørgensen is a member of 50+ high IQ societies.

[2] Individual Publication Date: August 1, 2022: **http://www.in-sightpublishing.com/jorgensen-9**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

Conversation with AntJuan Finch on Heoric Attitude, Character, and Harvard University Research Findings: Member, CIVIQ Society (3)

2022-08-08

AntJuan 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: the healthier things; problems; the heroic attitude; the sense of disdain of organized religion; "very intense, moralistic tirades"; social maldevelopment as a consequence of autism; "incredible literature"; the geniuses who come out of extreme poverty; tests; the most valid findings; qualitative interpretations from the findings; and work with Shelley Carson at Harvard University.*

Scott Douglas Jacobsen: What have been some of the healthier things, personal and professional life, of the family?

AntJuan Finch[1],[2]*: My immediate family and I are very close. I think that some of those developmental and childhood hardships, as well as familial isolations, inadvertently caused a sort of bond that I think should be present in every family (though I definitely don't think that everyone should or needs to have similar experiences to get that dynamic).

I've always been somewhat amazed when some people tell me that they've always had a tough relationship with immediate members of their family, who weren't diagnosably anti-social or something like that—I've always been like, "you've spent your whole life with them, how have you not figured out how to get along by now?" My siblings and I are all very different, and I'm really not sure if we'd all been friends if we'd met like how most non-sibling, similar-aged people tend to—but we are, and I think that's because that's just something that most healthy people will have to figure out at some point.

Jacobsen: What problems do you want to solve? What types of people do you want to focus helping efforts on now?

Finch: I am generally attracted to (what tends to be) just intuitively hard to solve problems. Such things are not always straightforwardly potentially helpful to a lot of people, at least, if solved in a way that I judged to be correct in some way. For example, it might be the case that the return on any con-or-disconfirmation of freewill might yield a nearly nonexistent positive return, in terms of lives bettered, given the quality of thought that would be needed to reach either conclusion accurately, which surely could have been invested elsewhere.

Likewise, I have and do sometimes gaze on problems that actually seem to matter, like the "meaning of life," or ways to aid recovery from pneumonia, as well as cancer. Though, more generally, I'd say I'm currently dedicated towards identifying and cultivating extraordinary creativity, so as to, hopefully, empower others to produce solutions to pressing problems that perhaps most of us, including me, could not meaningfully solve directly.

For example, a synopsis of my idea on free will, recently tweeted (**1**)

[Nothing outside of the set of all things ever could have caused the set of all things ever, so the existence of the set of all things ever must have been determined by something inside the set of all things ever (itself). Ergo, free will exists. The universe determined itself.]

Likewise, a very innovative paper on cancer treatments, which I have no affiliation with (**2**)

Anakoinosis: Correcting Aberrant Homeostasis of Cancer Tissue—Going Beyond Apoptosis Induction

Jacobsen: What sense is the heroic attitude oriented towards 'saving the world'? Or is this more of an orientation?

Finch: For a story, I once wrote, "Most people work justifications for their character flaws into their worldviews." I tend to do the opposite: I view the world as a place where my actions really matter, as somewhere where my decisions could trickle and domino into something that could really save a life, or everyone's, or cause much unnecessary suffering. But, I don't view myself as very special in this regard—more so as a hero among heroes, or possible heroes. Somewhat unrelated, I do sometimes get an attitude when talking to someone who appears to be avoiding taking responsibility for the effects they may have on their own, and our accumulated problems.

Jacobsen: What is the sense of disdain of organized religion for the full siblings, i.e., the reasons? What about forms of non-institutional religion?

Finch: I'll refrain from answering this so as to not mischaracterize their views, or get them into something they might not want to deal with.

Jacobsen: What was the character and content of the "very intense, moralistic tirades"?

Finch: To my memory, the man (the preacher) would just get up and yell for hours about whatever he was thinking about that day, which I think sometimes included the mortal sin of sodomy, charismatically in front of openly gay members of the church. Though, I usually fell asleep—maybe I dreamt that.

Jacobsen: When does the social maldevelopment as a consequence of autism break through the intelligence and become more apparent?

Finch: That something's amiss is usually most apparent in groups of over 3 or 4 people, where apparently my brain tends to become incapable of producing statements quickly, or in a way that isn't odd to everyone else around. But I think that that would be one of the only indications, to others, these days. It seems that I've become more competent with socializing as time has gone on, which corresponds to some studies on the topic, showing that autism "symptoms" tend to "improve" as time goes on, and which also matches what one might expect, given that, according to the DSM-V, autism is primarily defined by social maldevelopment, and that because one continuously has social experiences throughout their life, at least some functional or experiential understanding, or competence should develop with age, not unlike how while some learn their first language quicker than others, really everyone gets fluent by thirty—similarly, though less intensely—barring cases where's there's prohibitively low generally cognitive, or induction ability.

Somewhat of an aside, but my casual advice to high-functioning autists regarding social situations is usually something like "just try to learn how to be much more comfortable and casual–even loose–while talking: your anxieties and neuroses get mirrored and contribute to the awkwardness and complications." Believe it or not, that may have helped some people.

Jacobsen: What were some influential pieces of the "incredible literature"?

Finch: Edith Wharton's *Roman Fever*. I believe that my first academic essay ever was actually on that short story. For the curious, I'll link that too (**3**).

Jacobsen: Do you think the geniuses who come out of extreme poverty may have compensatory

mechanisms and psychological sturdiness to succeed even further than a comparable genius coming from affluence?

Finch: This could actually be a good hypothesis, and even explain the somewhat surprising finding that socio-economic status is uncorrelated with creative achievement. This could indeed imply that there's some "compensatory mechanism" with creative people that might nullify the obvious benefit of additional resources. Unfortunately, another explanation could be that almost all people high in creative achievement are wealthy, but that hardly any wealthy people are also high in creative achievement—this would effectively "zero-out" the correlation while keeping it the case that those high in recognized creative achievement tend to have had quite a lot of resources to manifest their abilities, and get them recognized.

But regardless, my general thoughts have been that creative geniuses (of the potentially general type that I'm usually referring to) would likely tend to be very high in what most people might call a kind of "psychological sturdiness," being extreme internal motivation and perseverance with interests even when there's no clear reward. Though, they may not be very psychologically sturdy in the sense of having high emotional stability, as—and if the frequency of mood disorders among highly creative artists is to provide any indication—there isn't much reason to expect mental health for creative geniuses to be, or have always been, above and beyond the norm generally.

But I think that you were getting at a sort of "edge" that could make some people from extreme poverty even more dedicated or sharp than their counterparts from more comfortable, or less extreme situations, which might elicit less extreme variations of people—which all geniuses, by definition, would be, due to being so rare. To be honest, I think that I've always thought that that edge would describe all very industrious people—they're moving quickly, racing, competing against someone, maybe often themself—and have never thought that it would ever be more common in people from tough circumstances than those who weren't. Though, it seems reasonable that industriousness could be to some extent cultivated by early exposure to straightforward input-output dynamics in childhood or young adulthood—for example: I did this, this came back; if I do more, I'll get more—which might be less in common in "tiger parent" situations where a kid or young adult's day-to-day decisions are more externally determined, and as a result, they might identify with their successes and failures less, and not Internalize a sense of consequence enough for it to be a moving facet in their personality. Likewise, I suppose overly harsh punishment, which might be more common in more tough circumstances, might inadvertently also contribute to a greater degree of this internalized sense of causation. Of course, another explanation for industriousness might simply be that some people are born with neurology that is wired such that they feel more stress at rest, and so more often fill their days with things to do, and when they're creative, more creative things.

Jacobsen: How have your tests been developing so far, by the way?

Finch: Rather than continuous development of a myriad of tests for constructs of interest, this past year I've been more focused on collaborating with others to develop platforms that may allow for more integrated use and tracking regarding tests that I've already thought about. I've also been more focused on collaborating with others to utilize existing platforms to more widely validate ideas that I've had for a long time, but have had trouble getting superb samples for.

Jacobsen: What would you consider the most valid findings from them?

Finch: The most robust and interesting data that I collected in the past year would probably be the results from a large experiment that Jay Olson and I did not too long ago. In short, using several thousand participants, we found a significant correlation between the ability to produce random sequences of letters (in a few seconds) with a high-quality test of verbal originality, using words; I'll elaborate more on this later.

Jacobsen: Are there qualitative interpretations from the findings about some of the relationships between the findings of the different tests?

Finch: In the experiment with Jay Olson, previously mentioned, we found that the ability to produce chaotic sequences of letters decreased with age less than the ability to produce unrelated words. This was actually expected, and one explanation for it was that the ability to produce disordered letters relies on some predisposition for psychological disorders, while the ability to produce unrelated words taps a bit of this ability plus the ability to recognize patterns more generally.

Jacobsen: How did the work with Shelley Carson at Harvard University develop to its conclusion? What were the findings?

Finch: The experiment carried out on twelve Harvard Extension students in Shelley Carson's creativity class found a .7 correlation (the maximum is 1.0) between the rarity of one's imagined uses for a common object (AUT Originality) and the ability to produce letters that were unpredicted by one's previously inputted letters (a modified version of the Aaronson Oracle). Moderate correlations (.3 and .5, respectively) were also found between self-report (BFAS) conscientiousness and the creative achievement questionnaire, as well as between self-report aberrant salience scores and results on the Alternative Uses Test, previously mentioned.

Another interesting data point was that the class, overall—of about 50 people—had an average level of Openness to Experience that was higher than 96% of Canada's general population.

Quite a while later, I was shared Jay Olson's DAT creativity test. Not long after that, Jay and I worked on an experiment.

Footnotes

[1] Member, CIVIQ Society.

[2] Individual Publication Date: August 8, 2022: **http://www.in-sightpublishing.com/finch-3**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Conversation with Justin Duplantis on Advanced Certifications in Dadology: Lifetime Member, Triple Nine Society (7)

2022-08-15

Justin Duplantis *works in computational biology and will complete his MBA specializing in data analytics this month. A lifetime member of the Triple Nine Society, he served as an Executive Committee member and Editor of their journal, Vidya. He is a father of two profoundly gifted boys, whom joined him in Mensa membership at the ages of two and three. Justin has interests in high IQ communities, intelligence, and intelligence research, as measured by IQ tests. Beyond that, he is a former professional billiards player and was playing in Israel in the Israeli Elite Hockey League (IEHL). He discusses: Israel; education; worst dad joke; best dad joke; statistical extrapolation; culture; No Child Left Behind; T.N.S.; valuable memories; the preciousness of time; cancer treatment; graduate degree; and above 3 S.D. range.*

Scott Douglas Jacobsen: When did you move to Israel? Do you speak Hebrew?

Justin Duplantis[1],[2]*: I was only living there temporarily while playing in the Israeli Elite Hockey League. I do not speak Hebrew and have since returned stateside.

Jacobsen: One S.D. on either side of the normal curve sounds too tight. Are you sure? Let's say moving 1.5 to 2 S.D. on either side of the normal distribution, what happens in education, to teachers and to students?

Duplantis: I agree that this is too tight and wish that was not the case. In a perfect world, there would be delineations between average, gifted, and profoundly gifted. Given the poor funding for basic giftedness, this is surely pie in the sky.

Jacobsen: What's your worst dad joke – high on the Eye Roll Richter Scale (ERRS)?

Duplantis: Figured I should create one that is IQ related, so how about: "Your child is neurotypical? That's so mean."

Jacobsen: What's your best dad joke – even higher on the ERRS?

Duplantis: He didn't steel anything he's a copper.

Jacobsen: How do their, your boys', similarly endowed intellects approach problems in different ways? Also, when do these comparisons in I.Q.s become increasingly hard to distinguish to the point of insignificance, because there are, probably, about 100 or so other high-I.Q. societies than T.N.S. claiming I.Q.s above 200 S.D. 15. Everyone's aware of these. What makes statistical extrapolation techniques of I.Q.s past 140 or 160 legitimate and illegitimate, by the way, e.g., from the S-B or the W.A.I.S.?

Duplantis: My boys are incredibly different. One is extremely outgoing and mirrors the behaviors of the neurotypical child, although he is profoundly gifted. My eldest, on the other hand, has the typical characteristic high IQ personality. Luckily I share that affliction so am able to empathize with his idiosyncratic behaviors. My boys are within one SD of each other so the differences are negligible. This is especially true given their interests and strengths are quite different. Measuring IQ beyond five SD is quite difficult and agree that I am unsure the accuracy of such examinations.

Jacobsen: Is Israel a helpful culture and society for encouraging intellectual development of

boisterous and silly boys?

Duplantis: N/A. I traveled there alone.

Jacobsen: Now, with No Child Left Behind, was this emphasizing standardized intelligence test scores, or proxies, or tests for things like grades, etc.?

Duplantis: Standardized test scores.

Jacobsen: Are vacancies still available for volunteers within the T.N.S. community for the Executive Committee?

Duplantis: They are no longer. The vacancies have been filled.

Jacobsen: What are the most valuable memories with your boys now?

Duplantis: My eldest son went through treatment for brain cancer last year. Although it was a very tough time, there were many moments where the three of were able to come together and have fun times. My goal was to make the treatment process a fun one. It certainly worked! Each time we have to return to the hospital for scans, every three months, they get excited about going on "vacation".

Jacobsen: I read these statements about the preciousness of time, from some, including some prominent members of the high-I.Q. communities, e.g., Dr. Evangelos Katsioulis. Yet, this principle of the value of time might best be counterbalanced with non-forcefulness. In that, a friend had her sister die. Her father became immensely focused on the Eternal Gratitude of Now. To her, my friend, this seemed pathological, even occasionally intolerable. I feel for her, of course, you know. How can individuals who might treasure every moment to the detriment of truly living in the moment on their life's path pull back and take note of the impact on others? A sense of valuing life's moments without emphasizing some effervescent, explosive Now of incredible import.

Duplantis: I feel this deeply. My son's journey is what motivated me to go to Israel. It gave me the "you only live once" mentality. With that said, it is all about the way in which you present things. I do not regularly express why I have a sudden desire to travel, which could inadvertently pressure others. I simply "do me".

Jacobsen: How is your son now, given cancer treatment? How is your wife? How is your other son? How are you?

Duplantis: My son that went through treatment is doing superb. He had his one year scans last month and they were clear. My youngest is oblivious. I have relatively no emotions, so am just happy it is over for all of our sakes, but especially for his. My wife struggles significantly from time to time. She still has flashbacks and fears of a recurrence. We are going to a retreat, which will have occurred by the time this is published. Hoping hearing from other parents will be of comfort.

Jacobsen: How will this graduate degree help with the enrichment of your children on a personal level? Data Analytics and Business can seem removed from daddy daycare.

Duplantis: Not sure it will aid in that fashion, but as the Director of Business Development for The Bioinformatics CRO, Inc., which I have served as for nearly two years, it will be quite helpful.

Jacobsen: What are the "commonality of characteristics [that] shine through most" at the above 3 S.D. range?

Duplantis: Neuroses (joking, not joking).

Footnotes

[1] Member, CIVIQ Society.

[2] Individual Publication Date: August 8, 2022: **http://www.in-sightpublishing.com/duplantis-7**; Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Conversation with Nozomu Wakai on Life, Work, and Views: Member, Japan Mensa (1)

2022-08-22

Nozomu Wakai *is a Hard Rock and Heavy Metal Artist with specializations in guitar, production, composition, and design He studied Jazz at Senzoku Gakuen College of Music. He has worked with Mari Hamada. His first album was "Requiem for a Scream." He produced a 2015 EP "Anecdote Of The Queens." Wakai's project, DESTINIA, began in 2014. He is signed with Ward Music. He discusses: growing up; extended self; family background; youth with friends; education; purpose of intelligence tests; high intelligence; extreme reactions to geniuses; greatest geniuses; genius and a profoundly gifted person; necessities for genius or the definition of genius; work experiences and jobs held; job path; myths of the gifted; God; science; tests taken and scores earned; range of the scores; ethical philosophy; political philosophy; metaphysics; worldview; meaning in life; source of meaning; afterlife; life; and love.*

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

Nozomu Wakai[1],[2]*: My family on my father's side was Christian, and my parents often told me the story of how my grandfather named me after a letter in the Bible. My mother's side of the family came from the northernmost part of Japan, Hokkaido, so I remember hearing stories about the Ainu, the northern folklore of Japan.

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

Nozomu: I think that both the fact that my name was taken from the Bible and the fact that I am a northerner had a great influence on the formation of my self-identity. In Japan, both Christians and northern folk are surprisingly minorities.

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

Nozomu: My family was a very normal middle-class family. The only thing that was unusual was that we were a little more westernized than other families, partly because my father had studied in France. My father was often transferred for his own reasons, and we lived in various places in Japan during my childhood. I think my parents were not very religious. They were very Japanese. I think I had more religious and philosophical views from my childhood.

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

Nozomu: I moved to many different places due to many job transfers, but I was able to make many friends in all of them, and my social skills were very high. I had a lot of general knowledge about the world before I became an adolescent, so I spent a lot of my adolescent years with adults through music, sports, and art. I felt like an incredible kid around them, and I did a lot of pretending. lol.

I guess I spent more time having fun than others because I hardly ever studied growing up.

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

Nozomu: The only qualification would be a black belt in karate. I took music seriously until I started in high school. I even won second place in a big competition. I thought I could make a living at it. Until I got injured. Then I started playing music in high school, became a professional, and went on to music college and majored in jazz. But what I do now is heavy metal artists. I am also a professional graphic designer, although I am not qualified. I've been good at drawing since I was a little.

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

Nozomu: One of the ways to look at myself. Something like a puzzle is also a hobby.

Jacobsen: When was high intelligence discovered for you?

Nozomu: I think I was probably in elementary school when I was first discovered. In my time, there were intelligence tests and only students who scored exceptionally high were supposed to let their parents know. I became aware of this again on my own in 2019 when I developed a severe form of Hunt's Syndrome. I was concerned about my cognitive and thinking abilities, so I took an intelligence test to see if there were any deficiencies. That gave me the numbers.

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.

Nozomu: This is my opinion, but people feel "interest and awe" at the same time for things beyond their understanding. They also have "admiration or jealousy" for things that they understand and that are above their own level. This is my experience and observation of the human psyche. When there is an "extraordinary talent," there is a corresponding "extraordinary reaction. I suspect that if there is a high level of awe and jealousy, it will be frowned upon, and if there is a high level of interest and admiration, it will be praised. As can be inferred from the foregoing, when flaunting obvious talents, one must be prepared to be mentally exposed to negative reactions. I can see why it would be wiser not to flaunt it if you don't have to. Well, I'm a musician and an artist, so I can't help it, and there is a catharsis to both slander and praise that can't be explained by logic alone.

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

Nozomu: Leonardo da Vinci, I think. There are many great thinkers, but I feel that Leonardo da Vinci is a step above the rest in that he also possesses an indefinable "sense" of artistic talent. I feel that Leonardo da Vinci is one step ahead of other great artists and genius. It's just my personal preference, though.

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

Nozomu: It's like the difference between hardware and software, I guess it's hard to compare. I think the concept of genius is what we call specs in computers. A profoundly intelligent person can be reached if he or she has the right specs, but not a genius. However, a genius cannot be a profoundly intelligent person if the genre of his or her work does not match the specifications.

Jacobsen: Is profound intelligence necessary for genius?

Nozomu: Genius is a different concept than intelligence or knowledge, so intelligence or

knowledge is something you may or may not have. That's why there were geniuses with intelligence, and there were others like Mozart who could not be figured by intelligence.

There are geniuses who can think freely without being bound by anything because they don't have the filter of intellect or useless knowledge. Sometimes, such factors are the reason why we cannot arrest geniuses who are inclined to do evil. Because their imagination is completely different from that of ordinary people.

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

Nozomu: I have been a professional musician since my late teens. At the same time, I have also been working professionally as a graphic designer and advertising planner, which was my side job, since my mid-twenties. As an interesting part-time job, I used to imitate a detective and get paid for solving problems.

Jacobsen: Why pursue this particular job path?

Nozomu: As mentioned, I was obsessed with karate and planned to make a living at it. When I got to high school, I started playing heavy metal and was hooked. I had no musical experience, but I mastered it like crazy, and three years later I ended up touring all over Japan with a small band and management company came along. When it came time to go to college, I was torn between art and music, so I decided to go with music. I could draw very well in art from a young age, and my high school art teacher strongly recommended art, but I chose music, which was a little less my skilled, and went on to a music college. As for design, I didn't make enough money after I started playing music professionally, so I used to design flyers. I started designing flyers a lot, and then I started getting work from big companies, and I became a professional.

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?

Nozomu: Archimedes jumped out of the bath and ran around the city screaming in his nude joy, Da Vinci dug his own grave and dissected it, and so on. All these stories, along with the myths of greatness, are anecdotes of geniuses that would be impossible for any ordinary person to imagine. I think it's all because they are too focused.

They can't stop their ideas and senses on their own. But I guess any eccentricities are trivial in front of the results that amaze everyone.

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

Nozomu: All of them have various effects on people, such as uniting many people, shifting responsibility for something, giving a core to one's thought, and so on. They are all very useful and useful things. I am impressed and think it is very wonderful. And any person can have a reason for death and life. And any person can have a reason for death and life.

Philosophy, theology, or religion. It may be the best of the wisdom of life that people have created. If all this is in the hands of God or Buddha, then our understanding of what they rightly are in this dimension would be beyond our ability to reach.

At this point, I think the limit of what we can do is to philosophically discuss what their existence is. I don't know the answer, but as long as we are facing it, there must be something.

I may be making music by turning these ideas of life and death derived from philosophy, theology, religion, and God into general events and further into lyrics and sounds.

Interestingly, God and the devil appear frequently in heavy metal lyrics. On the other hand, there are many bands that express their views in their music within their own musical tastes, with some questioning the existence and significance of each.

When you think about it, heavy metal itself is really close to religion and philosophy. Convenient, isn't it? lol

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

Nozomu: Science is one of my strong interests in the challenge to this world. To figure out what is ungraspable, even though in reality there is some answer. I'm not a party to solving the riddle, but I am very interested in the answer. In what kind of space and how do living things, including human beings, repeat themselves as life? I think it is interesting that there are also parts of history that are closely related to astronomy and medicine, although they are generally antithetical to areas such as God and religion. I think it is only through the concept of science, which includes natural science to a greater or lesser extent, that things that are not concrete, such as God, thought, and art, which are unknown, can also gain form. In this aspect, in my world, both God and science are factors that govern our life and death as human beings.

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

Nozomu: In the tight test, IQ 140 on the FSIQ with WAIS III (SD 15), FSIQ 156 with WAIS IV (SD 15). WAIS IV may not be an official result, though, since the time period from WAIS III was a bit shorter. Both had low verbal IQ. Perception and processing speed seem to be superior.

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

Nozomu: I am sympathetic to the stance of relating morality to free choice, as Immanuel Kant thinks.

The idea of a categorical imperative derived from free will in the metaphysics of human ethics is an indicator of my personality.

However, as a human being, I have unfinished weaknesses, so I just keep it in a corner of my mind.

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

Nozomu: I can understand social philosophy objectively, but I don't think it has much influence on my way of life. I find it somewhat difficult to identify with any of the ideologies, and perhaps because I am an individualist, I am not interested in discussions from the perspective of society.

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

Nozomu: In a world as complex and intertwined with diverse ideologies as modern society,

I think the act of questioning the nature of politics is necessary.

However, since I'm not in a position or position to think about politics, I don't think I am greatly affected by it.

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

Nozomu: This is a subject of particular interest to me in philosophy. I think it is an individualism, though not a complete one. However, I do acknowledge the existence of objects even before recognition, and as for the existence and concept of God, I have yet to even determine my own interpretation of it. I believe that the confirmation of the existence of all things, life and death, consciousness, God, etc., are the "destiny" of man since time immemorial to be discussed.

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

Nozomu: I believe that philosophy is a mediator between man and the absolute other, nature and society. Between all people and things in the world, all value judgments about nature and society are based on a particular worldview, large or small. It has the attributes of the world that is other to the individual, but it is alien to the world as an objective entity, and in that sense it exists within the individual. So from the side of the world, which is the absolute other, it is a conception subordinate to the individual.

Of course, I 'm the same way. I think the reason we are discussing all philosophies is because there is a philosophical system that encompasses the world view. So in that sense it is of great significance to me personally. Unfortunately, I am a heavy metal musician, not a philosopher, so I don't have the knowledge to absorb all the philosophies. I never studied philosophy, only read a few books when I was younger. It would be nice to study philosophy properly if I had the chance.

Jacobsen: What provides meaning in life for you?

Nozomu: To face one's self. To "burn your life hard," to use a literary expression.

As Nietzsche said, "the meaning of life is to live authentically and powerfully, creating one's own goals and values." So, I continue to search for it and do what I have to do. I am free to do what I will.

I have a side of pragmatism and nihilism in me, but I think Nietzsche's words are a good description of the meaning of life in today's society, and I share it.

Maybe it's because Japan is a particularly non-religious country.

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

Nozomu: Good question. I think it's both. Nietzsche said something like value is a commitment between the world and yourself, and I believe it is generated on both sides if either side has it.

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

Nozomu: I don't know whether to believe it or not, since it's the next point we're debating whether it's there or not, and it's there in spirit, but I think it is. Unfortunately, I can't prove it definitively because I'm not dead. It is similar to the problem of proving God.

So, what exactly would be nice is if consciousness continued to exist in the spiritual realm after the death of the physical body. That would be more interesting and easier to write songs about. lol

It would be interesting to see a future where the possibility of multiple dimensions is scientifically proven and philosophical views of the afterlife are substantiated by science. It will be a real next step for all of us.

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

Nozomu: The universe had a beginning, and whether by necessity or by chance, the life of man was born, and I exist today in the midst of it. For some reason, while I was seriously playing heavy metal, I am now being interviewed on a philosophical note. Life is so much fun! If it's a predetermined destiny, it's fun, if it's a total coincidence, it's real entertainment.

And all this is happening in the span of a few decades. It is a mystery and a miracle. If it were possible, I would love to live forever and see everything in the universe.

Oh, and making a deal with the devil for that might be a good idea. Heavy metal and the devil go hand in hand.

Jacobsen: What is love to you?

Nozomu: I can't be definitive because there are so many things in my life. There may be more kinds than eros and agape and philia or eight, like the ancient Greeks.

Ultimately, I think "love" is something that is neither physical nor mental, something that is as close as possible to nothingness, something that is beyond the philosophical realm.

I think that love is something that is not physical or mental, but unfortunately I don't have enough ability to reach that realm.

I can't go beyond the realm of the typical TV romances and romantic comedies.

Oh,,,, sometimes it becomes suspense or mystery. That's scary.

Yes, I can't be a rock star without being popular with men and women. I just realized that. So, I live with a lot of love. Thank you.

Footnotes

[1] Member, HELLIQ Society; Member, Japan Mensa.

[2] Individual Publication Date: August 22, 2022: **http://www.in-sightpublishing.com/wakai-1;** Full Issue Publication Date: September 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

Conversation with Olav Hoel Dørum on Norwegian Socio-Culture and Talent: Former Ombudsman, Mensa Norway (3)

2022-09-01

Olav Hoel Dørum *was the Ombudsman for Mensa Norway. He is a Member of Mensa International. He discusses: professional medicine; the warmth of a childhood; absurd jokes and eccentric stories; a lack of formal religion; misuse or positive social use; common misuses of intelligence tests; common positive uses of intelligence tests; too much value on the I.Q. score; medical screening process; the causal or correlation pathway; some high-I.Q. types; Nietzsche; Jung; archival work; the last year-and-a-half; the era of singular, solitary genius; Norway's relative high comfort and SES; the social mobility in Norway; societies where capitalism is leaned on too much or socialism is leaned on too much; a "deeper meaning"; the Gapminder Foundation; other favourite maxims of Kant; idea of a rejection of no saturation points as a definite referent; the benefits of "work ethic, social conscience, structure and reaction to crisis" in East-Asian cultures; and a harmonious balanced viewpoint.*

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.

Scott Douglas Jacobsen: Did the history of professional medicine influence any of the professional decisions for you?

Olav Hoel Dørum: No. I did what I had a talent for and found enjoyable. My parents thought it was important I got educated but not in any particular direction.

Jacobsen: Were there any other influences than the warmth of a childhood family of encouragement and support?

Dørum: Not until I joined Mensa when I was 23. I met people who really inspired and motivated me, and I was given trust and responsibility. There were, and still are, many beautiful people with very different lives that each gave me something. An idea, a feeling, a perspective, a goal – something that gives you the little tickling gut feeling you would not want to be without.

Jacobsen: What are some of your more absurd jokes and eccentric stories?

Dørum: Our national gathering in 2019 had a flamingo and unicorn-theme. I bought a costume on eBay to wear during Saturday's dinner. It was the pink feather coat to the character Donquixote Doflamingo from the manga One Piece. Look it up, it is quite the view. The ad said that some shedding may occur. The hotel staff can assure you that was an understatement. It was a trail of feathers from the elevator and to my room, in the nachspiel suit, in the bar and a significant amount in the banquet hall. Worth every cent and was one of the best banquets I have ever been to. The cleaning personnel certainly disagrees.

Jacobsen: Is Norwegian society marked by a lack of formal religion? I am aware of the huge humanist community there. They've had a great legacy contribution to the international secular humanist community.

Dørum: Religion does not play a noticeable role in either decision making or political views. Religion still has a unifying role in ceremonies such as weddings, funerals and public mourning

after terror attacks but many religions are represented in these events – not just Christians. Very low percentage of people attend church regularly, roughly 12 percent attend mass once a month and roughly 50 percent are baptised. I would say that most if not all kinds of societal participation is non-religious. Some parts of the country are noticeably less tolerant when it comes to LGBTQ+ issues and those parts tend to be more religious in general, but I think it has more to do with conservative views and generally low level of tolerance and not something that is a manifestation of religion.

Jacobsen: For the most part, given the conventional view on intelligence tests, are they more prone to misuse or positive social use?

Dørum: Positive social use. Most societies do not practice systematic discrimination in such a way that intelligence tests would be a useful tool. It surely has been misused by having ambiguous items, instructions that are specifically worded so that they are difficult to interpret correctly or questions with references commonly unfamiliar to the working class. The problem is that using intelligence tests with the intent to discriminate is that it is a low precision weapon. If the group you want to discriminate against has low reading comprehension due to lack of schooling and you want to use that against them, it will also hurt people you do not want to discriminate against but who also have low reading comprehension. It only works if you indiscriminately discriminate and extremely few are willing to do just that. Many countries also do not have a tradition for testing so the opportunity never arose in the first place.

Jacobsen: What are common misuses of intelligence tests?

Dørum: I have not seen any common misuse of intelligence tests itself, but there is an abundance of tests that piggyback on the credibility of professional tests and the term I.Q. Most people know that what you find online should not be taken seriously, but there are too many not very well developed tests that are sold to companies with the purpose of team building or recruitment. The validation data is usually not publicly available, contrary to professional psychological tests, so we only have the companies' words that they work. We also have salesmen who are selling adaptations of professional tests to companies. The tests itself might be very useful in the right context, which is rarely recruitment.

Jacobsen: What are common positive uses of intelligence tests?

Dørum: To locate various forms, and the severity, of head injuries, in neuropsychiatric diagnostics (ADHD, Autism etc) and to identify or rule out intellectual reasons for learning difficulties or failure to adjust. Typically something an average person would never experience. The army uses cognitive tests to screen out those who fall below one standard deviation and who is likely to succeed in various fields. Some companies use intelligence tests during recruitment if that is crucial for the job – pilots is one example, but it may vary from country to country. You hear "general ability test", "logical reasoning", "ability test" and so on. They all mean more or less the same thing, general intelligence. The reason it's branded as something else than intelligence tests is that the academic requirements for calling a test an intelligence test is very costly and lengthy. It's cheaper to call it a "general ability test". It's also less controversial.

Jacobsen: There is a tendency to place too much value on the I.Q. score, as in a formulation of part of an identity around it. Plenty of others have noted this. I take this area as another aspect of the research into the communities. What seems like the factual, state of the matter, reason for this pattern, particularly among men who get media attention with some exceptions?

Dørum: First a quick explanation why exact scores do not matter. Psychological tests place you in a landscape. Scores are meaningful when you ask more fundamental questions like if a person is at risk of falling behind at school, need help to get employment or if a person has above average capacity for learning and understanding complex material. It does not matter if you score 120 or 133 on an I.Q. test, you're a smart guy. What matters is if you score 96 or 117. Most tests are not very accurate beyond two standard deviations from the mean. The number of people you need to perform statistical analysis to build a reliable test is usually much higher than what is available.

I do not necessarily think people who place much value in I.Q. scores are different from other people who are equally passionate about a niche, but since I.Q. is more controversial they come off as eccentric or boasting. Most people have something they are proud of, which is used as a springboard to confidence in other areas. It is a very human thing to do. Vanity is a very old thing.

Many of those interested in I.Q. has no interest in cognitive functions as a field of study so they don't understand the premises of the tools. I.Q. tests reflect something essential about the person taking the test so I understand why some might get a bit too carried away with I.Q. scores.

Jacobsen: Was the medical screening process requiring a cognitive test art of the autism spectrum disorder finding? How do you see the world differently than others – to what extent in the spectrum, for example?

Dørum: Most neuropsychological assessments use cognitive tests which taps into different mental abilities. Wechsler Adult Intelligence Scale was originally developed as a cognitive screening tool and has continued to be developed with this purpose in mind. They do not calculate an I.Q. score because it's not relevant for the assessment, but rather looking at differences between scores and certain profiles. I am not limited by my conditions in any significant way, which is what is commonly referred to as "high functioning" although many don't like that because it suggests function level can be represented on a two dimensional scale.

I do not conceptualize the same way and seem to be more aware of how my inner picture is built up. If you read a list of 20 words that all share a common theme to someone: "Snow, fireplace, santa, food, jolly, reindeer, gingerbread", and then asked if a certain word was on the list, most people would say that the word "christmas" was on the list. It is much more common for non-autistic people to not differentiate between a conclusion or interpretation and individual impressions or facts. I know what I have seen or heard, but I do not confuse that with what people have told me or what I feel or assume. I have many opinions but I am rarely emotionally invested in them. I do not feel a clear group identity and I have no understanding of tribalism or destructive competition. It's easier to see the many sides of events and situations if you don't feel you have something to defend.

Jacobsen: What is the causal or correlation pathway? Is intelligence leading to social and economic success, or is it social and economic circumstances leading to intelligence 'success', some third variable, or some circularity of the first two, etc.?

Dørum: Intelligence can be predicted at a fairly early age and manifests itself through increased capacity for learning, making sense of complexity, figuring out what to do and other things related to thinking, so it is definitely a major genetic component. The environment can help you utilize your genetic potential but you cannot create something that was not there to

begin with. Negative stress has a negative impact on decision making, so those who struggle financially or live in poverty have a disadvantage by not being able to plan and act as rationally as they otherwise would have done, but that is social circumstances and not the underlying general intelligence we measure on I.Q. tests.

Jacobsen: Do you think some high-I.Q. types try to up-play the 'dysfunctional' for some more media attention? Tabloid news must gobble it up.

Dørum: I think those who feel they have something to say are the ones likely to respond when the media is looking for someone to interview. The motivation for making the case has a lot to say too. When journalists wrote about Mensa Norway prior to 2010, their main focus was on eccentric and a bit different kinds of people that have come together and found a community. Overall, the article gave a positive image of Mensa and its members but the last ten years or so the focus has been that it is cool and fun to be a member. I think articles reflect a trend in society and not so much about the members themselves.

Jacobsen: What about Nietzsche stands out the most about comprehension of human nature?

Dørum: He is not afraid to embrace thoughts that most people find very uncomfortable or straight out frightening. He once wrote "The thought of suicide is a great consolation: by means of it one gets through many a dark night." Suicide is an act that is universally condemned, and even considering committing suicide is seen as a sin or something many people reacts very strong to. It is perfectly understandable, as it has an unbelievably devastating effect on those you leave behind. Nietzsche understands that when you have found a way out, a solution to your suffering, even if the solution is terrible, you can endure if you know that you do not have to. There are suicide clinics in Europe that allows patients with uncurable diseases such as ALS (Amyotrofisk lateral sklerose) that significantly reduce quality of life while giving them a lot of pain, to die peacefully. Some research has shown that around 80 percent of those who get a "green light" from the clinic do not proceed to end their life. A way out gave them strength to continue. Nietzsche also said "He who has a why to live for can bear almost any how." People should seek to find meaning wherever they find it, but at the same time know that it is you who decides what is worth fighting for and how much you can afford to give. I think some of the reason we have such a strong reaction to suicide is that your family depend on you, and that life in general was incredible harsh and ruthless. It was necessary for our survival to find a way to cope that did not involve dying.

Jacobsen: How has Jung been helpful in making summative statements on human nature?

Dørum: He was one of the first to identify personality traits such as introversion and extraversion, which was very useful in an academic setting. I liked his relationship with spirituality. Religion is one example of systematic spirituality where you have a God and rules for how to live and some stories and tales to justify the rules. Jung focused more on the human need to have a meaning beyond materialistic needs. This was something he observed in his patients and it is reasonable to assume he was well educated in other cultures and religions as well. It resonates well with how humans see themselves in the cosmos. Even among those without religious identity there are very few that fully accept that life is entirely without meaning or that there is absolutely nothing immaterial that has some role to play in the development of the cosmos and those who experience it. There is no good way of telling if religion is a part of modern life because we once found it useful to develop something that brought order and meaning into a highly unpredictable

and violent world, or if it represents an inborn need to have something bigger than humanity. Rituals seem to be important for mammals with a high level of intelligence, such as elephants, dolphins and apes. They are less sophisticated but we clearly see they react to death. Spirituality could be important for all intelligent life forms as they mark the beginning and end of life. With a tradition for art and music we can easily transform rituals into a form with religious associations.

Jacobsen: What kind of archival work in the past?

Dørum: Just ordinary archiving at public offices and organizations. Nothing special in particular. I really cannot make this interesting for the readers.

Jacobsen: Also, since I messed up with the interview on part 2, what has happened in the last year-and-a-half? (Sorry, by the way, for being dumb.)

Dørum: I have gotten a new job within IT and hosted an exchange student from Japan. It has without doubt been one of the best years in some time. I got to experience some aspects of having a family. From the very basics such as dinner planning and fun and interesting family activities on the weekend, to vacations and holidays. The experience is different from everyone as all have different motivation for bringing in an exchange student. The other host parents did it for excitement and curiosity, I did for sentimental reasons. Many thinkers, including Socrates, have said "know thy self". I got to explore new feelings and new perspectives, and to know a different culture and your own culture a lot better.

Jacobsen: Is the era of singular, solitary genius gone? Marilyn vos Savant made a comment one time about 'teamwork and dollars' as the driver now.

Dørum: I think the era of singular and solitary geniuses was never there to begin with. As long as we have been able to communicate, both geniuses and scientists have exchanged knowledge and people have cooperated whenever practical. We see it today in various intellectual organizations and platforms on social media. Intelligence tends to seek intelligence. Any singular and solitary genius was more likely a product of lack of infrastructure and opportunity, not deliberate choice.

Jacobsen: How does Norway's relative high comfort and SES react in times of war threat, as in the case of Ukraine and Russia?

Dørum: Noticeable increase in cost of living, mainly food, fuel and electricity. I think it has been a shock for the Norwegian people that we are vulnerable in ways we cannot protect ourselves from. Trade assumes that someone wants to trade with you, which may very well not be the case if there is a shortage of food and energy. Ukraine and Russia produce about 10 and 17 percent of the world's wheat, respectively, and Europe, especially Germany, are too dependent on Russian gas – mostly for heating. Norwegians are notoriously bad at securing their own finances and Norway is one of the European countries with most private debt. Debt is not bad if you invest it in property, but unsecured debt in forms of short loans make up a significant proportion of total debt. Some may be desperate or have reasonable cause, but I would be surprised if more than 10 percent use a spreadsheet to draft a budget. Life is good during continuity, but that is not what you should plan for. I follow the same rule for money as for riding a motorbike: "Dress for the slide, not for the ride".

Jacobsen: Has your family benefitted from the social mobility in Norway?

Dørum: Most have benefitted from social mobility in some way, but comparing generations is complicated since Norway experienced an overall increase in wealth post World War 2 like other industrial countries. You can easily stay within your class and experience a tremendous increase of wealth as the society gets richer and more advanced. The answer is "Yes, but I do not know by how much".

Jacobsen: What happens to societies where capitalism is leaned on too much or socialism is leaned on too much?

Dørum: All European countries have their own variation of welfare capitalism. Inefficient bureaucracy and too many regulations consume resources that could have been spent elsewhere, or not collected. Since it often regulates private contracts and production – it can impede progression. On the other side: Too many financial obstacles and it makes it difficult for people to move upwards and lack of regulation is not a good thing either. But the biggest challenge is immaterial, it exists as political and philosophical reference points. When all you got is capitalism then everything becomes a market, when all you got is the state then everything becomes chaos that must be tamed by bureaucracy. Both systems will eventually lead to stagnation as the people continue to adapt the system to new situations, except in the way that matters. Economic systems define fairness and justice and sets a starting point for further progress, where any form of decline is seen as an unnatural setback rather than a natural change or a necessary alternative. We have a saying in Norway that "much wants more". No one wants to settle for the reasonable.

Jacobsen: You mentioned a "deeper meaning" being found in the case of religious values and way of living, or political dogma as with political ideologies found in nationalism. Are these forms of escapism, in one sense, tied to a feeling of a "deeper meaning"? We see this in self-professed ignorant, somewhat discovery oriented, forms of biblical favouritism – via loose, improvisatory psychological textual analysis and stage performances – in Canadian society following a relative decline in religiosity compared to previous decades in the modest fame of Dr. Jordan Peterson.

Dørum: A part of that is probably escapism in the way that whatever you struggle with in your life can be seen as secondary to something bigger than yourself. Religion is more powerful than other isms, because it guarantees a personal reward instead of an unpaid sacrifice. Humans are territorial and collective in nature. Most people have a sense of belonging or identity which provides a robust foundation. We see how vulnerable rootless individuals become when they feel rootless, and that is why extremists and totalitarian regimes seek to eradicate traces of foreign cultures and the past. If people do not have cultural roots to attach themselves to, they will seek something else. Maybe all is just an extension of our need to be in a pack.

Jacobsen: What are some of your favourite, impactful statistics found through Hans Rosling's research and the Gapminder Foundation?

Dørum: Level of education and child births. That people live longer make up a large part of population increase. We see that the fertility rate is dropping all over industrial countries, and when the level of education and wealth improves – their fertility rates drop too. It is the same as low average life expectancy in the past. If you lived to be 18 or 25 or something, you had a very good chance to live until the age of 60, 70 or 80. The child mortality was very high, so they had to get many children to ensure that some of them grew up.

Jacobsen: Any other favourite maxims of Kant?

Dørum: I like Kant's approach to ethics. If an action is deemed right or wrong is determined by a set of rules instead of the consequences. I am not an absolutist, but I am a bit bothered that ethics and morality are too influenced by social concerns, political convenience or personal benefit. It brings in a form of relativism where we have very few intellectual defence against various forms of violence and destructive methods. Right and wrong should reflect something more than a simple majority's rule. I have given it a lot of thought. It is not an easy balance, but I want to reserve moral exceptions for exceptional situations – not something that applies in everyday life. I value integrity and take ownership in my values. I should be careful to morally object to an action I accept to benefit from, or at least not pretend not to know what I am doing. You are not obligated to broadcast your views to everyone, but you should at least know what you stand for and how you will defend your interests and accept others to do the same.

Jacobsen: The idea of a rejection of no saturation points as a definite referent. This goes against most of the world's ethical-philosophical systems. In that, these posit absolutes or a singular point for morality. Why is the reasoning reversed, as in absolutism in general, over the globe?

Dørum: I do not know if it is true that the premise for moral reasoning has changed. I see types of conflicts caused by a gradually more diverse society that were much less prominent a few generations ago. The world has always been affected by nations' political, cultural and economic struggle for dominance. The methods today may be more peaceful in terms of human lives, but they are not more sympathetic in nature. People have never seemed to care too much with consistency. The outlines have become more vocal through the Internet that with great certainty tells right from wrong, but they have hardly changed. I have read various articles about modern morality and ethics. It is adapted to the 21'th century, but I do not see any fresh ideas.

Jacobsen: Is there a manner in which to take the benefits of "work ethic, social conscience, structure and reaction to crisis" in East-Asian cultures and the change towards LGBTI-rights, and the like, of more Western oriented cultures?

Dørum: East-Asian cultures are generally more conservative than western countries. A high context culture (cooperation, group-oriented and public image) impedes social progress since each family member represents the family. It is more difficult to break out and live your life as you should live it, if it negatively impacts your family's reputation and receives negative attention. More people have to normalize LGBTQ and advocate LGBTQ-rights, but it is difficult without a minimum of open tolerance. The best way to change public opinions is through the exposure of different thoughts and ideas.

Jacobsen: How is humanism a harmonious balanced viewpoint for you?

Dørum: I care about what kind of people a thought system, being philosophical, political or religious, produces. You have evil and goodness amongst all kinds, but humanism has yet to produce the systematic oppression caused by religion and other ideologies. Humanism is not atheism – which is a lack of faith, but revolves around the idea that humans have an inviolable right to live in freedom and to seek knowledge through science. It is difficult to oppress without infringing on people's right to freedom. Humanism is not anchored in a set of rules or perspectives on life, so it remains flexible, there is only an essence. I think that is useful as society continues to change more rapidly than previous points in history.

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