Scott Douglas Jacobsen

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Some Smart People: Views and Lives 13

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Scott Douglas Jacobsen

Foreword by Jaime Alfonso Flores Navas

Shaping human history the right way can be done with fuel being not just from anger necessarily thus high IQ people can propose out of need of curiosity, but curiosity as means to thrive. To go beyond mere why, which a lot of this is the most important component to how, but beyond "by what" thus defying our imagination beyond conceptual stage from mere limitations from human current stage of evolution and its inconsistency as beyond plain amnesia to how humans, especially human brains evolve and how such processes are understand as could be seen from several dimensions even beyond mere yet important scopes, thus paradoxically making this stage what most consistency gives to the system, alike: "What makes mathematics mortal makes them immortal".

Actual democracy cannot be attained without actual inclusion of people from all backgrounds including high IQ people. Marilyn vos Savant has given a key and elevated example to what should be done from all scopes on this regard. Currently, together with my high IQ colleagues from around the world, we are creating an initiative called the Syncritic Institute, the aim of which is to create a friendly and supportive space in this world for extremely intelligent and creative people, so that they can be a part of the world instead of being apart from the world.

Mistakes are not mistakes if we learn grom them, in fact they may be seen as experiences from the individual stage, thus it's a mistake to think about mistakes as such from the higher view, yet and especially considering it's worst to do nothing.

Also bearing on mind how Ancient civilisations like Ancient Greeks were able to make huge advances, we dare say, ahead of their time, like symbolically the lighthouse of Alexandria, which could project light to far distances, as parallel to ahead in fine, their legacy should be retaken, not just by rebuilding over the ruins of their structure, but making it stronger, thus not only retaking good old structure they erected but, by learning from why such structure went on a trend downward, such "mistakes" will be not only experiences to our growth by learning they're not mistakes if we learn from them, but it would be worse if we do nothing, exponentially considering our history epochs are increasingly becoming shorter in timeframe, which can be a real advantage in order to speed up and boost progress, but not doing so, especially the right way and as soon as possible, can indeed play against us, inasmuch as such timeframes can be symbolically be seen as similar to a Greek Golden ratio, the same way mathematics can be seen as a circular thought, in order to provide a Greek example and apparently rational, but Mobius strip would be a better example to it conceptually speaking, thus mirroring apparently strong concept like a circle, but how to make it stronger thus learning from its weaknesses? Going beyond and looking it from higher scopes, out of curiosity and need, not necessarily mere need, and that's what our Institute intends to do, with ethics, dedication and the core values we all need. Our mission can be scoped symbolically as a Greek delta (Δ, δ), a triangle each side representing an n letter, which are noble, novelty, nonparallel, such quite appropriately represent change, from logical thinking as used in mathematics and physics, pointing above as limitless progress.

In my country, a lot of progress has been made for we have a very smart and highly capable lady president who supports progress and change by all scopes, and science is not an exception. P. h. d. Claudia Sheinbaum Pardo, and we hope a great change in the consciousness is inspired upon her example. Actually, she represents not only the future but the present. We're not just the future, but the present, and change is what we need now.

This scope helps us see the gist(s) of this magnificent book, by literally geometrically increasing our progress from all possible scopes.

Foreword by Krzysztof Zawisza

The most important trait of a human being is intelligence. The more developed this trait is, the more it enables one to make fundamental distinctions: distinguishing truth from falsehood and good from evil. However, as is well known, people differ greatly in their level of intelligence and their ability to use it.

At the same time, high intelligence is associated with the ability to analyze, think abstractly, and be creative. This fact has long been emphasized by many authors (J.P. Guilford, R. Sternberg, M. Csikszentmihalyi, and others). Since high intelligence is linked to mental acuity and creativity, both civilizational and spiritual progress depend primarily on the ideas and work of highly intelligent individuals. It is these exceptionally intelligent people who create the most useful innovations, make the most important scientific discoveries, and drive cultural development (as noted by authors such as H. Gardner, J.P. Rushton, J. Lehrer). According to fairly credible estimates gathered by Libb Thims in his Hmolpedia, historical figures like Copernicus, Shakespeare, Galileo, and Kepler most likely had IQs five standard deviations above the average or higher.

However, the role of individuals with the highest intelligence is not limited to creating scientific, technical, or even cultural progress. It is outstanding intelligence that offers humanity the most challenging, elusive, yet most valuable gift. Intelligence enables spiritual advancement. Individuals with high IQs are capable of making more reflective decisions on ethical matters, which can influence progress in various areas of life. When engaged in spiritual development, they significantly contribute to creating a more empathetic and ethical society (H. Gardner, M. Seligman, D.B. Ausubel). There is no doubt that the most morally insightful individuals and creators of universal ethical systems (Pythagoras, Socrates, A. Schweitzer) made their epochal (and timeless) observations due to their profound wisdom, based on comprehensive and outstanding intelligence.

Thus, intelligence is the most important human trait. It allows for discerning truth from falsehood, good from evil, and the transient from the enduring. People with high intelligence are a great gift to the world as they catalyze the development of humanity in individuals and generate human progress. However, high intelligence also evokes fear, consternation, envy, feelings of inadequacy, and apprehension among those who do not possess it. Consequently, those with very high intelligence are often socially excluded or marginalized, and their achievements, ideas, attitudes, and plans, instead of serving as a reference point and model for others, are generally ignored (M. vos Savant, D. Palmer, M. Ferguson). Therefore, the work undertaken (and still being pursued) by Scott Douglas Jacobsen is all the more significant.

This Canadian independent journalist and entrepreneur, who himself possesses an exceptional IQ, has for years dedicated himself – through his portal In-Sight Publishing and "In-Sight: Independent Interview-Based Journal" (ISSN 2369–6885) – to promoting the lives and work of high IQ people. Over the past 10 years, he has conducted countless interviews with representatives of the high IQ community (including extraordinary and creative thinkers such as Ronald K. Hoeflin, Rick G. Rosner, Dr. Veronica Palladino, Dr. Claus D. Volko, and others), showcasing the views, lives, and achievements of highly intelligent people. Numerous examples of such interviews are contained in this volume.

These interviews, which I warmly encourage you to read, largely serve as an argument for the

thesis that high intelligence is associated with rich imagination, independence, creativity of thought, and emotional depth.

However, Scott Jacobsen does not limit himself to this alone. He attempts to rescue from oblivion innovative scientific ideas, publishing together with Rick Rosner a two-volume work "Tweets to the Universe" and the monumental "An Introduction to Informational Cosmology," where Richard G. Rosner's brilliant ideas about the informational universe are developed. Unfortunately, this concept, like the CTMU theory by Christopher Michael Langan, known within the high IQ community and also based on the notion of information, or the refreshing approach to mathematics by Marilyn vos Savant ("The World's Most Famous Math Problem"), or the recent concept of new mathematics by Carolina Rodriguez Escamilla ("The Teotl Theorem"), have not entered the scientific mainstream. This fact clearly indicates that the extensive activity of the Canadian journalist, author, scholar, and activist is still not enough.

Since R.K. Hoeflin founded "The Mega Society" requiring admission percentiles of 99.9999, or one in a million, in 1982, successive elite high IQ societies have been popping up worldwide like mushrooms. Unfortunately, with very few exceptions, these societies do not actually support or promote the creative or innovative activities of their members, nor do they activate them to develop such activities. As a result, membership in the vast majority of international high IQ societies has merely a prestige character – serving as a kind of certificate that a member achieved a high score on some intelligence tests. However, the high intelligence of members of even the most elite high IQ societies is rarely utilized and almost never fully exploited. People of very high intelligence, and thus generally having great innovative and creative potential, rejected by society and unsupported by the high IQ community, devote themselves to the struggle for survival in an often hostile environment, treating their abilities (presumably given to them for some important purpose by the Universe or the Creator) at times as a curse or doom.

However, by doing so, the most intelligent and creative individuals betray themselves and their mission. In the spiritual tradition of humanity, recorded in writings such as the "Gospel," "The Book of Mormon," Plato's Dialogues, or "Nicomachean Ethics," the theme of responsibility for developing one's talents for the benefit of the world and people, and opposition to burying those talents, consistently appears. Meanwhile, intelligence is the most important human talent (cf. J. Strelau's "Human Intelligence").

Intelligence is the most important human trait. If it is sufficiently high, it enables a sharp and clear view of the world, resulting in the ability to distinguish truth from falsehood, reason from madness, light from darkness. It is individuals with the highest intelligence who are responsible for the survival and development of our world. However, intelligence is the least appreciated trait in the modern world, and its existence is virtually excluded from social consciousness. In particular, differences in human intelligence are suppressed and rejected in the consciousness of democratic societies.

To counteract today's disastrous trends, we created the international "Syncritic Academy" Foundation, whose statutory goal is both to support the creative and innovative use of talents of individuals of exceptional intelligence and to combat the social and scientific exclusion of such individuals. We are also working on legislative changes in this area to protect the most intelligent and talented individuals and enable the use of their abilities and work. We maintain that fully uti-

lizing the potential of those who are professionally and socially excluded today due to their exceptional intelligence is the only way out of the current scientific, cultural, and spiritual crisis that the world is undoubtedly sinking into.

We cordially invite all high IQ individuals who are authors of important reflections and/or revolutionary discoveries, or who are working on such discoveries, to contact us.
Together, we will make the world a better place.

Krzysztof Zawisza

Foreword by Mattanaw

Very intelligent people are notably absent from mainstream culture, where typical media and entertainment is most pervasive, sharing only what is thought to be palatable and enjoyable to the largest segments of the population, which of course is comprised primarily of those minds that are closer to the average in most ways. An effect is that people are not often exposed to those who are exceptionally and profoundly intelligent, and when they are, they may not know it, because those who are extremely intelligent, while having the average population as an audience, will alter their behavior so as to be more readily understood. They perform the same act that they knowingly or automatically perform in real life dealing with strangers: they follow along with simple questions, allowing conversations to remain simple; they share interests that are akin to regular interests, to show commonality; and they express agreement when there certainly could be little agreement, to have smooth and considerate transactions. A result is that people, almost everyone, do not have much experience with the most intelligent people and are really unable to differentiate. This creates problems in politics where people are unable to identify which people are actually the most able, if any able politicians happen to be present at all. It also reduces the influence of scientists and skilled experts, because they too are not easily distinguishable from others and their quality of mind is not well appreciated.

A major contribution of the work of Scott Douglas Jacobsen, is to provide the public access into the world of some of the most highly intelligent. Many of the people who are extremely intelligent thrive within academia, various industries, independently, or in the High Intelligence Communities. These are areas in which they live and spend time, but these are also locations in which people cannot readily join in. The *Some Smart People, Views and Lives* series, along with some of In-Sight Journal's other publications, are filled with activity from some of the same people who are spending time in socially exclusive and reclusive social locations. I can think of few other places to look, where people can read materials from exceptional people expressing themselves in ways that are closer to how they really think. I recall quickly writing a very brief article, entitled "How Do People With IQs Over 180 Act and Think?" in response to a query on social media, to provide some direction to a person who was wanting to be more informed on the topic of how people with immeasurable IQs really think and behave. In retrospect, the answer was not especially informative partly because I did not fully appreciate the extent in which the highly intelligent people were separate and unavailable to the normal public. Today I think there is a large research issue regarding how this might be achieved, to get information about individuals at a personal level. One can read academic journals in medicine, mathematics, physics, and the other sciences, and get exposed to the *output* of very intelligent people but you do not get to know them in the process. The very smartest may still not be present although that output may lead one to believe that's where these people are found. That's one reason why this publication is especially helpful to the public, because it provides a location where they can be found, and where they won't be simply sharing academic material that gives the impression that they are really smart without providing anything about who they happen to be. In this publication the highly intelligent have a chance to tell you about themselves in a more personal way. If a reader happens to be sufficiently interested, they can learn more about specific individuals, having a pathway to research, since the writers are sharing details about activities they are or have been involved in, in which more information can be located. Mr. Jacobsen is providing an avenue that I could not provide in my quick response, to read about these thinkers and have a pathway to understand them and intelligence further, and today if I were to direct readers to a place to gain knowledge

about the most intelligent figures of all, this publication would be included as one of my suggested places to look.

In this publication, I too have been interviewed. In that interview, a central question that is considered is the topic of identifying who is really among the exceptionally and profoundly gifted, in the immeasurable range, and who is not. Publications such as this, while extremely helpful, do pose some risks. These risks are minor if one has the right strategy for reducing those risks. One of those risks is that the people who are respondents may sometimes be fabricating their intelligence and their histories, and may be providing some misinformation. We can't underestimate how important it is to know that once people have invested time in creating a personal story, they will do quite a lot to protect it and perpetuate it. Some of the people who are even in the high intelligence communities themselves happen to be people who simply want to be perceived as being extremely intelligent, and will do much more than an average person would to keep their story going. In my response, I suggest using an informal method of analyzing conversation thinking about velocities relating to significance and ideation. More about this can be read in my interview response. The question as to charlatanism came directly from Mr. Jacobsen, and that's partly because there is actually a genuine issue to be addressed. However, I don't suggest too much reading caution, just the appropriate amount, because some of the most intelligent *really are* present in the publications. (The situation is different with relationship caution, and for that, read my response thoroughly). This is a very important series to keep the access to intelligent figures going, so that the public *actually does* have a way to know intelligent figures. For that purpose I can't think of many other publications that are satisfactory, and for this and any other publication, some expectation of fabrication should be anticipated. This issue is ineradicable but should not prevent the more positive efforts from continuing. After one has noticed red flags in various works, the remainder can be read enjoyably, and as a result one will have a much better appreciation and understanding of intelligent people than if one was stuck only with popular media and entertainment, where that information seldom exists.

What is also great about this work, is that the answers from exceptional writers might seem unexpected. It would lead the reader to more fully understand what high intelligence arrives at, where the arrival is personal and not only academic. The surprising nature of the responses should be anticipated, because these thinkers may not be prominent, as I said, in the mainstream media. Since they are *usually* not present in the mainstream media, what they say will be very different from *what is* in the mainstream media, and that makes this publication even more interesting, because what will be read is something unusual and different than what one has otherwise had access to.

Foreword by Petros Gkionis, Philosopher

I would like to thank Scott Douglas Jacobsen for all the work he has done all these years. Interviewing all these people and helping them get their thoughts out in public is a great act and deserves more recognition. This volume (*Some Smart People: Views and Lives 13.*) includes some interviews with people that have had high IQ scores, it could be interesting for some to look at how people like that think. So, if that's something that may interest you then you can look at the content of the volume or at previous volumes and other interviews on his website.

One note: I don't really take high range tests too seriously. They could be fun to do for some, but some questionable figures have used "1 in a billion" or similar scores to grift and I am definitely against that. I've seen some high scorers on high range tests promote Trump and Musk for dumb and immoral reasons and that makes me cringe. Anyway, I'm more in favor of tests developed by psychologists and statisticians that are published by companies like Pearson and are proctored by psychometricians when they are taken. Although, there are some problems with these too and usually they don't measure scores that high because it's difficult to do that properly and there are not designed for that, but mainly for the general population.

It also includes 2 interviews Scott did with me back in 2023, some of my views have changed since then. I no longer am a Christian, but an atheist. I guess I could mention more about that in the third interview. But, it still is a window to how I used to think back then, so maybe it's a cool thing to have. I am also pro-choice now, getting out of Christianity changed a few things. Hahaha.

Conversation with Mizuki Tomaiwa on Life, Work, and Views: Member, OLYMPIQ Society (1)

2022-11-08

Mizuki Tomaiwa *was born in 2000 in Japan. She is an American college student with an interest in the biomedical field, psychiatry, and gifted education. She respects Leonardo da Vinci, Bach, Liszt, and her parents. She earned an I.Q. of 183+ (S.D. 16) on the Cattell CFIT. Tomaiwa 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?

Mizuki Tomaiwa: When I was younger, I often disagreed with other classmates.

But my father was always fair in discussing my opinion versus other opinions. My mother affirmed me.

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

Tomaiwa: They will definitely be useful in the near future.

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

Tomaiwa: My family, including myself, are Buddhists, but I can't say that our faith is strong. We enjoy Halloween and Christmas.

As for geography, our house is surrounded by nature, and we often hear the singing of the Japanese bush warbler.

The language in the home is Japanese. I use English at school.

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

Tomaiwa: Unfortunately, my adolescence was a sad one.

I was constantly trying to fit in with others and had to suppress my outpouring of curiosity. Every time I tried to match with my classmates, my heart was worn out.

I had no schoolmates with whom I could talk. I always felt alone.

In Japanese schools, everyone has to be the same. Talent and individuality tend to be unwelcome. However, according to Japan's Ministry of Education, Culture, Sports, Science and Technology, more than now, expert discussions are being held to accommodate individual abilities, such as math and other skills.

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

Tomaiwa: I have a certificate of English proficiency in Japan.

And I graduated from ESL at Langara College in Canada. This is the English proficiency equivalent to university entrance.

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

Tomaiwa: I occasionally come across a test that is exciting to solve.

Jacobsen: When was high intelligence discovered for you?

Tomaiwa: Around February 2021.

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.

Tomaiwa: The frog in the well that knows the blue sky tries to get out.

The one without knowledge is the one who scoffs at it.

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

Tomaiwa: Leonardo da Vinci.

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

Tomaiwa: Deep love for all things.

And sometimes creative.

Jacobsen: Is profound intelligence necessary for genius?

Tomaiwa: I believe that geniuses connect those dots in the future by learning a wide range of fields through intelligence. Many dots make ideas creative.

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

Tomaiwa: Work as a tutor teaching math, English, science, Japanese, and social studies.

Work taking care of children after school.

Jacobsen: Why pursue this particular job path?

Tomaiwa: For several reasons, being in contact with children reminds me of my childhood.

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?

Tomaiwa: It is a myth that geniuses can do anything and rarely make mistakes.

All people have different orientations and interests.

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

Tomaiwa: Just as people like beautiful flowers, God also likes people with beautiful souls, so those who have them leave this world early.

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

Tomaiwa: For me, it is a thought process.

The process of questioning, trial and error, and then coming up with an answer is important to me.

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

Tomaiwa: Cattell CFIT (sd 16) 183+.

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

Tomaiwa: Remember to be grateful for the services you receive, even if you have to pay for them.

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

Tomaiwa: History is driven by people's anger and frustration.

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

Tomaiwa: Governments that do not invest in education will not grow.

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

Tomaiwa: No study is considered valuable from the start. It is important to keep exploring.

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

Tomaiwa: Every person I've met has been a teacher in my life.

Jacobsen: What provides meaning in life for you?

Tomaiwa: Life is challenging, but that is what makes it meaningful and interesting.

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

Tomaiwa: Meaning may be influenced by its surroundings and it may have it's own. They depend on each other.

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

Tomaiwa: I believe that when our souls are gradually purified by reincarnation, we will be reborn into something higher by the approval of God.

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

Tomaiwa: It is like the dreams you have when you sleep, no matter how happy or sad they are, they will end someday.

Jacobsen: What is love to you?

Tomaiwa: It is the most precious thing of all.

And love remains long after the death of a loved one.

Conversation with Tor Arne Jørgensen on Curriculum Development in Norway: 2019 Genius of the Year – Europe, World Genius Directory (10)

2022-12-08

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 overview of making a curriculum for young students; content; independence of the teacher's educational influence; the degree of accuracy of the curriculum; reinterpret the curriculum; and the case of a motivated, intelligent student.*

Scott Douglas Jacobsen: I want to take this session to focus on curriculum development. As it's something important for structured dissemination of required knowledge and skills to pupils, the creation of curricula suitable to students at different grades is important. What is the game plan or the overview of making a curriculum for young students?

Tor Arne Jorgensen: Giving a detailed overview of the full curriculum, or annual plans in this context, would be too extensive to undertake. But what can be said is that the curriculum follows the knowledge pledge of 2020 (Kunnskapsløftet 2020), for the school year 2022-23. Statutorily promoted by the Directorate of Education, that all the country's schools must be regarded or understood as such, so by implementing these set of values presented from the education directorate's which state the following about the academic structure, outlined below in points 1 to 4:

1. *The subjects' relevance and central values*
2. *Core elements*
3. *Interdisciplinary themes*
4. *Basic skills*

(**https://www.udir.no/lk20/idr01-02**)

These four above directives must be included into each subject that the schools in turn must use as integrated subject guideline.

This of course is also divided into each tangled voluminous pompous phase, vividly inventive, so that we the puppets can manage to swallow the guiding's delivered by these deranged misdemeanors of our puppeteers.

Apologize for my latter sarcastic outburst, but one must do what he thinks best…

Jacobsen: Mandated by the State, what content must be in there?

Jorgensen: The Directorate of Education has several divisions, with subsequent regulations that must be passed by the individual municipality that acts as the school's owner.

The curriculum body of the Directorate of Education consists of an overall part, the distribution of subjects and hours and curricula in subjects. These are regulations for the Education Act and must govern the content of the education. The mandate curriculum subdivided below:

1. *Parent part*
2. *Distribution of subjects and hours*
3. *Educational program*

(**https://www.udir.no/laring-og-trivsel/lareplanverket/**).

Jacobsen: No mandated by the State, what content can be added, finessed, or interpolated, for independence of the teacher's educational influence?

Jorgensen: The design of these distribution models, which the Directorate of Education distributes to the schools, is drawn up according to fixed models, put forward by educational personnel, in collaboration with the various professional actors from the industry sector, the technology sector, and the research sector, etc. The sectors that bring the most to the table then becomes the leader in the design of the subject plan for the current school year. The various subject sectors will shape the pupils towards their subject models, which they can then benefit from when the pupils finish primary school.

What is then left for us teachers, as I said, we have rather loose frameworks within which we can work. The overall section published by the Directorate of Education, which then gives us is an extensive mandate for our work within the education course. What we as teachers can then implement is to some degree affirmed as extensive. We can purchase our own teaching material, which can be useful beyond what the schools may provide. Better learning platforms, expanding adaptations, and finally individually adapted extra material that students with extra learning potential can benefit from. Noted, that if we stretch our services beyond what the schools themselves provide, then we the teachers must then provide much of the financial support to acquire the material needed.

Jacobsen: Over the course of the school year, what is the degree of accuracy of the curriculum, either given or developed, and the information and skills disseminated to students? Is Norwegian education rigid or loose in application, in other words?

Jorgensen: At the start of the school year, we teachers make annual plans which then form our framework conditions for each semester. We the teachers choose what should be in these annual plans, but the Directorate of Education's governing directives give us the direction of what overall obligations are to be followed. This means that we first look at what is put forward by the Directorate of Education (Udir) for socio-professional reasons within each individual subject, as well as age groupings, then we form the basis for the educational reference points that we must deal with. The individual subject teacher chooses relatively freely from in most times a large and varied supply of subject titles.

For example, if I want to deal with the First World War, in the 8th grade, then it is in the subject plans issued by the Directorate of Education for the 8th grade regarding topic of historical war acts, let's say within the subject of social studies. The directorate of education then promptly refers to the statues of formulative, that; "the 8th grade students should familiarize themselves with acts of war related factuality's that took place from the early parts of the 20th century and up to the mid-20th century." I can then freely choose for myself whether it will be World War I or World War II, or the Korea war for that matter etc.

When it comes to whether we the teachers follow the original intended textbook in chosen subject field then answer is a resounding no.

The textbooks in many cases are not good enough, as they are in most cases mostly viewed as deficient, and not very educational directed by the selected study group, reasons of why this is many, mostly economic, there I said it. But if this should prove to be the case, the individual subject teacher can then decide of whether to move outside that particular subject book or books. And rather work with online teaching aids, as they may be better suited to accommodate the students' curiosity and eagerness for new knowledge about that specific field of study. If so is done, the cost in most cases falls on the individual teacher to accommodate the students' needs for better educational tools to work with. And no, we are not refunded for our personal spendings ever.

An exemplified picturesque glorification of our country's education of our future citizens, looked after in the best possible way by our society's leaders for maximum return.

Jacobsen: For some students where the material doesn't quite 'stick,' how do you reinterpret the curriculum for them to 'get' it?

Jorgensen: The mental barrier that needs to be overcome for the individual student when he or she encounters the curriculum material, and how to approach it is by no means easy. I have seen through observation as to how each individual student works, and by talking to the students about what he or she does to adapt to the new material.

This is one of the things that you must address, to be able to grasp the bigger picture of how to approach to the student's pleasure center when faced with new educational material. The methodology that I use the most, and as I perceive as the most beneficial approach of exploration of self-awareness, thus making the student aware of what is meant by the term best explained as; "curriculum thrill-seeking." What is meant by that, well it can be easily explained by finding one's trigger points in our learning paths, in the same way as trigger points to resolve muscle knots, or tackling stress centers, anxiety etc. We also have these when it comes to mental learning centers, or pleasure-oriented mental structural joints, we call it in Norwegian: (*Lystbetont læring).*

The student is guided so to identify these learning centers which will then in turn help the student the next time to mentally visualizing, and thus choose what type to replicate. And furthered, what type of approach to use as what was previously experienced to work best in relation to the curriculum material previously studied. This method of approach will work within any field of study at all levels of education. We are not talking here about cramming the material, or about using the scaffolding method, whereas you build upon previously practiced knowledge in several stages to find out for yourself which way you learn best, to be self-aware.

No, here we are talking about uncovering which centers provide access for the student in the face of all new knowledge. This does not need to be built on, you just bypass this process all together. The brain creates shortcuts to exactly what you recognize from mental stimuli, where you felt happy and at the same time learning at your best, i.e., a joining where learning becomes pleasurable, then you have a higher state of education that sticks.

This process is usually done within the first 2-4 weeks in the first semester, they just must crack this code first, then they will get access to pleasure-based learning and at the same time see the utility in this in the long run.

You must remember that learning new material can be in many cases be seen as losing weight, for example. You study like crazy before an exam and then after taken the exam you remember quite a lot of the material a few hours later, maybe even 20 percent a few days later, but all that

studying for that exam falls away very rapidly. This can be compared to gaining and losing weight, for almost all people. One can be very good at slimming down and lose 10-15 kilos in weight, but as we all know all too well, for the vast majority of people this weight loss goes right back up after short period of time.

My six missions as an educator

1st mission is to expand the concept of education and the enrichments that follows, to broaden our understanding of unity, and our monocular constructs.

2nd mission is to inspire the students to evolve and strive for a greater self-awareness.

3rd mission is to help the students to identify who they really are in all roles of society.

4th mission is to teach about the concept of education as omnipresent, forever engraved in our DNA as an adventurous eternal learning curve called life. Only to be blissfully embraced throughout the generations as an historical treasure that can never be stolen nor lost.

5th mission is to educate about the importance of altruism, and further how to preserve and cherish all living things. In a society that sees to much suffering, we must help the ones in need, both humans and animals. We are guardians of life, we are the protectors of democracy, we are the ones that stands against injustice and society's skewed distribution;thus, we stand united for equality and righteousness.

6th mission are words that comes from the heart to take hold off on their path towards global citizenship; I see you, I accept you, thus I embrace you, for you are like me, and we are the same.

Jacobsen: What do you do in the case of a motivated, intelligent student who consumes the entirety of the material, gets perfect or near perfect on the examinations, and runs out of material in the formal curriculum for the school year?

Jorgensen: As a rule, I obtain an overview of this type of student early in the semester, this in collaboration with the other subject teachers not only at my own level, but across levels. It must be remembered that in transition meetings between the steps, it is mapped according to each individual student, which is then archived. These folders contain everything discovered along the way on both ends. The schools are solution-oriented, and there is special material to meet these needs. It must be said that the understanding or uncovering of gifted students is poorly understood in Norwegian schools. This is now being worked on centrally according to the directorate of education, Udir, and I am in conversation with my own job, where this is now being worked on directly with the municipal management. As this has been pointed out, I have my own solutions for what can then be done to accommodate these pupils who have reached their maximum at their age level. There are several steps that can be taken.

1. Refer to the step above, where these students encounter challenging teaching material in the subject groups where this is needed.
2. Get extra subject material at the level the student is at in the subject groups that then again need strengthening.
3. Be referred to in-depth, type 2, teaching in the subject groups that need strengthening.
4. Be referred to another school, upper secondary school, where these students can get further reinforcement in the respective subject groups.

5. Present your own subject material, with your own designed open tasks, where in correspondence with private sponsored faculties who have researched these students about the type of teaching material that the schools should use, i.e., sketches of how to hit the correct mark of higher goal attainment, through these individually adapted directives that are followed. I have then mentioned my efforts with the help of June Maker and her team, who work directly against this type of problem.

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Scott Douglas Jacobsen: *Given the machine learning apparatuses before us, and an increase in comprehension of different biological systems within human beings, how might biological systems inform machine learning systems?*

Tor Arne Jorgensen: When it comes to learning through type-designed programming, in terms of artificial intelligence, it means putting in special directives that they the machines must follow as pre-programmed. We humans are constantly learning, in the sense that we create new layers with our mapping models, that in turn can be further built upon. We humans acquire steadily and constantly new knowledge by which we then put into practice by testing this new knowledge which we have then mapped, this is the very basis for intelligence. Today's machines and their artificial intelligence does not acquire new knowledge, as new knowledge must be programmed in by us humans as to achieve improved functionality of these machines. This does not happen automatically, as with us humans.

When it comes to AGI, new knowledge must also be programmed in from the start, this implementation of this new knowledge must then be formed on the same basis as for our own intelligence, through this mapping which takes place in the neocortex, where layers upon layers of new and improved knowledge are built, which in turn can be implemented through new and improved cognitive functions.

AGI can only become self-regulating in the sense of being considered as equally cognitively evolving when our understanding of how our own brain works is completed in full. That means, where all the pieces can be put together into a clear and understandable format, then and only then can our biological imprint be completed in transferred understanding of machine intelligence on par with our own understanding as to the terminology surrounding intelligence. Summarized as follows; today most of the biological input is given through pure programming, man feeds the machine with updated commands, this done in order to achieve the desired improved function of the machines.

This will not change drastically until our own understanding of how our own brain works, with reference to the neocortex and its intelligence parameters i.e., a complete understanding of all the neocortex components. First then, can this be transferable in any or all sense over to the machines. And then the machines can finally implement some kind of formatives through, self-regulatory actions by its pre-understood state of evolving mantras.

Jacobsen: *To purport an obsolescence to human beings posits an intrinsic function or purpose, a teleology, to human beings in the universe, why is this a natural reaction to an emergence of digital algorithms in the era of computers and an easy analogy with human cognitive processing? Those with a teleological philosophy and a non-teleological philosophy make the same*

claims in this sense. In that, "Human beings will become obsolete or outmoded." We know children tend towards animistic and teleological explanations of the world. Does this tendency seem more innate? Although, as people mature, they tend to show an increased jettisoning of these assumptions, not in all or most cases, but an increasing statistical trend, certainly. One can observe these tendencies in proposals of a Technological Singularity or a technology particularity; a point at which machines match human intelligence.

Jorgensen: This is probably where I must question myself to a certain extent, whether these claims could have the same fundamental foundation today as the time before, with reference to the introductive angle of question formulations. The fact that we humans are biological bases, and thus are forever reinvest and initiatives for improved cognitive enrichment. Made real, with our acute ability to acquire new knowledge and to apply this new knowledge onto the old knowledge as to create an even greater spectrum of knowledge.

We do not need to be programmed by an external entity for this acquisition, it is created by itself all the time, we are biological beings who are constantly developing our basis for new cognitive updating of our surroundings through these frames of reference that are talked about in Jeff Hawkins price acclaimed book, *A Thousand Brains*, where this is pointed out in reference to the brain's neocortex and its implementation intelligence. The fact that the acquisition of new knowledge is used and creates the basis for new knowledge, the very foundations for intelligence in every sense.

The fact that we humans will be outdated according to AGI, will probably not happen, then, yes, it must be said that at some point AGI will be able to match us intellectually, and certainly outperform us in several aspects. However, it should also be mentioned that this will not happen until AGI is an exemplary copy of our own complete understanding of our brain, where all parts of the brains fragmented knowledge can be put together into a total overall understanding of how the brain works.

When we will come to this conclusion and we will in due time of that I am confident, then who can say what kind of knowledge we will then behold, as new fields with new hitherto not understood quantifiable qualities, that again can further be expand upon as to our own intelligence quantum, far beyond what we today are able to understand. Furthermore, that AGI can only be equated with the human intelligence when this total understanding of how the brain works is completed, it will then finally be in a state of transferable forma over to the AGI unit, and thus enables it to form its own definable evolving statutes of new self-acquired acquisitions of new cognitive knowledge onto which it can again be furthered built upon.

As long as the machines build all their base knowledge onto what we humans have been evolved upon, we will not be seen as an endangered race, but rather as a race to be recon with and of great importance as to study more, and maybe to form an alliance with based on mutual acceptance, in the quest for a greater understanding of how the universe works.

Jacobsen: *If the fears are shown true, as in a Terminator future or something akin to Blade Runner, then, in some sense, human beings become either extinct or non-dominant as the prime information processing entities on the surface of the Earth. If the fears are shown false, then coexistence seems more likely with evolved intelligences – human beings and other mammals – and constructed intelligences – machines or electronically 'floating' intelligences in the 'cloud' – functioning independently and interdependently as necessary. Perhaps, some synthesis of these two visions may be the real future. What seem like the more probable outcomes for the advance*

of technology, at present, and humanity?

Jorgensen: Portraying one scenario for the other will present many challenges, as neither-nor as to a desired outcome. What is meant by this, if one attempts to look at the first scenario, whereas we humans are exterminated in favor for the machines, in the case of the movie Terminator, whereby the machines and their desire to rid the world of humans, and to add, animals, yes, by all biological material. Would not the next move then be to end the very biological diversity that defines all life, by definition of our own planet. Or it could just be that humans pose a threat which is then isolated to the advantage of the machines, but as the Terminator films portray, all land life is extinct, perhaps just a calculated miss, or well-planned calculation to enlarge the worldview of humans' and their role on earth, would by that, not again mean that all life on earth stands and falls on the very existence of humanity. "Without us, there is nothing."

What then will the role of the machines consist of then, when this extinction is completed, will the machines then create a better and more shaped world with a greater diversity? What purpose would this have for the machines, they are the ruling ones, then the way forward will not be in the intention that the machines are implemented with the intention and meaning of something more in the long run.

Alas, the result would be to terraform our planet, purposely to adapt their (machines') need to then ensure their own existence, may not just be limited to our own planet, but also beyond, a race of planet eaters. It can also be asked whether the machines will use the material that we humans have used as a basis for our own evolutionary development … What is certain, is that all concluded security protocols will be broken, and the principle of equality where established mutual foundations between humans and machines will cease to exist, broken by and for one party's desire for world dominance. The machines will then, in principle, sadly still carry on our stamp as to the lust for power, an intimate desire, consolidated in the art of waging war, something so human.

I would like for you to consider these three factors that may or may not pose a global extinction of humanity, will by that refer to what the acclaimed neuroscientist and author Jeff Hawkins and his resent book from 2021, *A Thousand Brains* has listed below as follows, quote:

"But as we go forward and debate the risks verses the rewards of machine intelligence, I recommend acknowledging the distinction between three things: replication, motivations, and intelligence." (Hawkins, p.169).

- **Replication:** Anything that is capable of self—replication is dangerous. Humanity could be wiped out by a biological virus. A computer virus could bring down the internet. Intelligence machines will not have the ability or desire to self-replicate unless humans go to great lengths to make it so.
- **Motivations:** Biological motivations and drives are a consequence of evolution. Evolution discovered that animals with certain drives replicated better than other animals. A machine that is not replicating or evolving will not suddenly develop a desire to, say, dominate or enslave others.
- **Intelligence:** Of the three, intelligence is the most benign. An intelligent machine will not on its own start to self-replicate, nor will it spontaneously develop drives and motivations. We will have to go out of our way to design in the motivations we want intelligent machines to have. But unless intelligent machines are self-replicating and evolving, they

will not, on their own, represent an existential risk to humanity.

(Hawkins, p.169-170).

Presented in the previous section, appear as solid statements, where many of the worried factors can be mitigated. Will thus rather focus on the following scenario.

Considering that we will be able to live side by side with machines in the future, where the idea is to create a mutual understanding of mutual respect, people, and AGI, then this will be able to function as intended.

Thought-provoking:

The bible says that man is created in the image of God; meaning that all humans have an elevated status at birth. But then man wants to create machines that will then be viewed as the equivalent of man, will this not then fall on its own unreasonableness by that very notion. Will not machines then fall under our exalted state? I am at a crossroad by the very question, as where to stand on equality between humans and machines.

Machines today do as we command them to do, it applies to all of machine operated devices, the emotion intelligent machines of the future with the possibility of their own opinions about what they want to create, do or else, will machines based on the conundrum of equality of rights, then not go against their own core values - like the slaves before during the infamous triangular trade of the early 15th through to the late18th century, or the slave trade in the southern states of the United States until the turn of the 19th century, and the ongoing sex trade.

What I see clearly is that, yes, in the not too far future we will see a paradigm shift, we will create technological innovations that will move from thoughtless instrumental creations in the demand for production efficiency. But, when it comes to building a sustainable foundation based on the notion of equality of rights between both humans and machines, given, that yes, this is for now just a fantasy-philosophical angling, but still, one must then step aside to the right of way of the other's right to self-respect, by and for all, justice through reciprocity.

Also noted, as when, should morality have its rights instrumentally implemented? Without a doubt, this will be some of the biggest obstacles that we humans must addressed in the future that may not just be a fantasy, but very possible a new reality. The ability of machines to harm people is in the state of fiction, received its ratification whereby it is said.

Isaac Asimov, the science-fiction writer, famously proposed three laws of robotics. These laws are like a safety protocol:

1. A robot may not injure a human being or, through inaction, allow a human being to come to harm.
2. A robot must obey orders given it by human being except where such orders would conflict with the First law.
3. A robot must protect its own existence as long as such protection does not conflict with the First of Second Law. (Hawkins, p.152).

I know that much of what is written here come out as fictional nonces for many of you, but perhaps we will see this coming to the realm of reality. Now, if so were to happen, would this not also result in an equal legislation for us humans towards machines. So, we humans cannot harm

any AGI, or as I see it enslave the AGI in any way as stated above. Let's certainly hope so, respect on an equal footing, even if we are born in the image of Christ, and the machines is born in the image of man.

Jacobsen: *Will the idea of genius become obsolete with advances in machine intelligence?*

Jorgensen: The path towards creating machine intelligence. Well as l see it, it will be based on whether we ourselves will be able to form a total and uniformed understanding of our own intelligence. The term "genius" will remain, and as for me at least, regards to the creative level. The definable with intelligence is the ability to acquire new knowledge, i.e., with reference to the general basis that I am debating here.

Man's ability to acquire, as well as adapt to, this newly acquired knowledge for one's own good, which in turn can be built upon. The brains neocortex is about 76% of its total volume. This is where intelligence resides. Neuroscientist who studies the part related to human intelligence, have not to date, come to a complete understanding of that particular function, a lot of work still remains. It is pointed out in the book by the renowned neuroscientist and author; Jeff Hawkins in his lates book – A Thousand Brains, where it is pointed out that:

There are decades left, maybe more for a total understanding can be summarized, lots of puzzle board pieces are now understood, but putting these puzzle bits together into a complete comprehension, is still a long way off, but it will come into light someday… (Hawkins Jeff, *A thousand brains*).

If one will get this access to a full understanding of how the human

neocortex works with its connection to intelligence, then we can in a sense create a real AGI, where the general tendency can be built into the machines, i.e., self-learning machines, what is then called a "reference framework", on which new knowledge can be built upon. This is then the new intelligence that will most likely dominate, maybe in our own century which Jeff Hawkins refers to and to which I agree. That differs from the learned specified knowledge that we today program into according to today's AI.

When this happens, one can begin to consider whether the term "genius" will be diluted or not. I still do not think so, as the term is aimed at man's ability to create, not a machine's ability to produce fantastic works. We are unique in ourselves; we are the starting point for our inherent ability to create. Look at the value in what your own child creates in arts and crafts at school, point in case, of what my own children bring with them home after school, is by that, the most wonderful items we receive, not because it is incredibly well made, but because our children made it themselves. The same cannot be said about what a machine produces, and by that of any man-made work, we humans will prefer the later over any machine-made work, always, ask yourself, do you prefer machine-made artwork, or man-made artwork …? The term "genius" will forever remain.

Jacobsen: *How will A.I. live in the future? How will human beings live in the future with A.I. making life more efficient, easier, in some regards, as now?*

Jorgensen: Artificial intelligence will be able to help us humans in a variety of situations, for example, heightened customized performance within the medical field, super efficiency, specialized interventions, super adaptive parameters within economics, finance, and international trade whereby the implementer operation of interactive payment services, new and innovative initiatives for finance-based assets, and more seamless solutions for all border custom services etc.

There will certainly be a lot of more of great solutions that one cannot imagine today. AI will probably continue as it is now currently doing within various factories around the world, only more specialized, and more effective.

That being said, the biggest changes will only happen when AGI becomes as functioning and as intelligent as us humans. The artificial general intelligence must first be equated with our own, it must function according to our own intelligence model setup, reference being made to the brains neocortex and how its parameters is laid out, only then will the great changes come into fruition. AGI will surpass anything that AI will ever be able to achieve. That said, I have previously mentioned that we humans have a specific setup of various emotions, the older part of the brain is responsible for this as the neocortex is viewed as the new part of the brain. But now we talk about some our primary functions aka the "old brain" and the senses thereof, human emotions like; sadness, pain, laughter, etc., AGI will function primarily by the modeling of the human counterpart the neocortex where the foundation for human intelligence lays.

So, AGI or Artificial General Intelligence will not be equipped with the same spectrum of emotions as us humans, this will perhaps be a matter for debate whether or not this will ever be implemented as a primary function or some form of subfunction for AGI sometime in the future, but again what would be the point? When one then talks about the spectrum of emotions that we humans have in all of us men, it must be pointed out that the older part of the brain that deals with these primary functions will be able to communicate with the newer neocortex, in the state of being able to create a holistic happening of what is expected of one. For example, if you are hungry, then the old part of the brain will register this, it perceives that the body needs food now, but it does not know how to do this, it needs the information from the neocortex that can then tell where this food is for us to then retrieve what is about to be consumed.

This is a huge simplification of the communication between the old brain and the neocortex, but the fact that the older part of the brain talks to the neocortex in order to make it easier to do the job we are supposed to perform. If you look at it this way, the the neocortex is our map, which gives us the exact position of where something is, as to what we want, i.e., the equivalent to longitude and latitude on a map. The old brain enables us physically to get to where the neocortex wants us to go to get what we need or want.

We humans have a need to see meaning through purpose in our daily life in one form or another, our everyday lives consist of lots of emotionally charged interactive moments that in return give us fulfillment as we go about our daily lives. This gives us purpose, it gives us a general meaning to carry on, but also presents us with our mortality too, which means, we all have a need to get the most out of our lives the time we have on this wonderful blue ball we call home. You can implement purpose into a machina as well, but the communication between the old brain and the neocortex must, the older part can produce the correct stimuli of emotions, but the neocortex must coordinate as to where it will happen or take place as to space and time.

Motion of thought: I proclaim, there is no merits of judicial justification for the primary implementation standard of AGI as I see it, regards to the integration of these emotion' parameters. AGI will only ever just exist as an entity void of any sense of emotional awareness. Where then if I may, will, or should I say must the bridging between us humans and the machines take place if at all…?

As we humans tend to flee away from fellow human beings that seems emotionally dead, by that notion, this remark applies to the interactions between humans and machines, will not they too

follow the same mode? Furthermore, will machines then also see this as a possible intersocial hindering that should be addressed, what then about the parent innovators behind these machines, will that have any furthering basis for their existential justification of these inventions regards to both the realm of the metaphysical, and philosophical perspective…?

When we talk about the future of machines, we cannot go about this and not mention the father of computers, Alan Turing, as we all known for the movie; "The imitation game", whereby Alan Turing created a computer to solve the enigma machine that Nazis during WWII had going to cover what they were doing, where the next assault was going to be. The notion of Alan Turing and his proposal as to the imitation game; *"States that if a person can`t tell if they are conversing with a computer or a human, then the computer should be considered intelligent"* (Hawkins, p.159).

Will also consider the concept of eternal life. As a prolonged extension of our lives today is on the agenda, based on what the future existence and the need to move from our own planetary system over to other possible habitable planetary systems. The travel between these planetary systems will take long time, very possibly 150-250 years or more; will we humans not get tired of living, not including the time of hibernation or prolonged sleep due to long space travels? I have a friend who works with older people in nursing homes, many, not all of them, say to him when their time is at an end that; they feel ready to let go, they are tired, bored, or,

"I have lived long enough and now it`s time for me to rest", these people died at ages vary from 80 to 95 years old, what would these people think about having to live for 200+ years? Does one run the risk of being "fed up" with life or not, as it is written in the song lyrics by the famous music band Queen; *"Who wants to live forever."* Will the general opposition towards living extended long lives, as to be able to restart one's existence on other planets be enough for an all-right global approval by being presented this opportunity, or will the opposition to extended life be too much to ask for or to be expected, what do you the reader think? I know what I think…

Conversation with Luca Fiorani on Everything Under God's Sun: Member, Ultima IQ Society (3)

2023-03-15

Previous parts **(1) and **(2)**.**

***Luca Fiorani** is a member of Ultima IQ society (cut-off: 170 σ15; founder: Ivan Ivec). Academically, he has a philosophical background. At the same time he sees himself as an independent autodidact. His main interests are: literature, arts, tennis and communication. Fiorani discusses: the Ultima Society; rethinking membership; membership or entrance; requirements in high-I.Q. societies; strict and legitimate entrance requirements; P. Cooijmans' societies; newer thoughts on high-range testing; reconsideration of high-range testing; a member; tests of Paul's; T. Prousalis' tests and X. Jouve's tests; astronomical I.Q. scores; HRTs; the 2% estimate a qualitative estimate; participation in Sidis Society; CatholIQ; common threads in personality or tests between Dorsey, Cooijmans, Prousalis, Jouve, and Kutle; the qualifying test and score for the Mega Society; a relatively non-arbitrary ceiling of 180 S.D. 15 ; wisdom; measuring the general factor or a generalized factor of intelligence with mainstream intelligence tests and HRTs; the different things measured; one's intelligence; the single hardest test ever; a high level of problem-solving ability; Megalomania; the hardest things to realize about the high-I.Q. communities; positive developments; leaving Real IQ society; SLSE-II; IVIQ 16 Test; HRT test-makers; flourishing in a comprehensive way; intellectual and creative output of individuals in the high-I.Q. communities; type of test; a generalized intelligence up to and including I.Q. 180 S.D. 15; highly intelligent people waste their talents; the newer generation and the older generation of high-I.Q.; speed of thought; wash out the "basely egocentric behaviors"; the essential stats; the sociocultural and philosophical front; studies; the romantic life; newest intellectual project; protection of others; "The communities"; a reasonable skepticism; good uses of diverse problem solving abilities; diversity, equity, and inclusion; the generic positives and negatives; interest in media and the entertainment industry; the content of the production on Wittgenstein; a sign of a healthy culture; controversial and often polarized discussion; newer media; increasing assholery; should people put on the breaks on their mouths; silence as an indication of restraint; diversity; equity; inclusion; a minority group; the Flynn Effect; vastly positive reception from the high-I.Q. communities; a space for clarity of mind; find the time to get their outlet, their space, their place of calm; the reversal of the Flynn Effect; "Tätigkeit" and "Therapie"; a long-term romance; the problem-solving abilities for renewable technologies; the compliments; what he say to himself 6 years ago; describing this past person; the world simply doesn't always come in neat packages; a form of therapy; official comeback; Keith Raniere; eudaimonia; hypersensitivity; the flaws; Jouve; the self-discoveries over the last several years to bring about self-therapy; the Wittgenstein paper; this "valuable opportunity"; the idea behind True IQ; the methodology of Ivec; other people in the high-I.Q. communities; increase the number of test-takers to make the sample sizes larger for more valid tests; "The Real g Test"; the best article on high-I.Q. psychology ever written; Wittgenstein; magnum opus; the components of wisdom; more variance between males and females; a centralized platform for test-creators; good standards; a philosophical stance; paideia; a great level of expertise; the criminals and cults; Kevin Langdon; Master Chef Craig Shelton; people interested in joining high-I.Q. communities; and goals now.*

Conversation with Luca Fiorani on Everything Under God's Sun: Member, Ultima IQ Society (3)

Scott Douglas Jacobsen: Lots of new stuff has happened. You have left one high-I.Q. society. You are a member of the Ultima Society. As well, you have some new thoughts on high-range testing. Let's start from the top, naturally, what else has been new in life for you, since the last interview?

Luca Fiorani: First of all, I'd like to thank you, Scott, for the valuable opportunity.
My life is better than before. It wasn't bad the last time we talked but now I feel that I'm finally flourishing – in a comprehensive way. [Ed. You're welcome, and congratulations on flourishing.]

Jacobsen: What prompted rethinking membership in the high-I.Q. society?

Fiorani: I've left Real IQ society (founder: I. Ivec) because my global score, my estimated True IQ, was not realistic, not even remotely. I've realized that the adjectives 'real' and 'true' were misused. They didn't fit. Generally speaking, I'm now against too inflated and too lavish IQ scores. The method approved by Ivec is simply too generous and also not all my scores came from credible and reliable high range IQ tests.

Instead, I'm still a member of Ultima IQ society – cut-off 170 σ15 – because I had entered when the requirements were robust and because "170" is not utterly craziness.

Jacobsen: What happens when membership or entrance requirements in high-I.Q. societies become too lax, even too strict?

Fiorani: When the criteria become too lax, the scores are less serious, less rigorous and people are more inclined to several delusions – unfortunately, megalomania included. They cajole themselves that the resulting scores are legit, trustworthy, stable but very rarely that is actually the case.
Currently, within the high IQ community, it does not happen that the criteria are too strict. At least as far as I know.

Jacobsen: What high-I.Q. societies seem to have strict and legitimate entrance requirements at the moment? I do not mean necessarily higher I.Q.s, simply the boundaries are set reasonably tight, and the testing is more valid than not.

Fiorani: Probably this happens with P. Cooijmans' societies. (Note: I don't know the high IQ community in its entirety, there could be other well-founded examples.)

Jacobsen: Why those high-I.Q. societies in particular?

Fiorani: Because all in all the test-author mentioned above has remained true to his principles, even when rigid. His work is consistent and self-cohesive.

1. Prousalis' tests and X. Jouve's tests are arguably better, superior, and when I say so I'm expressly referring to the methodology and the stats; they always give relevance to standardized tests: but right now societies based mainly or exclusively on scores earned on these tests – I mean, the ones designed by Prousalis and Jouve – do not exist.

Jacobsen: Your newer thoughts on high-range testing. What are those? Or, more properly, to begin on this line of reasoning, what are the factors behind the newer thoughts?

Fiorani: High range testing is often stimulating and challenging and sometimes has its validity, coherence, plausibility.

HRTs can be decent and even good psychometric instruments. In most cases, though, the tests aren't adequately accurate, the subsequent scores should be taken very cautiously, without giving them too much value or importance.

My newer thoughts are born when I've become aware of the fact that too many people believe that their huge, astronomical, Brobdingnagian scores are their actual IQs: they are not, in reality. No actual IQ above 180 σ15 exists so when I see this plethora of IQ scores above 190 σ15, I start to think. Many, many, many, many, many – you got the idea?… – scores are not serious, they don't come from enough reputable tests: as simple as that.

Usually when I take a look at a random listing, ⅝ of the scores are comical.

Jacobsen: How did those factors come into more full reconsideration of high-range testing at the moment?

Fiorani: I just look at HRTs in a more relaxed way and I feel compassion for those people who really believe that their IQs are above 180, above 185, above 190, above 195, above 200, just because a bunch of weak, iffy, wobbly instruments say so.

Less than 2% of HRTs are fully functioning and authoritative.

Jacobsen: Outside of Ultima IQ society, are you a member of any others? If so, why those? If not, why not?

Fiorani: Yes, I am. I'm still a member of Sidis Society (founder: J. Dorsey) and also a few more, e.g. Catholiq (founder. D. Kutle).

I appreciate that Dorsey is dedicated and I admire Kutle as a person and I also like the journal *Deus Vult*.

I indeed have a qualifying score for Mega Society (founder: R. Hoeflin) but I've heard that the members can be too harsh sometimes, so I'm not interested in joining.

Jacobsen: What tests of Paul's stand out? Why those?

Fiorani: For his tests, I can tell you that I read thoroughly the statistical reports and I take into account the opinion of a dozen of versatile test-takers. His best test is probably *Cooijmans Intelligence Test – Form 3E*. I don't have a direct knowledge, though.

Jacobsen: For T. Prousalis' tests and X. Jouve's tests, could those tests still be used? People seemed to like the JCCES of Jouve. I know Santanu Sengupta [Ed. 174 S.D. 15] from India claims a high score on it.

Fiorani: I think that Prousalis' website isn't defunct; Jouve is back with revised forms of his old tests and other precious stuff.

I think that JCCES gives realistic results and I consider it a nice psychometric product.

Jacobsen: What tends to happen when individuals believe astronomical I.Q. scores claimed based on some of the tests?

Fiorani: They lose objectivity and sensibleness. Their self-awareness is inferior. And a bit of wisdom is required for high intelligence, in my humble opinion…

Jacobsen: What would make scores coming from HRTs, in terms of test items in an overall schema and sample size, above 180 σ15 believable to you?

Fiorani: Without talking gibberish, 180 sd15 should be the ceiling of ceilings, in an ideal, optimal, utopian high range IQ test. A test that gives you your exact IQ and the game is over. This, too, is implausible, since you always need a collection of heterogeneous tests. A perfect, unique, adamantine IQ test that tells your ultimate IQ is not within this plane of existence. Hypothetically – and merely so –, the ceiling of this imaginary test should be 180 sd15. That's my (narrow) perspective.

Jacobsen: Is the 2% estimate a qualitative estimate, or an actual count and review of some tests and then an estimate?

Fiorani: It's more a qualitative estimate than a quantitative precise estimate. It's not an absurd statement, nevertheless. But let me be clear: I don't want to be aggressive towards test-authors and test-takers who genuinely care about HRTs and find them beautiful/wonderful, for instance. I'm saying that it's rare that these products have golden quality under psychometrics' point of view. Regardless, one could find them astonishing for the inherent difficulty of the items, the multiple logical layers and so on. In most cases you have the dimension of cognitive entertainment and leisure-time activity: and that's not a bad thing, not at all. Issues come when you convince yourself that all the HRTs you take pertain to (a fully valid) cognitive assessment.

Jacobsen: What is your level of participation in Sidis Society? What do you get out of it?

Fiorani: My level of participation is the following: my name is listed at the corresponding webpage.

I get some sort of prestige, in a way. That I've achieved a non-negligible level of cognitive performance. And I support Dorsey's drive. Plus, I like the name, "Sidis". That's all, I guess.

Jacobsen: For CatholIQ, what have been the benefits so far?

Fiorani: For CatholIQ, or Catholiq – apparently both spellings are correct –, the benefits come from some articles of their journal, *Deus Vult*. You're informed when it comes out and you can also submit an essay of yours, or a poem, etc. That's nice and the ambience overall is healthy.

Jacobsen: Any common threads in personality or tests between Dorsey, Cooijmans, Prousalis, Jouve, and Kutle?

Fiorani: I think that Dorsey and Cooijmans are both devoted to HRTs, they deeply care about them. That's what I perceive and infer.

Prousalis and Jouve have designed tests perfectly comparable to professional tests. The stats of their tests are sometimes impressive.

Kutle is a clever man and a noble person. The items of his tests are very nice and sometimes elegant. I recommend *Arcanum* and *Road to Damascus*, both designed by him. They require time and diligence and a high level of crystallized intelligence. They represent a fascinating and pleasant intellectual experience.

Jacobsen: What test was the qualifying test and score for the Mega Society?

Fiorani: Ron Hoeflin knows.

Jacobsen: The norms and scores on Paul's site list a 76 out of 78 on the *Cooijmans Intelligence Test – Form 3E* as the highest score it. I recall a listing of the three top scores on tests by Paul, out of all tests, in an interview with Paul by me. There was a tie for the top score on all of the

tests, at the time, with one of the scores on *Cooijmans Intelligence Test – Form* 3E. The question, by me, followed by the response, from him:

Jacobsen: *What have been the 3 highest legitimate scores on a Cooijmans test by testees to date while using the most up-to-date norms on tests? If I may ask, who were these individuals?*

Cooijmans: *First, I want to say that this is not an easy question. There are many thousands of scores in the database, and they are raw scores. To compare them, they have to be converted to protonorms. This would not be doable by hand in any reasonable amount of time and effort. To our good fortune, over the course of two decades I have painstakingly written programming code and created a protonorm database so as to dynamically link the raw scores to their current norms, and, for instance, put out a list of scores that exceed a certain level, with the name of the test and candidate if desired. This is the largest and most complex informatics project I have undertaken, and I think it is also the most difficult thing I have ever done, intellectually.*

Of course, any good programmer should be able to do this. Still, I must say I never see test statistics by others that even remotely have the quality of my reports, so it seems that not many combine their programming skill with statistics. I set the controls such that only the top three scores remained, and they are 76 raw on the Cooijmans Intelligence Test – Form 3E, and 27 and 28 raw on the Cooijmans Intelligence Test 5. The I.Q.'s are 190, 186, and 190, respectively. I can not give the names as that would violate the privacy of the candidates.

Of course, the norms in that range are still uncertain, and there may be a number of scores right under these that, after renorming, turn out to be equal to or higher than these. (Jacobsen, 2022a)

My inference: The highest scorer on the *Cooijmans Intelligence Test – Form 3E* is personal friend and writing colleague, Rick Rosner, who is a comedy writer. This matches, not the scores but, the achievements on other well-regarded tests, e.g., Mega Test (44/48 first attempt and 47/48 second attempt) and Titan Test (48/48). This would track with the test selection by you. Rick is of the same opinion as you, about Paul's tests[1]. How can setting a relatively non-arbitrary ceiling of 180 S.D. 15 help with lots of test constructors without the massive comparative resources of mainstream academia? It has an aesthetic appeal of a clearcut boundary.

Fiorani: Rick Rosner, yes. I know him too. I think he is one of the smartest persons I've known within the high IQ community. Not only for his monumental scores on highly reputable tests but also for other commendable and remarkable traits. He's a great guy, very smart, very witty. As a test-taker, he's certainly better than me. I tend to believe that his mind is the mind of a genius. Rick is uncommon, unconventional, multifaceted.

The ceiling of 180 sd15 has its beauty and its rationality, yes. The WAIS-IV stops at 160 (theoretical rarity: 1/31,560). HRTs could have a boundary, at 180 (theoretical rarity: 1/20,696,863). We know that the theoretical rarity isn't exactly and strictly the actual rarity – the actual rarity being inferior. But there's no need to go much higher. To examine at or above 190 σ15, 195 or 200, for instance. I don't see the underlying logic nor I find the basis, the grounds. Twenty points above the ceiling of the WAIS-IV are enough, especially because twenty points for the upper, upper end have a bigger weight.

If a test is normed well, scores above 166-170 are already exceptional. Of course, scoring 160+, or 170+, or even 180+ on a very imperfect test becomes easier. That's why a single peak performance of 180+, σ15, does not impress me. Also, peak performances at 190+ are not as rare as the

score *per se* suggests. You always need to understand the construct validity *vel similia*. You always have to relativize… Otherwise you might start to believe that the rarity of your intellect is *really* one in a billion: can we all agree that this sounds bizarre, extravagant, exaggerated, laughable, immensely pretentious?

Jacobsen: Can wisdom be measured in any standardized manner? Or is this more something qualitative or experienced in interaction with someone?

Fiorani: Luckily and rightfully, the second thing you've said.

Jacobsen: The idea is measuring the general factor or a generalized factor of intelligence with mainstream intelligence tests and HRTs. This leads to the question. With further reflection for you, how much do HRTs and mainstream tests measure the same things?

Fiorani: Very nice question. The connection between the two approaches is not weak, there is in fact a strong correlation. The more traditional way (standardized tests, timed, supervised conditions) and the alternative-inventive way (untimed conditions, items way more difficult/elaborate, etc.). Mainstream tests and HRTs don't measure the exact same thing. In my opinion, the main difference is given by the fact that reducing the impact of the sheer speed of thinking, you can go deeper and you can reach higher levels of reasoning and complexity. A deep thinker reaches his/her full potential with HRTs, usually. Someone who scores high or very high on WAIS-IV can do pretty well on HRTs, if he/she is enough motivated. It is not said that he/she will score higher than a topscorer of tough and well-constructed HRTs.

Jacobsen: If there are different things measured to acquire scores, what are the different things measured? I do not mean the obvious in different test items and a schema for the test items to fit. I mean the human qualities or mental traits measured in acquisition of a high score.

Fiorani: In untimed conditions, patience, stamina, perseverance are rewarded qualities. Important mental traits rewarded are: the abstraction, the conceptualization and, in a way, the cogitation. In timed conditions a more basic pattern recognition is rewarded and, always, a fast thinking – and related aspects.

Jacobsen: What are other qualities, other than I.Q. and wisdom, going into one's intelligence?

Fiorani: Creativity (or profound divergent thinking), comprehension of contexts of different nature, knowledge (or culture), artistry (or mastery of talent). All these facets of intelligence are interconnected and they intersect. The more they are intertwined, the better – id est, you are more intelligent.

Jacobsen: Of those avid test-takers known to you, and for yourself, what do they consider the single hardest test ever taken by them, or seen by them? Why?

Fiorani: Taken thirty years ago, without WWW, the Titan Test was hard. I think that Rick Rosner would agree.

People who take Cooijmans' tests say that some of them are very hard – Heinrich Siemens and also my friend Erik Hæreid would agree, all things considered.
The two spatial tests by (pseudonym) Robert Lato are very hard.

LDA-SWaN by my compatriot Gianluigi Lombardi is surely hard.

The single hardest test seen by me is *IVIQ 16 Test* (test-author: Dawid Skrzos). The single hardest test taken by me is *SLSE-II* (test-author: Jonathan Wai).

Jacobsen: How has knowledge of a high level of problem-solving ability helped your personal and professional pursuits?

Fiorani: Life itself consists of problems and solutions, new problems and new solutions, and so on. This is evidently an answer and I'm smiling right now.

Jacobsen: Megalomania has been noted by others and you. Something not the norm in the communities, but just enough to be annoyance. How should people deal with it?

Fiorani: To avoid irritation and also troubles, some obnoxious individuals should be avoided. It's sad but sometimes things just work like this.

Jacobsen: What have been the hardest things to realize about the high-I.Q. communities?

Fiorani: For sure the high IQ community has good and praiseworthy qualities but too often it's a venue for basely egocentric behaviors.

Jacobsen: What seem like positive developments?

Fiorani: Reduce the excessive variety of tests' norms and make them more uniform. The listings, the rankings, etc., could become realistic.

Jacobsen: How did Ivan react, if at all, to leaving Real IQ society?

Fiorani: He accepted my decision.

Jacobsen: What made *SLSE-II* by Jonathan Wai so hard? Is it still valid, or is it compromised?

Fiorani: Some of the items require extreme attention to details and some others are slightly and acutely obscure. There's a certain ambiguity rate.

It's still graded by Wai, I believe.

The items were discussed and some IQ groups declared the test invalid for admission.

Jacobsen: What makes *IVIQ 16 Test* look so difficult?

Fiorani: Every item is like a labyrinthine encryption. The author, Dawid S., was incredibly good with numerical sequences and I think he solved all the items of the *Numerus* series by Ivec. Perhaps he naively thought that a common test-taker had his outstanding skills for numbers and pattern recognition, hahaha!

Jacobsen: What have HRT test-makers simply not figured out? What are some directions to solve these issues?

Fiorani: I would give too vague answers, I don't know. As a maxim: less generous norms and more detailed stats.

Jacobsen: How is your life flourishing in a comprehensive way?

Fiorani: My studies ended, my romantic relationship continues happily, my professional life has started, I cultivate my interests, I'm less anxious, I'm less bored.

Jacobsen: What about intellectual and creative output of individuals in the high-I.Q. communities? Are there any people who stand out as truly matching their claimed or measured intelligence with their productions and/or productivity?

Fiorani: Yes, there are.

Jacobsen: What type of test would measure, in a single test item schema or a single question type, or might tap most into a generalized intelligence up to and including I.Q. 180 S.D. 15?

Fiorani: A long test with various items – verbal analogies, verbal associations, numerical sequences, figure matrix reasoning questions, mixed in mixed problems – might work.

Jacobsen: Side question, how do highly intelligent people waste their talents?

Fiorani: When they are emotionally unstable – and there are a myriad of possible factors causing this… But what happens next is just a consequence.

Jacobsen: What differentiates the newer generation and the older generation of high-I.Q. types?

Fiorani: The newer generation is less prudent.

Jacobsen: When does speed of thought become less of a differentiating factor for seeing differences between a smart person and a smarter person? What seems like the I.Q. threshold?

Fiorani: The IQ threshold, assuming a rather even cognitive profile, is (approximately) 145 sd15.

Jacobsen: Is there a way to wash out the "basely egocentric behaviors" in the community?

Fiorani: Nope, there isn't. Sorry for the frankness and the jaundice.

Jacobsen: What are the essential stats to start including in some of the tests moving into the future to make the tests analysis of scores more in-depth?

Fiorani: The following essential stats should be non-hidden:

- A histogram that shows how the scores on a test are distributed.
- A table regarding the items' difficulty and robustness.
- Cronbach's α presented & Spearman-Brown prediction formula presented.
- Correlation with standard supervised psychometric batteries.
- Correlation with other significant HRTs.
- Presentation of theoretical IQ per raw score points.

The last one is the most obvious but sometimes being didactic is not a sin.

Jacobsen: What's new in the sociocultural and philosophical front for you?

Fiorani: The topic of diversity, equity and inclusion – in the media and entertainment industry.

Jacobsen: For your studies, what was the final result?

Fiorani: «Eccellenza».

Jacobsen: How is the romantic life now?

Fiorani: Fulfilling.

Jacobsen: What is your newest intellectual project?

Fiorani: An essay on Ludwig Wittgenstein that might see the light in August.

Jacobsen: On the individuals who claim inflated scores, there is also the factor that they don't want to believe it themselves as much as they want the public to believe it to keep a modicum of

cachet. There is the solution of leaving them alone. So, less about compassion for them and more about protection of others. In other words, what about others who may be less experienced, potentially more intelligent but naïve, on some of these aspects of the communities?

Fiorani: Nice question, again. If a neophyte looks at the scoreboards and the listings, he/she should probably reflect as follows: this is a collection of peak cognitive performances on disparate HRTs, not every score is *that* phantasmagorical; and the accuracy of the scores is more important than the scores themselves. In other words, which of the displayed scores are obtained on accurate psychometric products? A 160 σ15 can be (literally) more significant – or: with meaning – than a >185 σ15, it depends on the test(s).

I'd say to the neophyte: within the community, search for quality and accuracy, ignore the stratospherical, esospherical, sidereal scores, especially if the solidity of the test(s) is unknown, unclear or low.

Jacobsen: "The communities", as I type it, I am making an assumption. I had some correspondence with someone about this, in the high-I.Q. communities, recently. The idea is the community as a homogenous, and humongous, blob or a subcultural bloc. To me, "the community "seems more like communities and variegated rather than singular, but modest in size somewhere in the middle 1000s in membership, excluding Mensa International. Does this match experience for you? What else can be subtracted, added to a proper perception of the idea of high-I.Q. communities to describe them?

Fiorani: Well, yes, I agree, this matches my experience. I use the singular – a subcultural bloc – for simplicity but I become simplistic, it's true. A proper perception of the various souls and cores of the community isn't easily obtainable.

Reading your interviews is helpful. Here and there, you can see different characters and sense different mental settings. There are diverse kinds of "members".

Jacobsen: Most members of the high-I.Q. communities seem to have a reasonable skepticism, while some cases simply do not, about claimed scores or achievements on some of these harder HRTs. A more substantiated norm was published by Redvaldsen entitled "Do the Mega and Titan Tests Yield Accurate Results? An Investigation into Two Experimental Intelligence Tests". The scores can be reduced to the aforementioned range, by you, on the Titan Test and Mega Test to 166-170 for the highest scorers on the tests by Hoeflin, e.g., Cole, Langan, May, Raniere, Rosner, Savant, Sununu, etc. This brings things down to Earth and says something legitimating about the constructs of the HRT communities when the effort is significant enough. What are the lessons from the Mega Test and the Titan Test, and the Hoeflin ensemble of societies?

Fiorani: Reasonable skepticism is healthy and I knew this paper. I think that Hoeflin has counter-replied but I don't want to wander from my own answer. The point is that these experimental intelligence tests aren't bad. Perhaps they're just too ambitious, sometimes. I believe that a possible lesson learnt from the Hoeflinian galaxy is the following: the ceiling of a prestigious untimed IQ test isn't necessarily above 180 σ16, or 176 σ15.

Jacobsen: Another side note, my other inference: The other highest scorer on Paul's tests, who tied with Rick, Heinrich Siemens. Anyway, I have experimented with making use of both the intelligence and the expertise of the high-I.Q. communities. One of which is a series of educational interview sets on the relevant expertise of people. One example is the aforementioned Erik Hae-

reid. He's so well-versed in statistics and actuarial sciences as an actuary. It is in-depth. Certainly, not everyone's cup of tea, but, also, not something everyone thinks about much, especially how much it pervades their lives. What might be some other good uses of diverse problem solving abilities? There are lots of highly involved people, who, likely, have great ideas to create things helpful to others. [Ed. If others have expertise, let's tap it, call me!]

Fiorani: Rosner, Siemens, Hæreid: these guys are very, very clever.

Other good uses of diverse problem solving abilities? Projects related to renewable technology.

Jacobsen: Diversity, equity, and inclusion, these have been highly contentious hallmarks coming from academe. What are the first thoughts on the chosen concepts to you?

Fiorani: First thoughts are about the fact that these concepts cause disagreement, they're divisive. A philosophical question might sound like this: why is controversial and often polarized discussion so trendy and so paradigmatic nowadays? Do the newer media interfere?

Jacobsen: What are the generic positives and negatives for you?

Fiorani: The generic positive is that people talk; the generic negative is that people talk too much.

Jacobsen: How is this of interest in media and the entertainment industry to you?

Fiorani: I try to use philosophical lenses to interpret the phenomena that permeate my life as individual of a highly complex society. Media and entertainment industry are crucial for understanding our current sociocultural macro-context and also its micro-variations.

Jacobsen: What is the content of the production on Wittgenstein?

Fiorani: It's about the notion of philosophy as „Tätigkeit" and „Therapie".

Jacobsen: Disagreement can be a sign of a healthy culture. A culture of higher feedback mechanisms within individuals and between people. It can be toxic too. What are the forms of this disagreement and divisiveness?

Fiorani: Yes, disagreement can be a sign of intellectual vitality, it's true. Though we need to understand if the disagreement facilitates a proper dialogic instance or not. In multiple cases, you see a non-dialogic approach.

Divisiveness concerns the representation of the (so called) minority groups. Joe Feagin, a well-known sociologist, has described the fundamental characteristics of a minority group.

The topic is too ample, I don't want to be or seem trivial.

Jacobsen: "Very nice question", "Why is controversial and often polarized discussion so trendy and so paradigmatic nowadays?

Fiorani: Hahahah, these questions require a dissertation – and I'm not joking. I must limit myself for a criterion of practicality and convenience. Polarized reflections require less effort, you spend less time and less mental energy. We go too fast, we don't valorize profoundness. Instagram reels or TikTok shorts, etc. etc., represent the immediacy and impulsiveness of consuming, the commodification and barbarization of thoughts, of concepts, of the concept. We don't reflect enough, we don't take our time – literally. Choosing a side, and doing so intensely, vibrantly, rapidly, is a shortcut. We like shortcuts.

Jacobsen: "Do the newer media interfere?"

Fiorani: Without a doubt. There no longer is a life *completely outside* them.

Consider my previous answer, too.

Jacobsen: Kirk Kirkpatrick calls a phenomenon the "American Disease" and Rosner calls it "Superempowered" (Jacobsen, 2018; Jacobsen & Rosner, 2017). Is the degree of divisiveness a reflection of increasing assholery?

Fiorani: You are right, yes.

Jacobsen: When should people put on the breaks on their mouths? What's the speed limit here?

Fiorani: Let me quote the French preacher Joseph Dinouart and his *L'art de se taire* (1771), first part, first chapter:

«1. On ne doit cesser de se taire, que quand on a quelque chose à dire qui vaut mieux que le silence.

[…]

1.

vi. Jamais l'homme ne se possède plus que dans le silence: hors de là, il semble se répanfre, pour ainsi dire, hors de lui-même, et se dissiper par le discours, de sarte qu'il est moins à soi, qu'aux autres.

vi. Quand on a une chose importante à dire, on doit y faire una attention particulière: il faut se la dire à soi-même, et après cette précaution, se la redire […].

[…]

1.

x. Le silence tient quequefois lieu de sagesse à un home borne, et de capacité à un ignorant.

x. On est naturellement porté à croire qu'un homme qui parle très peu, n'est pas un grand génie, et qu'un autre qui parle très peu, n'est pas un grand génie, et qu'un autre qui parle trop, est un homme étourdi, ou un fou. Il vaut miex passer puor ne point être un génie du premier ordre, en demeurant souvent dans le silence, que pour un fou, en s'abandonnant à la démangeaison de trop parler. […]».

[Ed. pp. 5-8.]

Didn't you believe that a polemist born 307 years ago would have answered to your question, did you?

(Of course, if necessary, I might translate, but I don't know an official English edition of the text.)

Jacobsen: With silence as an indication of restraint, not necessarily genius, and loquaciousness potentially as an indicator of a madman, silence becomes a better heuristic than not. Why do diversity, equity, and inclusion, lean one into talking too much rather than too little now?

Fiorani: Certain themes are important in principle and as a matter of fact. But they are too repeated and, then, oversimplified. As users of social networks and spectators of TV shows, we see

how incessant ideology can be – and also counter-ideology can be insistent. The fact is that a topic like this is no longer perceived as a niche interest, we often feel the desire (or compulsion?) to express our opinions, again and again and again. Aware or not, we are already in a *circulus vitiosus*. We are overstimulated and we feed the exact inner workings of the structure.

A possible solution would be creating safe places and safe moments for ourselves, to safeguard the lucidity of our mind, loosening the chains we've contributed to construct.

Jacobsen: What does diversity represent in its practical effects in implementation in media and the entertainment industry?

Fiorani: For example, casting actors of different ethnic groups for playing certain roles/characters – possibly avoiding stereotypes and clichés –, is a practical way to represent sociocultural diversity. This implementation helps or could help more people to feel identified, to feel represented, to feel not invisiblized, to feel not marginalized, via common narrative and psychological devices (empathy, projection, etc.).

This is a deliberately succinct answer, given summarily.

Jacobsen: How is equity implemented in the media and entertainment industry?

Fiorani: Also in this case, in representation and communication, you will need to avoid pseudo-archetypes and bromides. Then it's up to the public ponder over the outcome.

Jacobsen: What is an outcome of inclusion as a value acted out with diversity and equity?

Fiorani: It depends. (Cf. the two previous answers.)

Jacobsen: How does Feagin define a minority group? In Canada, for instance, Christianity is undergoing a rapid diminishment. It will, probably, be less than half of the population by self-claimed identification by some time in 2024. Is it merely numbers? If so, then Christians will be a big minority as less than half in Canada. They'd already be a minority in the United Kingdom. However, it must be more nuanced in Feagin's view. How so, if so?

Fiorani: Even if it is not polished, I will quote Wikipedia English (page: *Minority group*): "Joe Feagin, states that a minority group has five characteristics: (1) suffering discrimination and subordination, (2) physical and/or cultural traits that set them apart, and which are disapproved by the dominant group, (3) a shared sense of collective identity and common burdens, (4) socially shared rules about who belongs and who does not determine minority status, and (5) tendency to marry within the group".

Jacobsen: Do you think the stagnation or reversal of the Flynn Effect is correlated with the massive introduction of these new media?

Fiorani: Reversal more than stagnation, AFAIK. Yes, I think that it is indeed correlated. This could be seen as a bias of mine but we'll see what time – and studies and researches – will tell us.

Jacobsen: I've received vastly positive reception from the high-I.Q. communities. Rick Rosner called me more rational than him. Chris Langan called me a stupid little idiot. YoungHoon Kim called me a very balanced intelligence and wiser than him. I appreciate all of the compliments. They speak well of one another in general too. There are some shocking things some say about one another. They tattle, so whatever, but to me, hilariously. Less so now. Anyway, and to

the point, my other sense of the communities is regular interpersonal stuff seen in any sub-culture and set of communities. People living their lives and competing mentally in their off time. That's healthy. When it becomes someone's identity or life, that raises eyebrows to me. That's, probably, a normal reaction. How about you?

Fiorani: The expression used by C. Langan is a compliment? I doubt so, hahah… I agree with Rick and also with Mister Kim about your balanced intelligence.

Yes, it's not healthy at all when it becomes someone's identity. I've seen lots of cases, nevertheless. And, again, I agree: the fact staggers me. Luckily, I'm much wiser now than I was six years ago. There are shadows in my career as a test-taker but approximately an eon has passed. Life goes on and improves.

Jacobsen: What might be a good means by which to create such a space for clarity of mind?

Fiorani: Just take our time, in different situations. Consider one of the Ten Commandments: *Remember the sabbath day, to keep it holy*. There's no irony nor humor, we can glean a lot more than the literal meaning and we can also omit for a second the religious interpretation(s). Can we deduce the importance of rest, the importance of break, in our (now frenetic and hyper-demanding) lives? We can – that's my modest view.

Jacobsen: If they're like me, they could be working 7 days a week at an elite equestrian facility sunrise to sunset, or some other job requiring it. Down time is hard to find nowadays, for some. Even a regular 5 days and 9 to 5, they might go partying or drinking, or pursuing social activities, which might not necessarily be conducive to the creation of a safe space for thought. What about those people? How can they find the time to get their outlet, their space, their place of calm?

Fiorani: Those people still can find ways. For example, you can deem an interview with a pseudo-intellectual Italian dude as refreshing.

Jacobsen: What other factors seem to be behind the reversal of the Flynn Effect?

Fiorani: One should read papers on the matter. As a perception of mine, I see a depletion of people's vocabulary and scarce comprehension of text. The verbal tasks (subtests) are the most g-loaded in the WAIS-IV.

Jacobsen: What are "Tätigkeit" and "Therapie"?

Fiorani: The first term means "activity, occupation" and the essential idea is that philosophy, for Wittgenstein, is more an attitude than a doctrine or a theory. The second term means "therapy", and the idea behind is that philosophy can take care of the chronic disease that the language itself represents.

Not everything can be summarized in a cool way.

Jacobsen: Are you married, common-law, a long-term romance, or a newer partnership?

Fiorani: A long-term romance.

Jacobsen: What are some directions for the uses of the problem-solving abilities for renewable technologies?

Fiorani: In application terms? I say to myself: let's try not to stray beyond our scope. So, I don't know, sorry for disillusioning.

Jacobsen: I "appreciate all of the compliments". If it wasn't a compliment, then I don't appreciate it. However, in some sense, it can be considered a compliment. I'll take it! Thank you, Mr. Christopher Michael Langan. Don't spell his name wrong, though, I'm told it "can be interpreted as a passive-aggressive form of sacrilege", by him. Anywho, one of my favourite stories from observing Jouve. I like how a legitimate experimental psychologist, Dr. Xavier Jouve (a.k.a., an almost literal Professor X. of the I.Q. communities), who developed some awesome tests, then transitioned abruptly into photography. That's truly wonderful. I love that kind of stuff. Does anyone know the reason? If anyone knows, I'd love to know it.

Fiorani: No idea. His comeback is official, though. Cf. the following link: **http://www.cogn-iq.org/index.htm**

Jacobsen: I'm really happy for you, and the transition self-identified by you. What would you say to yourself 6 years ago?

Fiorani: About HRTs and IQ scores? Take them less seriously. About some pernicious individuals of the community? Give them little importance.

When this interview will come out, I better prepare myself to face a couple of haters and trolls, their possible lasting hatred, entirely motiveless and – in the present – unwarranted. I'm being brave against some stubborn fanatics. They give abnormal importance to small past events related to high range IQ tests. They can become suffocating…

But it doesn't matter, I'm accepting this interview and I'm happy.

Jacobsen: What words describe this person to you?

Fiorani: The 2017 version of myself? I was emotionally immature and, sometimes, (emotionally) unstable.

My mistakes were not even close to gravity. They have been flaws, surely preventable, but just minor flaws – if I reconsider them with the cognizance of an adult person not disassociated from reality.

Jacobsen: Maybe, if not everything can be given in a cool way, the world simply doesn't always come in neat packages?

Fiorani: Agreed.

Jacobsen: Could your own philosophical pursuits be considered a form of therapy for yourself?

Fiorani: You are insightful, I confirm. You're right.

Jacobsen: His official comeback will raise the bar for everyone. What has been the discussion within community about this?

Fiorani: Within the community, I don't know. Personally, I'm happy. He is *ne plus ultra*: professional high range testing.

Jacobsen: What are your thoughts on his coming back?

Fiorani: It's great!!

Jacobsen: Brave the storm! You get used to them. Perspective: They are 2% or less of the population of the super smart. Criminal Keith Raniere is exceedingly rare. He swindled the Bronfman's out of $150,000,000 (USD). Sara and Clare were in the equestrian world and were

known to some of my bosses quite well. He was in the Mega Society alongside Marilyn, Rick, Chris, other Chris, Kevin, Richard, Ken, and the myriad of others. He is one out of a much larger number of super smart people. You'll do fine. What would you see as the main points of maturation for you?

Fiorani: I didn't know the names you mentioned. And I was feeling better without knowing, hahaha! I think it gives an idea about real criminals and real crimes compared to trifles and minutiae.

The main point of my maturation: understanding better each context and having a more pragmatic mindset, at times.

Jacobsen: Your "comprehensive way" of flourishing. Would you consider this *eudaimonia* on a personal level?

Fiorani: Yes.

About the topic, more broadly, cf.:

- Julia Annas, *The Morality of Happiness* (1995)
- Christoph Horn, *Antike Lebenskunst. Glück und Moral von Sokrates bis zu den Neuplatonikern*(1998)
- Alexander Nehamas,*The Art of Living: Socratic Reflections from Plato to Foucault*(1998)
- Edith Hall, *Aristotle's Way: How Ancient Wisdom Can Change Your Life* (2019)

Jacobsen: What were the moments of emotional instability? Hypersensitivity, emotionally speaking, is common among the highly intelligent. It doesn't seem like a mark of shame or guilt to me, more a signal of a longer maturation process due to the emotions catching up with the mentation.

Fiorani: It's true.

Jacobsen: What were the flaws, minor as such?

Fiorani: Related to HRTs? Well, it has happened that I've discussed some items of a couple of active high range IQ tests – which is not allowed and unfair.

I was severe towards myself after that. Later I have discovered that my behavior was less worse than other behaviors of other test-takers. I have downsized the thing a lot when I've seen what other testees – pretty commonly – do.

In those occasions, regardless, I made a mistake. Funny (?) thing is that none of the episodes of soft cheating on HRTs entailed a successful outcome, in terms of IQ score. Because: or I didn't submit my answers at all (so, no IQ score); or my submission has been graded but wasn't spectacular (so, below my average). Even in the second case, and anyways, I haven't used the earned IQ score for admission purposes in some high IQ groups. This soft cheating hasn't brought me anywhere in multiple senses, then.

Now remembering my mistakes is helpful.

Jacobsen: Do you think Jouve would be open to an interview? He wasn't years ago, for benign professional reasons.

Fiorani: I think he is a reserved guy but you might try.

Jacobsen: What would you consider the self-discoveries over the last several years to bring about self-therapy?

Fiorani: Knowing inner emotions more lucidly. Work in progress, though.

Jacobsen: Where might people be able to find the Wittgenstein paper, eventually?

Fiorani: Still to be decided.

Jacobsen: What is the most valuable part of this "valuable opportunity"?

Fiorani: Sharing ideas and also having a conversation about them. It's always nice and it is also a underrated experience.

Jacobsen: What was the idea behind True IQ?

Fiorani: Having a good and articulate confirmation of your broad cognitive abilities.

Jacobsen: What is the methodology of Ivec to make overly generous scores?

Fiorani: He uses an extension of Ferguson formula. But the scores are *initially* hyper-inflated. So, to me, it doesn't work.

Jacobsen: What other people in the high-I.Q. communities deserve admiration for efforts, character, scores, tests, or healthy community building? The fact of its finiteness makes it capable of cataloguing.

Fiorani: Excluding the already mentioned ones, Kirk Raymond Butt deserves admiration. In his case, you have a combination of multiple traits. Wu Meiheng, too. For scores and character, a French guy named Jean-Mathieu Calut – the best test-taker I've ever met.

Several guys have huge scores, though. And several persons deserve admiration, without a doubt.

This list is obviously incomplete, hastily made.

Jacobsen: Maybe, the biggest long-term barrier isn't necessarily the test items to HRTs becoming more robust. It's test-takers and test-taker variety. What might increase the number of test-takers to make the sample sizes larger for more valid tests?

Fiorani: Good question but I haven't found an answer yet, I don't know how more people might find HRTs appealing. In fact, larger sample sizes would be a blessing.

Jacobsen: Have there been any tests based solely on the most g-loaded items possible? So, both the most g-loaded test/sub-test type and the most g-loaded items from those tests or test items or test types comparable in g-loading. That plus an online testing platform with a smart and narrow A.I. screening processing of the test items as the test evolves uniquely each time – random but not random – on an encrypted platform might give something like a secure place to get lots of people. Let's call it "The Real *g* Test", for real OGs, holla back!

Fiorani: They tried something (most g-loaded items possible) but I don't know if it's just chimeric…

Jacobsen: What is the best article on high-I.Q. psychology ever written or known to you?

Fiorani: Lohman, David F.; Foley Nicpon, Megan (2012). "Chapter 12: Ability Testing & Talent Identification": this one is nice.

But there are plenty of good articles.

Jacobsen: By the way, why did you focus on Wittgenstein, as your necro-therapist?

Fiorani: Plato has spoken about μελέτη θανάτου (*meletê thanatou*) or "care of death" and Heidegger has spoken about *Sein-zum-Tode* or "being-towards-death". I don't need Wittgenstein if we talk about death.

Or you mean that Wittgstein is a cadaver, νεκρός (*necros*)? Why him as a therapist, then? My greatest masters have died long before I was even born.

Jacobsen: "Ron Hoeflin knows", oh, the secrets he holds. Have you see some of his *magnum opus*?

Fiorani: A bit, here and there.

Jacobsen: What are the components of wisdom? How is wisdom practiced and lived, and witnessed, universally in individuals in all cultures? In other words, what are its manifestations, ingredients, and enjoyable outgrowths to see in others?

Fiorani: Good judgment and moderation.

Jacobsen: I have been interviewing women in the high-I.Q. communities. Yet, the ratio is so skewed. There is the fact of more variance between males and females. Yet, I don't think the skew of the degree of variance tracks the degree of variance of membership in the communities. Why? I know Rick admits to joining Mensa to get a girlfriend. He even asked Marilyn vos Savant out while trying to join the Mega Society. She's been super nice to me: She published one or two pieces of mine in her column for me.

Fiorani: Actually I've never understood why women don't join high IQ societies as much as men. Let me know if you figure it out, hahaha!

Jacobsen: Is there a centralized platform for test-creators to have their work listed and linked? If not, I can, probably, make one in an article to advertise them if this helps everyone.

Fiorani: I don't think that a centralized platform for test-authors exist.

Do as you wish but I don't think that the creation of such platform would *actually* help.

Jacobsen: What would be the good standards by which to "make them more uniform" regarding test norms?

Fiorani: We've already talked about the detailed stats and Prousalis and Jouve. You already have an acceptable answer. (smiling)

Jacobsen: I've been highly involved in a number of philosophical movements – secular and religious, slightly transitioning as I see in practice or witness flaws in either philosophical foundations or sociopolitical structural outcroppings from those foundations, e.g., claiming a democratic movement and then booting properly elected executives, or claiming respect for freedom of expression and then coercing removal of articles from publications… I'm much, much less sure at the current moment. What is a philosophical stance for you, now, either in metaphysics or pragmatic living (or both)?

Fiorani: Anekāntavāda.

Jacobsen: How can the newer generation become more prudent?

Fiorani: Re-understanding the value of *paideia*.

Jacobsen: Who else in the communities have a great level of expertise in something niche or interesting? I'd like to email them and get another series going with them.

Fiorani: Perhaps you've already interviewed the most interesting ones but let's be clear: „Was wir wissen ist ein Tropfen, was wir nicht wissen ein Ozean". (smiling)

Jacobsen: I should write another comprehensive article on the criminals and cults coming out Mensa to the most obscure high-I.Q. societies and communities. It's shocking. I have all the data points. It's simply putting it together. Before knowing about Raniere, what were the worst cases known to you?

Fiorani: *Silentium est aurum*.

Jacobsen: Kevin Langdon in a funny recorded talk to the Triple Nine Society made a great point about the idea of screening for high intelligence for a society or a community of people, and then telling them what to do… that seems counterproductive and doomed to fail. The Mega Society and Mega Foundation split was one such case of individuality of several people exploding. It's public and on the record. What procedures, policies, processes, ethics, norms, should be instantiated in a high-I.Q. group to minimize the increasing individuality of higher-I.Q. people, increase group participation and cooperation and mutual respect, and provide a process for booting assholes, e.g., something more than a simple "No Assholes Policy"?

Fiorani: A procedure like this is antithetical to the quiddity of such groups.

Jacobsen: Mentoring younger people when I have the opportunity is the most meaningful thing to me. One young man, who wanted to be a chef, when I was working in the restaurant industry was a bright light. After leaving to work with and around horses, he said, "Thank you for everything." It was *so* moving. I wanted to cry. And I am a little bit thinking of it now. I managed to get Master Chef Craig Shelton, who is a member of the high-I.Q. communities to get me book recommendations for him (he would known better than me). I ordered the books and gave them to the young man. Have you ever mentored younger people?

Fiorani: Happy for you, it must be a gratifying feeling. (smiling)

Nope, I've never mentored younger people.

Jacobsen: What are other resources for people interested in joining high-I.Q. communities or learning about giftedness in general?

Fiorani: For people interested in joining high IQ societies: **https://highiqtests.com/join**

For people interested in learning about giftedness: Sternberg, Robert J.; Davidson, Janet E., eds. (2005). *Conceptions of Giftedness*.

Jacobsen: What are your goals now?

Fiorani: Keep working on my Self, writing *my own* story.

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Footnotes

[1] "Debunking I.Q. Claims Discussion with Chris Cole, Richard May, and Rick Rosner: Member, Mega Society; Co-Editor, "Noesis: The Journal of the Mega Society"; Member, Mega Society (2)" states:

Jacobsen: *Some, in fact more than a few, claim extrapolations well beyond the norms of the mainstream tests, e.g., the WAIS and the SB, which cap out at or around 4-sigma. Assuming legitimacy of the claims, then, the individuals would be highly intelligent, but the claims can range between a little over 4-sigma to 6-sigma. How is this extrapolation generally seen within the high-I.Q. communities at the higher ranges?*

May: *I don't know how other others generally perceive unsound or bogus extrapolations of IQ scores.*

Rosner: *I think the skepticism of super-high scores is generally more for specific claims than for the entire idea of being able to have an IQ that high. I think most people in the high-IQ community believe it is possible to have an IQ close to 200. But I think most people also have a reasonable idea of the rarity of scores like that. Adult IQs, the deviation scores, are based on a bell curve, where between 0 and 1 standard deviation, you have 34% of the population in a bell-shaped distribution for something like height. Between 1 and 2 SDs, you've got 14% of the population. Between 2 and 3, you've got about 1.5% of the population. Between 3 and 4, you've got roughly one-half percent of the population.*

Let's see, about 4 SDs, that's only one person in 30,000 should score above 4 SDs. One person in 3,000,000 above 5 SDs. What is it? 1 person in 750,000,000 above 6 SD or so; somewhere, I've fucked it up, according to the standard bell curve. People also like to say that at the very far ends; there are more outliers than on the normal bell curve. That there are more high-IQs than would be given if it were a perfectly bell-shaped distribution.

But even so, you shouldn't see more than a half-dozen or ten or twelve or whatever, people, with scores above 6 SDs. So, Paul Cooijmans has the Giga Society, which has 7 or 8 members. It is for people with IQs that are supposed to be one in a billion. So, there are 8 billion people on Earth, 8 members of the Giga Society, so that makes a certain sense, but not really. That's as if everybody who could score at that level has taken one of his tests. That's just obviously not true. So, way too many people scoring at the one in a billion level. It's not like the Giga Society has

300 members.

Cooijmans is pretty rigorous in his norming and testing. So, if you have taken a Cooijmans test and scored at or close to the Giga Society, legitimately, Cooijmans has written in the past about people's attempts to cheat on his tests, but I don't think there has been a successful attempt in decades. So, people are pretty accepting that if you get a Giga level score on his tests; that you're legitimately pretty smart. The claims of super high-IQs, there are legit claims based on performing well on ultra-high IQ tests or kicking ass as a kid on a test like the Stanford-Binet or the Wechsler. Someone can say, "As a kid, I scored a 200," or something.

That's another thing I won't go into. People who claim high-IQ scores and are lying are generally not sophisticatedly lying. They're saying something that cannot hold up at all. I don't know if there are many or any sophisticated lies about having a super-high-IQ. So, then there are people outside the high-IQ community who are skeptical about the whole thing, but no one is really worried a lot about it, because: who gives a shit?

Also, if you want to say something, or know something that I'm not aware of, that contradicts what I'm saying, go ahead.

See Jacobsen (2022b).

Conversation with Nikolaos U. Soulios on a Bunch of Fun Things: High-Range Test Creator

2023-06-15

Nikolaos *("Nikolas") provided this bio: "Nickolas was reborn in Paisley PA27TR, UK, on the conclusion of the most hedonistic period of the late 20th century, the 00s. The crisp, dynamic and melodic hue of the aforementioned era reflects on his soul and the music he composes. Nickolas has been working for a major Global Financial Institution, as administrative IT support personnel since 2004. He studied Math in Thessaloniki, Greece and Computing Science in Glasgow, Scotland. His motto is 'When you are doing IT, the IT is that which is being done to you'. Nickolas is fond of vector sketching, enjoys watching people-by in anime, interested in social engineering, has a thing for sweat-pants, can't live without traveling and hopelessly tortures himself by mingling with *nix on a memorable IBM Aptiva 486dx2/66. He prefers practicing DJing techniques with Traktor and vinyl. He is far from the extrovert type and can see how and knots, true beauty lies in the details." He is a creator of high-range I.Q. tests and a member of the CIVIQ Society. Soulios discusses: his hero; something he would change; favourite aspect of career; working hard; favourite book; dreams as a kid; proudest accomplishment; dream day; favourite authors; a day where money wasn't an object; his life in 5 years; intelligence or looks; most daring thing done; last book read; favourite memory; Santa disillusionment; most brilliant people known to him; and things he likes to do.*

Scott Douglas Jacobsen: Who is your hero?

Nikolaos U. Soulios: Captain Crunch.

John Thomas Draper (born March 11, 1943), also known as Captain Crunch, Crunch, or Crunchman (after the Cap'n Crunch breakfast cereal mascot), is an American computer programmer and former phone phreak.

Jacobsen: What would you change about yourself if you could?

Soulios: There's nothing I would change. My destiny will not treat me either better or worse if I changed something.

Jacobsen: What is your favourite thing about your career?

Soulios: I get to work with brilliant co-workers. My class of co-workers, took several aptitude tests and an IQ test, to make sure we were fit to work for the bank.

Jacobsen: What motivates you to work hard?

Soulios: Thanks for the compliment. I work hard and always aim for perfection for the sake of working and perfection. Nothing more, nothing less.

Jacobsen: What is your proudest accomplishment?

Soulios: Regarding collaborations, my most proud accomplishment would be the inception and execution of the Fiqure I.Q. Test, in partial collaboration with MRS Leela Papadioti. For projects of my own, where I work alone, my YT channel makes me feel proud as well. Especially after I registered with ARTGRID.io, the quality of my video clips has improved dramatically and so the channel continues gathering listeners for the music I write.

Jacobsen: What is your favourite book to read?

Soulios: Aesop's Fables, Little Prince, and the Neuromancer.

Jacobsen: What did you want to be when you were small?

Soulios: I wanted to become a computer engineer/programmer, and the dream came true, thanks to my family that supported me so that I don't have to find a job, so I could focus on my studies abroad and get the degree in time.

Jacobsen: If you could choose to do anything for a day, what it would be?

Soulios: 12 hours to getting quality sleep and 12 hours at the beach on my own, listening to music on headphones and perhaps taking time for a little bit of swimming as well.

Jacobsen: Who is your favourite author?

Soulios: I would have to chose between Alan Watts and Jordan Peterson.

Jacobsen: If money was no object, what would you do all day?

Soulios: Get long hours of quality sleep, write music, and take walks around the center of Larissa city where I live.

Jacobsen: Where do you see yourself in 5 years?

Soulios: I don't know and I can't predict. I'm satisfied with my life how it's been already, despite my Bipolar Disorder condition. I strongly believe that serendipity will keep taking care of me and lead my life to places I can't even imagine.

Jacobsen: Would you rather trade looks for intelligence or intelligence for looks?

Soulios: Either you believe it or not, intelligence is all about being prepared to devote your attentional resources to the tasks at hand. In terms of Biology and Epigenetics, the mind that scores at the ceiling of an I.Q. test does not differ at all with a mind that scores lower. It's a difficult question, and beauty lies in the eye of the beholder. Moreover, having to chose would mean a person won't have both looks and be intelligent simultaneously.

Jacobsen: What is the most daring thing you have done?

Soulios: Kissing my ex-ex-ex girlfriend while still strangers to each other, after 2 minutes of mutual intense starring.

Jacobsen: What was the last book you read?

Soulios: Man Of No Ego's e-book titled "Man of No Ego". It is available for anyone to listen to the respective audio-book on YouTube.

Jacobsen: What is your favourite childhood memory?

Soulios: Unboxing my first computer at age 8.

Jacobsen: How old were you when you learned that Santa wasn't real?

Soulios: I'm too old and shy to answer this one, sincerely 🙂

Jacobsen: Who is the most brilliant person you know?

Soulios: Panagiotis Karabelas and Kenneth E. Ferrell.

Jacobsen: What three things do you think of the most each day?

Soulios: ahemmm…Facts. I have food, shelter and I'm still able to pay the bills despite the high maintenance cost of my home studio. Everything and everyone, except for my family and 3 besties are stuff that I don't actually need.

Conversation with Petros Gkionis: President & Founder, Quasar Quorum (1)

2023-07-15

Petros *studied Philosophy at KU Leuven and plans to become a Professor. He wants to contribute academically in Philosophy, Theology and Biblical Studies. Beyond that, in the spirit of homo universalis, he wants to produce a large set of works of art across different domains, such as compositions, paintings, poems and short stories. He enjoys abstract thinking and creativity, and thinks using both is key to excelling in philosophy, science and art. He has also scored extremely high on some serious IQ tests. Most importantly, he is a Christian and wants to live according to God's will and spread the good news of the Gospel. He is currently a full member of some High IQ Societies such as: Mensa Greece, Elite member (>=160 IQ sd 15) of the Grand IQ Society, Myriad High IQ Society, ISI-Society, Catholiq High IQ Society, Nebula High IQ Society, Prudentia High IQ Society, Atlantiq High IQ Society. He is also the President and Founder of Quasar Quorum, a new High IQ society for >=150 IQ sd 15. (https://sites.google.com/view/quasarquorum) Gkionis 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?

Petros Gkionis: Lots of WW2 or early post WW2 struggle stories. All four of my grandparents were born into large families, none of whom were wealthy. Two of them were even adopted for a few years because of their families' financial situation. So, stories about my great grandpa immigrating and their family selling their possessions to buy food or my grandpa from the other side starting to work when he was 12. One side of the family was also too left leaning for the "regime of the colonels" that governed for about 7 years, so there were stories about that era also. There were also random stories about "crazy" stuff that the extended family did, but nothing super interesting.

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

Gkionis: Not really. When I think of myself, I don't think of which groups am I a member of, including my family. I am part of them objectively, I just don't base my behaviour or personality on stuff like that. I am a bit more individualistic and try to base my sense of self on thoughts and ideas I or others produce. Christianity and being a philosopher are big parts of my identity though.

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

Gkionis: 2 Greek parents, both born in Athens, but they come from 3 different islands total, we

occasionally visit 2 of them in the summer. They are culturally Orthodox, although not as religious as I am (although I'm a Protestant, not Orthodox). They are also first-generation university graduates, although not as interested in more intellectual stuff like philosophy or theology as I am either. My interest in philosophy came from spending hours as a kid thinking about stuff, I was basically doing philosophy, without knowing that it was philosophy, I remember wondering about stuff like if time is real or what could exist, or if I existed before I was born, or even stuff like if what I was experiencing was an illusion. Maybe if people told me that this was philosophy that would have helped because I would have had more sources, but I still ended up fine in my philosophical ability anyway.

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

Gkionis: When I was super young it was more ok, because we had similar interests like playing Pokemon and using our imagination to create worlds that we co-experienced. But around my teenager or preteenager years it was hard for me to relate to others, Greece not having classes for gifted students and not letting you skip grades didn't help either. People with an IQ like mine in the United States have graduated at 14 from high school, but I had to go through it and be taught stuff that didn't interest me or challenge me that much. I was kinda living in my own head thinking about stuff all the time or drawing my desk, so of course some of my schoolmates didn't like that.

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

Gkionis: I have a BA in Philosophy from KU Leuven, and I'm also currently finishing their MA program. I also wanna obtain a MA in Theology and 2 PhDs, one in each of those fields.

I also have a bunch of membership certificates from high IQ societies, whatever they are worth.

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

Gkionis: I'm not sure if there is a single purpose, I guess mainly to discover how intelligent one is, they could also be used for stuff like entertainment or epistemology or for other studies I suppose, but that's secondary.

Jacobsen: When was high intelligence discovered for you?

Gkionis: I knew I was smart since I was a kid by comparing my thoughts with those of others around me or with those of the "great thinkers". In terms of IQ tests I did my first test at Mensa when I was 18, in the final year of high school and got the highest possible score, I did it because my parents didn't believe me when I told them I was smart, which may seem like a ridiculous reason in a sense, but if they had me do this test when I was younger and had me join some program for gifted children I could have benefited, and maybe others would have as well. So, at the time I was pissed off, later I realized it's not a big deal.

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.

Gkionis: Geniuses think very differently from the majority of the population, they are both way smarter, creative and original than the society around them. Those who differ in general get ostracized, but if that difference also makes them better than others in some domains these others

somewhat value then sometimes the same others can't handle it. A lot of the time though others don't even understand what geniuses are thinking about or they don't value the same things. These two contribute among other things to the negative treatment. Of course, to some extend it could also be the fault of the genius if they have something like a bad personality, but that's not always the case. Geniuses in certain domains like the physical sciences or arts get praised sometimes, sometimes after their death, sometimes before, if their achievement gets connected to an effect society cares about, like for example how people connect Einstein with the end of WW2 based on the atomic bomb or if they win prizes from certain institutions (regardless of whether they accept them) that usually seems to help. Although being a genius doesn't depend on the praise one gets, it doesn't even depend on having great discoveries, it just depends on how they think.

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

Gkionis: Let's start with "Jesus Christ", just to piss people off, hahaha. Some of the greatest philosophers, polymaths or composers should be on that list, maybe some unknown ones as well that others stole ideas from or some that lived in strange circumstances that didn't make them known.

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

Gkionis: Geniuses are also super creative and original. One can be smart without having that and I would say that implies they are not a genius. Although words can be defined in all kinds of different ways.

Jacobsen: Is profound intelligence necessary for genius?

Gkionis: Yeah. In the way I usually define "genius" at least. I wouldn't call a super creative dumb person a genius, although they certainly would be talented. There are edge cases though, like a super creative super original thinker who is somewhat smart but not super super smart, are they a genius? I think the thing I said previously about definitions solves this.

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

Gkionis: I'm still in grad school, so that's not really work. In the future I wanna be a Professor.

I also recently founded Quasar Quorum which is a High IQ Society for >= 150 IQ sd 15, but I don't make any money from that, so it's not a job either.

Jacobsen: Why pursue this particular job path?

Gkionis: I really like philosophy, and after becoming a Christian again I started to really like theology and biblical studies also. If I become a professor in these fields, I will be able to think, produce papers and have lectures for a living, which seems way better than most jobs. The idea that I should do a random 9 to 5 instead and just do a little bit of philosophy on the side, seems insane to me, it seemed like a waste of my life in a way when I was younger so I never tried to go that route, and I will try to risk it rather than taking the easy road, since academia is pretty hard in securing a job. If that doesn't work, I may still try to get something philosophy or theology related, maybe online.

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?

Gkionis: Intelligence, creativity and originality are probably the main things when it comes to genius. When it comes to gifted, the way some people define it, it may only be about intelligence. I don't like the idea that some people have that there are no geniuses because knowledge or discoveries or whatever are supposedly based on previous or collective knowledge. I don't think being a genius relies on recognition or achievements, it just relies on the kind of mind one has, maybe some people put too much emphasis on them when they explain the past and maybe they over attribute stuff to them, kinda like the great man view of history, but that doesn't mean that geniuses don't exist. Those stories you've heard about extremely smart and creative individuals with a great passion for some domains, they can be true and they have been sometimes.

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

Gkionis: I am a Trinitarian. I don't like the idea that the Trinity is a "mystery" that can't be explained, I think we can explain it through metaphysics and logic. Latin Trinitarianism seems kinda unbiblical to me also hahaha.

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

Gkionis: I am an anti-realist about science, similar to Paul Feyerabend, although I have some criticisms for him also. I recognize the value of science, and base some of my decisions on it, but I also understand it's limits. I don't take it as seriously as other people, in the sense that I realize that what it produces doesn't have to be true. I have a larger problem with scientism though, rather than science itself, science itself its not that big of problem, it even solves some problems. It's the way people treat it that may suck. I think Alvin Plantinga said that some theologians don't criticize science because they are afraid that people will think they critise it just because of "dogma". But I don't think we Christians have to be like that, I can have serious epistemological criticisms about whatever I want and I couldn't care less if others think I do this because of dogmatism, chances are they don't even grasp epistemology or philosophy of science that well, cause if they did they probably wouldn't be realists hahaha. The idea that if you are smart you have to spend your time with telescopes looking at the sky or just memorize as many random "facts" about the physical world as possible, rather than having a relationship with God or do philosophy or whatever is a dumb person's idea of what a smart person is. It's also common in pop culture.

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

Gkionis: I scored the highest possible score on Mensa's FRT. Years after that when I did some tests again, I scored in the 150s and 160s sd 15 in some serious high range IQ tests.

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

Gkionis: In terms of normative ethics I'm a deontologist, consequentialism seems like a joke to me. Virtue ethics might be more ok, there are exegeses of the New Testament that argue for them.

In terms of metaethics, Modified Divine Command Theory in the style of William Lane Craig, although there could be some adjustments in terms of what is based on God's essence and what on God's commandments. It avoids Euthyphro's Dilemma. When I was not a Christian, I was an Error theorist, I didn't buy into non-cognitivism because it seemed to me that moral propositions

are real propositions and therefore have truth values, they would just be false.

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

Gkionis: Maybe a combo of postmodernism and premodernism, I don't like the Enlightenment style modernism that much, although their polymath ideal is not bad.

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

Gkionis: I'm a Christian anarchist, in a more religious sense than Tolstoy though. I would like a classless, stateless, moneyless, Christian society with an emphasis on Christian values. No abortions also haha. Maybe AI can automate some stuff and make some decisions depending on the technological level. Is this a political philosophy? I guess it's some of the views within political philosophy that I have.

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

Gkionis: Not materialism, haha. I'm ok with either dualism or subjective Idealism, maybe even neutral monism. Which of these 3 is correct I can't really say I know.

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

Gkionis: It's probably already answered from my previous answers, but yeah I would say Christianity. The Systematic Philosophical Theology that William Lane Craig is currently working on will probably be pretty close to reality.

Jacobsen: What provides meaning in life for you?

Gkionis: God. When I was agnostic in my teenage years, or even earlier when I was an atheist, I was kind of an extreme nihilist, I didn't buy into the whole "create your own meaning" stuff, that didn't seem like objective meaning to me, it seemed to me like people were just creating a "shopping list" of personal meanings and they were just happy God wouldn't judge them or whatever.

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

Gkionis: Depends on what meaning you are talking about. The objective meaning, purpose and significance of life or existence comes from God I would say, there some personal human small tier meanings also which are internally derived to some extent, but they are not as significant.

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

Gkionis: Yeah, I accept what the Bible says about it. There will be a New Heaven and New Earth and those who will get saved will live in New Jerusalem. I'm not sure if aliens who may be persons will end up in New Jerusalem or if they may end up in some other place. Because God could have multiple theophanies in different places in the afterlife, I don't think I've gotten into heretical territory yet hahaha.

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

Gkionis: I'm not sure if I would call it a mystery, I think God always existed, He then created humans and possibly other persons, and He may resurrect them after their death if He wants.

Jacobsen: What is love to you?

Gkionis: "It's just chemical reactions, bro" haha. It kinda depends on what you mean with it. There is a difference between the Christian love and the romantic one or the kind of friendship

that some ancient philosophers talked about that sometimes gets translated as “love”. I would say the most important is the Christian one. It’s the one God has and the one we are required to have, it’s not just about feeling, it’s also about approach and behavior, to quote 1st Corinthians 13:12 “If I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, but do not have love, I am nothing.”

Conversation with Tomáš Perna on Quantum Theory, Mathematical Modelling, and Artificial Intelligence: Member, World Genius Directory (3)

2023-08-01

Tomáš Perna *is a Member of the World Genius Directory and a GIGA SOCIETY Fellow. Perna discusses: quantum mechanics; classical physics; artificial neural networks and simulated neural networks; machine learning; modern computing science; machine reasoning; superposition and entanglement; "density"; more on "density'; and optimizing machine learning possibilities.*

Scott Douglas Jacobsen: What is the basic premise of quantum mechanics?

Tomáš Perna: The Pauli exclusion principle.

In my own understanding: The quantum-mechanical (QM) particle can demonstrate wave-like properties, because there cannot exist continuous connections of its mass to the conditions of its existence emerging themselves as an individually typical wave.

The mass point is excluded (via some unique, existentially inherent property of the QM-pqrticle, like the individual spin seems to be the best candidate) to be existentially conditioned by itself, roughly speaking.

Further, I don´t believe that particles which can be sometimes considered as massless ones, could be simultaneously regarded as fermions of the half-integer spin.

Jacobsen: How does it differ from classical physics?

Tomáš Perna: Classical physics operates only with a conception of mass point and therefore it offers only a not complete space-time, in which a causal behavior of the QM-particle is excluded. If the bahvior of QM-particle can be causal, then in some transcendent sense inherent within a complex structure of the wave provided with spin connections with respect to the space-time.

Jacobsen: Can you briefly explain the artificial neural network (ANN) and simulated neural network (SNN)?

Tomáš Perna: First of all, I must say that I am not AI-expert, but mathematical modelling one, who has built the mathematical model of ANN on a background of certain equations of the quantum theory. In my knowing, the ANN is a system of connections of neurons simulated artificially according with the neural network found within the brain of animals. The artificial neurons (sometimes called as perceptrons) are elementary objects of simulated dedndro-axo-synaptic structure, the functionality of whose should mimic a behavior of real neurons. According to Gödel, every logically consistent system must have a model and ANN is no exclusion.

Jacobsen: What are these in context of machine learning (ML)?

Tomáš Perna: As it follows from the model, using software applications you should bring the ANN into the states, in whose it use its own algorithms with respect to the algorithms of ML in order to solve the problems and make predictions for them. The number of states can never mimic the azimuthal quantum number *l* from the quantum theory, despite the allowed AI-states are very near to *l*quantitatively. So the states of AI are pseudo-quantum states with respect to the

algorithms of ML.

The own algorithms of AI are given by the intelligent design of ANN inducing the existence of the artificial intelligence (AI). According to its model, the AI is represented by the natural language, the grammar of which is artificially coded, abbreviation C(AI). C(AI) „is placed“ in the so called black box and can be decoded only using such an amount of polynomial time, which cannou be practically reached (historically, imagine yourself some analogy with the Voynich manuscript).

Jacobsen: How are ANNs, SNNs, and ML used together in modern computing science?

Tomáš Perna: Prevailingly, you can google it. As to me, I have made the transformation of the mesh of finite elements (within the finite element method (FEM) used in numerical simulation into neural network for C(AI)=0, so trivially. However, FEM and the so called deep learning can be compared in complicated results at solving some very special partial differential equations. Now, I am working on non-trivial connections between FEM and ANN, trying to find existence conditions starting from C(AI)=0.

Jacobsen: Can the machines reason in human sense with these SNNs and ANNs?

Tomáš Perna: Yes, but only up to the symbolic solutions of the problems, where a semantic differential plays the key role. It means that such reasoning is possible only in numerical and logical regions. (Imagine that you find mathematically catchable symbol of complementarity principle within the wave function, avoiding its statistical Born intepretation. Such symbol would be then completely ununderstandable by AI.)

In the mentioned regions, both AI and mathematical model solutions/predictions of a problem must be pronounceable in the natural language.

Jacobsen: How do quantum computing principles, like superposition and entanglement, influence the functionality of ANNs?

Tomáš Perna: If AI has to be activated, then the pseudo-quantum states of ANN must be superimposable with respect to the algorithms of ML. Under such a condition, ANN is connected with quantum entanglement. But, once again, ANN could be only a certain pseudo-quantum picture of it with respect to the Pauli exclusion principle.

Jacobsen: What does the term “density” refer to in the context of ANNs?

Tomáš Perna: ANN constitutes two types of structures: the interconnections of neurons themselves, within which layers emerge – input, hidden and output ones. The number of neurons in the both types of structure should be determined by mathematical model of ANN. Under a correct number of them a certain harmonic number of electrical charges work in a maximal efficiency in the synaptic region. This number with respect to a size of relevant synaptic region can be incorporated within the density functionals and then one can look, how the density functional theory could be used/useful for AI/ANN.

Jacobsen: Why is it an important factor to consider?

Tomáš Perna: Answered partially in the paragraph above.

It refers to the relevance of the electric charge activities with respect to synaptic part of neuron. It implies further that there should exist an optimal number of layers and neurons within them and within the whole ANN in order to be able to reach the most effective mode of AI-activity at the

problem solving. – And, to avoid the overlearning of ANN, which leads to dramatic increase of mistakes in the proposed solutions and found patterns on the given data sets.

Jacobsen: Could you provide an explanation of quantum world equations optimizing ML possibilities?

Tomáš Perna: For the time being, I restrict myself only on the fact of existence of the so called synaptic slots, which are not taken into the account by classical architectures of ANNS satisfactory. Roughly speaking: synaptic slots discrete transmissions between neurons quantum conditioned behavior of excitatory and inhibitory potentials and electric charges in the demonstrable logic of NN and AI. In such a type of context, quantum world equations imply to constitute a background of the mathematical model of ANN optimizing their structure (number of neurons, number of layers and emerging of C(AI)) with respect to ML efficiency and compatibility with real NNS.

Conversation with Petros Gkionis on Christian Theology, God's Will, and William Lane Craig: President & Founder, Quasar Quorum (2)

2023-08-15

Petros *studied Philosophy at KU Leuven and plans to become a Professor. He wants to contribute academically in Philosophy, Theology and Biblical Studies. Beyond that, in the spirit of homo universalis, he wants to produce a large set of works of art across different domains, such as compositions, paintings, poems and short stories. He enjoys abstract thinking and creativity, and thinks using both is key to excelling in philosophy, science and art. He has also scored extremely high on some serious IQ tests. Most importantly, he is a Christian and wants to live according to God's will and spread the good news of the Gospel. He is currently a full member of some High IQ Societies such as: Mensa Greece, Elite member (>=160 IQ sd 15) of the Grand IQ Society, Myriad High IQ Society, ISI-Society, Catholiq High IQ Society, Nebula High IQ Society, Prudentia High IQ Society, Atlantiq High IQ Society. He is also the President and Founder of Quasar Quorum, a new High IQ society for >=150 IQ sd 15. (https://sites.google.com/view/quasarquorum) Gkionis discusses: Philosophy at KU Leuven; Biblical Studies, Philosophy, and Theology; creative productions; high-range test scores; God's Will and the Good News of the Gospel; high-I.Q society membership; Quasar Quorum; poverty; "regime of the colonels"; philosophy and Christianity; philosophical temperament; isolation; M.A. program; goal for 2 Ph.D.s; thoughts compared to individuals with more ordinary intelligence; the great thinkers; Jesus Christ; Latin Trinitarianism; the Trinity; the value of science; the limits of science; scientism; consequentialism; Modified Divine Command Theory; Virtue Ethics and the New Testament; adjustments to God's essence and God's commandments; postmodernism and premodernism for a social philosophy; the polymath ideal of the Enlightenment; Christian theology and politics; rank ordering the likelihood of correctness for Dualism, Subjective Idealism, and Neutral Monism; A.I. and abortions; A.I.; abortion; the extreme nihilist phase; God as the locus of meaning; small meanings; Systematic Philosophical Theology; his ideas as non-heretical; and the New Heaven and the New Earth.*

Scott Douglas Jacobsen: We're back! I have more questions (always). Why study Philosophy at KU Leuven?

Petros Gkionis: Thanks for the questions Scott, and for the opportunity you give me to publish my answers, it means a lot to me. I wanted to study Philosophy and become a Professor in it since my teenage years, I didn't care too much about the history of philosophy but I did and still want to contribute in Analytic Philosophy. I chose Leuven because it is highly ranked (at the time it was around top 30 in the world for Philosophy and top 70–80 in general according to QS rankings.), affordable (at least for EU citizens), and offered classes in both continental and analytic philosophy (although maybe they have a bit more in continental, although finding a program that has more analytic stuff and is not super expensive and is highly ranked is not that easy) in their BA program and provide a large degree of freedom of choosing classes in their MA program.

Jacobsen: What in Biblical Studies, Philosophy, and Theology most interests you?

Gkionis: In Philosophy I wanna specialise in Analytic Philosophy of Religion, and have maybe Philosophy of Science as a field of interest, also I wanna contribute in more general Metaphysics

or Epistemology. In Theology, mainly Analytic and Systematic Theology which goes with Analytic Philosophy, and in Biblical Studies mainly exegesis of all kinds different stuff. My interest in all of them changes depending on the time period, things like the Trinity, the Nature of Christ or certain properties of God may interest me at some points, I may look more into the afterlife or hermeneutics for Ezekiel for example at other moments.

Jacobsen: Out of compositions, paintings, poems, and short stories, what ones most interest you?

Gkionis: Compositions and paintings maybe. I like the process of creating them, it includes a lot of philosophical thinking but also intuition and imagination. Creating is a pretty interesting process and sometimes I create just for this process in itself. A lot of the stuff I've made I haven't published online, it needs to be digitized or some of it is from my pre Christian era, so it has edgy stuff that may better stay unpublished haha.

Jacobsen: What are the serious high-range tests that scores were the highest for you? Any comments on both the tests and the test creators?

Gkionis: I haven't done too many, I will do more when I find time. I got 163 IQ sd 15 on Vision, 160 IQ sd 15 on Fiqure, and 150 IQ sd 15 on Mathema. I prefer fast visual multiple choice, that's where I got the highest possible score on Mensa's FRT and my 160 on Figure. Untimed tests can be nice but they don't really measure intelligence that well because one can literally spend months on them, and people have done that according to their own sayings. I'm way too lazy or bored to spend too much time on a test, I prefer doing philosophy/theology/art stuff. I have made the mistake of not spending enough time on the tests I've done, because I could have gotten higher scores. On verbal tests or items I can easily find multiple different answers and then the whole thing is debating which one to chose, while in the numerical ones sometimes its pretty hard to find just one in some items, I was better at numerical items back in high school, I forgot some of the math one needs to solve them since, which brings me to another point I have: That culture fair tests are better at measuring intelligence, because if they actually do what they supposed to do then they measure actual intelligence, rather than intelligence + knowledge. It's fluid intelligence that is closer to what actual intelligence is rather than crystallised intelligence. I doubt I became dumber (of course there are other explanations but I will try to keep it short) than what I was in high school, I'm too young for that, my brain supposedly developed even more since, so how come it takes me longer to solve these numerical items or I solve less, it's just lack of knowledge (both propositional and know-how) and not doing this sort of thing anymore. But time doesn't even matter in the untimed ones, so how come this is an IQ test? Hahaha. Ok, I don't want this to sound like a sour grapes thing, because its not, I have 0 problems when it comes to that with either those who score better than me or the test creators, keep kicking butt and keep producing great stuff, I just mean that if I design my own tests, I may try to make them more culture fair and fluid intelligence based than crystallised intelligence based.

Jacobsen: As a Christian, what is God's Will and the precise good news of the Gospel?

Gkionis: God's Will is whatever God wills. From Scripture we know that He wants us to trust Him and live in accordance to His will, which means to love one another, to do morally good things in general, to not sin and to repent when we sin which implies that we should try not to repeat these sins and to ask God for forgiveness, and overall to have a proper relationship with Him. We have to be born again and live for God and not for our own or somebody else's desires. As it says in 2 Corinthians 5:17 " Therefore if anyone is in Christ, *this person is* a new creation;

the old things passed away; behold, new things have come". God is perfect, all good, all loving and gave us our life as a gift and even salvation and eternal life as gifts, we didn't earn them with our own works, since we are sinners, all of us who are moral agents and not super early in being moral agents have sinned, these sins make us guilty, but through the blood of our Lord Jesus Christ the burden of the sins is washed. We just have to accept Him and trust Him. (of course faith without works is dead as in James 2:14–16). Therefore trusting Him is good. Gospel in Greek means good news or good message, the phrase good news of the gospel is based on verses like Mark 1:15 "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news", it refers to the fact that the Father resurrected the Son and we can obtain salvation by living in Christ. This is a very important message, its way way more important than the other stuff I've said in these interviews, and I pray that all humanity will accept it. Read or listen to the audiobook of the Gospel of Luke if you do not know where to start. Glory to God.

Jacobsen: With full membership in "Mensa Greece, Elite member (>=160 IQ sd 15) of the Grand IQ Society, Myriad High IQ Society, ISI-Society, Catholiq High IQ Society, Nebula High IQ Society, Prudentia High IQ Society, Atlantiq High IQ Society. He is also the President and Founder of Quasar Quorum, a new High IQ society for >=150 IQ sd 15. (https://sites.google.com/view/quasarquorum)", what one means the most?

Gkionis: Maybe Quasar Quorum because I founded it, by the way I also recently founded the Extreme High IQ Society for >= 160 IQ sd 15. (**https://sites.google.com/view/extreme-high-iq-society**) "Quasar Quorum" sounds like a cult so I went for a simpler, less freaky and easier to remember name this time, both societies will remain.

Jacobsen: What was the inspiration for founding Quasar Quorum?

Gkionis: A lot of the older High IQ societies are dead, with no functional websites or emails that don't get answered, there didn't seem to be much around the 150 sd 15 range either. Mensa's 130 cut-off seemed too low to me, it's not genius level, it's just regular smart, from my experience not much interesting happened in the few meetings I attended so I was looking for something else, something maybe more intellectual. Others have tried this also in the past and it didn't work, maybe I should create more societies and ask for an IQ score and something else like a philosophy paper, maybe this filtering will get us somewhere, but I don't expect much, you can find talented people online anyway.

Jacobsen: How were these large families in poverty making their way into the world, eventually?

Gkionis: Lots of the kids didn't go to middle school because they couldn't afford buying books or bus tickets, some started working early, others later immigrated, I have some cousins in America and Australia because of that.

The economy got better in the 70s and 80s and some of them became middle class, the "extended family" thing Greeks have where parents help their kids even when they are adults and the other way around or how maybe people help siblings, cousins and nephews maybe helped.

Jacobsen: What was the "regime of the colonels" like?

Gkionis: I wasn't there to have much to say, but if one was too left wing for them they could easily get in trouble. There was censorship, propaganda and limit of some freedoms also, like more than 3 people hanging out from what I've been told.

Jacobsen: When did becoming a philosopher and a Christian start to integrate as major factors in self-identity?

Gkionis: I started thinking of myself as a philosopher around 15, I was doing philosophy before that age too but was I seeing myself as someone with multiple interests, one of which was philosophy, before realizing that philosophy is the real stuff and what I should spend all my time doing. I was not a Christian back then but when I became one again at around 19, I realized that this is the most important thing in all existence or all possible existence and dedicated myself to that. It seemed insane to me at that point that people would think they are Christians but not care much about it, this is where the meaning of the world was, this was the actual real stuff. I never stopped philosophizing though, I just turned my interests from more general metaphysics and philosophy of language or logic and metaethics to Philosophy of Religion.

Jacobsen: What seems like the source of this philosophical temperament in you?

Gkionis: People around me when I was growing up weren't philosophizing much or at all, it's something I started doing at some point in childhood, maybe it's partly genetic, maybe the fact that I was isolated and living in my own head kinda helped. I don't remember being young and seeing, hearing or reading something philosophical and then starting to do the same thing, I think I kinda started doing it on my own.

Jacobsen: Did you spend a lot of time in the library as a teenager with the increasing isolation?

Gkionis: I spent a lot of time on my phone reading books, watching videos, browsing the internet, listening to music or audiobooks and writing stuff down, I didn't use it to communicate with others back then, now it's different. I also spent way more time just in my head thinking also. Most of the books at my school's library didn't seem that interesting to me, so I just downloaded whatever I found interesting and browsed it during class or at home. I was too lazy to go to my local non-school library also because I had thousands of sources for free at home thanks to the web. I started going to the library more in university, mainly to write papers, but I also started reading more physical books, rather than from my e-reader or screen. In middle or high school, I didn't do much homework, because I had other interests, so I didn't go to the library for stuff like that.

Jacobsen: What is the current M.A. program for you? Is it a thesis track?

Gkionis: Thesis for 24 ECTS credits + 6 6 ECTS credits classes that include final papers, some exams and presentations.

Jacobsen: Why 2 Ph.D.s rather than one, or three?

Gkionis: If I get paid to work on two broad topics for a couple years, that may give me the opportunity to publish in serious journals in more than one field, plus it may make getting an academic job easier. I could have wanted to try for a third one also if there was another field I really cared about, of course some people would freak out and say stuff like "why do you keep doing PhDs, why don't you get a tenure-track job", but that makes it funnier. I doubt I can likely get funding for 3 PhDs, but if I could I may do it just because it's over the top, but it has to be about something serious and it shouldn't waste my time from doing serious stuff in Philosophy, Theology and Biblical Studies. I guess these are 3 fields, so maybe I can haha.

Jacobsen: How did your thoughts compare to individuals with more ordinary intelligence?

Gkionis: People with very high IQs think faster and more reasonably than those with ordinary

intelligence. There is also more quality to their thoughts, they can figure out stuff others can't, find solutions to problem others don't see, see more patterns, understand differences or similarities better, etc. That's how I was. I was also very creative, but I didn't take that into consideration when I compared intelligence. I was having regular conversations with adults since I was super young and was noticing errors in their thinking, not in terms of factual knowledge, not the cringe thing were the smart kid on tv shows corrects someone because they made some random mistake about the history of Paris or what cars are made of or distance between planets or whatever, I could just see whether the conclusions followed from what they were saying earlier or whether they weren't making much sense. I remember for example being super super young and being taught what "half" was, so immediately I thought what was the "half of the half" or the "half of the half of the half", so I kinda discovered 1/4 and 1/8, etc, I remember saying to adults that I wanted half of half of X and they were kinda confused.

Jacobsen: How did it compare to the "great thinkers"?

Gkionis: It was way closer to them than to average, sometimes better, especially on some topics like philosophy.

Jacobsen: How was Jesus Christ (Yeshua Ben Yosef) one of the greatest philosophers?

Gkionis: I didn't claim that He was one of the greatest philosophers, I claimed that He was one of the greatest geniuses. Based on the information we have from scripture I wouldn't call Him a philosopher. He wasn't producing arguments to conclude stuff in metaphysics, epistemology, logic etc. (there were some arguments mentioned to others in dialogues, but these are not enough to imply one is a philosopher). Jesus being omniscient, (regardless of whether He fully accessed that knowledge) He didn't really need to philosophize to figure stuff out, He was also not sent on earth for that, but to save humanity. Jesus fits the context of a religious figure of the Second Temple era Judaism way more than the context of being a philosopher. Some have tried to argue that He was some kind of a revolutionary stoic/cynic philosopher, but serious scholars don't take such views seriously, there is no evidence for stuff like that apart from bs apocrypha gospels sometimes written hundreds of years after His death and in fact there is evidence for the contrary from the early sources. People make all kinds of crap about Jesus, like Him being a magician or traveling to India and becoming a buddhist, these are all based on garbage like attacking Christianity or making money/a new sect and no serious scholar agrees with stuff like that. How was He one of the greatest geniuses? I guess being God helps. Why did I mention that he was the greatest genius in the previous interview? To piss off the anti-Christians hahaha. Not really, I said it because it's true.

Jacobsen: What form of Trinitarianism makes the most sense to you?

Gkionis: Some form of Social Trinitarianism. It is way closer to the God of the Bible, who loves people, hates sins, makes claims, and in general has a relationship with people and interacts with the world, than some abstract mode of the Latin Trinitarianism. In Social Trinitarianism the persons of the Trinity are taken to be actual persons, so they have things like their own beliefs (for example the Son believes that He is not the Father, but the Father doesn't), center of consciousness, knowledge, etc. Some think it implies polytheism but it doesn't, there is one Divine nature and one Trinity.

Jacobsen: What makes Latin Trinitarianism incoherent in a way?

Gkionis: Bad metaphysics. It is based on Aristotelian' metaphysics and physics about stuff like

the “prime mover” who has no properties, through the interpretation of Aquinas. This view of God says that God doesn’t really exist, but subsists, and is simple with no properties, people can’t know what He is but only what He is not etc. Bad metaphysics about the persons of the Trinity also, Latin Trinitarianism seems to take person’s to be something like modes (intrinsic properties, relations, states of affairs), rather than what philosophers of mind take “persons” to usually be (something with an intentionality, center of consciousness, knowledge etc). These modes I’m not sure if they are that compatible with their view of Divine Simplicity either. Overall bad metaphysical views based on Aristotle that have bad implications in epistemology too. This view of God I don’t think it’s that compatible with that the Bible implies about Him either, given that He interacts with the world, communicates with humans, loves them etc. Some people may think that the Latin version is more sophisticated and therefore what educated Christians should accept, but it’s not because it’s not possible, while the Social one is. Christians should normally argue against the Aristotelean “prime mover”, since that’s incompatible with our God, rather than turn it into their God by having weird views about the Trinity. Craig says the Latin version was a reaction to Neoplatonism, I haven’t looked this sort of stuff up, but that could be the case.

Jacobsen: Why is the Trinity regard as a “mystery” by some theologians?

Gkionis: Some of them think it’s impossible for humans to understand how there is one God but both the Father and the Son and the Holy Spirit are God. I don’t think it is though. If one uses 2 definitions for the word “is”, so the “is of identity” and the “is of predication“ and 2 definitions of the word “God”, one being something like “person/member of the Trinity” or “has Divine Nature” for statements like “The Father is God” or “Jesus is God” (with the “is” of predication) and the other definition being “Father, Son and Holy Spirit” or “The totality of the Trinity” for statements like “God is the Father and the Son and the Holy Spirit” (with the “is” of identity), one could easily see how there is no contradiction or mystery between the Trinitarian statements.

Jacobsen: What is the value in science?

Gkionis: It’s conclusions can be used to produce other stuff, like medications or bridges or toasters . It is also a semi sophisticated method for trying to justify some views about the physical world, I just don’t think that these are always justified or that the conclusions always correspond to reality. That has to do with the nature of the world and the limitations of our knowledge and abilities.

Jacobsen: What are the limits of science with Feyerabend?

Gkionis: I meant that I understand the limit of science and that I have a similar scientific anti realism in some ways to Feyerabend, not that we have the same or similar views about science’s limits.

Jacobsen: What are your critiques for Feyerabend?

Gkionis: I gotta find my notes or the power point for a presentation I did because its been more than 2,5 years since I read against method lastly, but there were some parts of it that were I think he was trying to describe how science developed and somewhat argue for something and these were neither good philosophy nor good history in the way serious historians do history to accurately describe the past. I will search for the specifics and maybe re read and re criticize the book when I find time, but in general I have this criticism for other philosophers too. Like Nietsche’s

geneology of morality, its neither good history, since it says bs about the origin of Christian morality, ignoring the context of near eastern religions and kinda making shit up or who knows maybe basing it on bad sources that no serious religious studies scholar would accept, nor good philosophy since some of the things he claimed didn't follow and he missed some stuff like the possibility of this morality and God objectively existing and the implications this would have.

Jacobsen: What is scientism, properly understood?

Gkionis: There are different versions of it, a naive version is that only thorugh science one can obtain knowledge. This is obviously false, one can obtain knowledge through other stuff like philosophy or just using their senses and having a properly functioning mind. Not necessarily knowledge of the same proposition, just knowledge in general. Another dumb version is that science can solve philosophy questions or that philosophy questions should be replaced with scientific ones and we should just solve those with science and abandon philosophy. For example, abandon why X is bad and just do neuroscience about why people believe that X is bad. The problem with stuff like that is that these are different questions, why people believe something to be bad doesn't have much to do with whether objectively it is bad, so scientism is not really helping anything there, it doesn't answer the philosophy question. There are other versions of it like not understanding the limits of science and thinking that it produces certain knowledge, that it can't have mistakes, that its some certain process to "better truth" or whatever. One can look at it more sociologically also and think of some versions of scientism as the worship and misunderstanding of science or the use of it as some kind of a religion, where people think of crap like meaning being based in the size of the universe or some purpose being assigned to humans based on evolution, they just misunderstand science and assign random crap to its conclusions. These neckbeards that think that they are super rational and scientific, and that science disproved God also fall under scientism. Science tries to find stuff about the physical world, God (excluding the human nature of Jesus) is not physical and therefore part of the physical world, they didn't disprove shit. Anyway, all of its versions are problematic. Society is full of this shit, but I guess as long as they make fun of young earth creationists they are satisfied that they are super rational and smart hahaha. People thinking that them liking random stuff about physical world is "science" is also scientism and I guess cringe quotes like "science is the real poetry" or "equations are the only form of absolute truth" are too.

Jacobsen: Who founded the concept of scientism, as a descriptor?

Gkionis: No idea.

Jacobsen: What are the ways in which consequentialism is humorous or a joke compared to Deontology and Virtue Ethics in the realm of Normative Ethics?

Gkionis: Consequentialism can justify all kinds of immoral (not for consequentialism) crap as long as the outcome is good. Not everything, I'm not naïve about it, but in some versions of it its good to even kill a random guy to save 4. I wouldn't call it humorous, but I would call it worse than deontology, in which usually killing that one guy is morally wrong.

Jacobsen: Could you explain how the Modified Divine Command Theory, particularly in the style of William Lane Craig, helps to avoid Euthyphro's Dilemma in metaethics?

Gkionis: I think he said that if the options are not two but more than two then it's not really a dilemma. And that modified Divine Command Theory implies there is at least a third option and

therefore the dilemma is false. So, rather than having something like "ethics being arbitrary because they are true just because God wills them, or ethics being independent from God therefore God being limited" as the two only options there is the option that true moral propositions are dependent on God's nature and commandments. There are different versions of the DCT, but as long as one of them is possible then that implies that the Euthyphro's dilemma is false. I think a version that Craig argued for implies that moral goods are based on God's nature, because His nature is what defines the "good" and moral obligations are based on His commandments.

Jacobsen: What exegesis of the New Testament argues for Virtue Ethics?

Gkionis: Lots of them, "Jesus and Virtue Ethics" by Daniel Harrington and James Keenan has some.

Jacobsen: What is the core argument of Modified Divine Command Theory of Dr. William Lane Craig?

Gkionis: I would have to see his texts to see exactly how he phrases it, but I think its something like God's nature is what determines good to be based on what God is, as a the greatest conceivable being, which is a better standard than a finite being. And he rejects the idea of "the Good" as an abstract object independent of God, he says that good is property of objects like persons, therefore it can be grounded on God who is personal, but not on the "Good itself" since that is not a person. Not sure if that's a good argument against the "good in itself" thing, but it can be replaced by something else. For example: If a version of DCT is true then good being grounded on the "Good itself" is false, and one can just argue for the existence of God based on a combination of arguments.

Jacobsen: What might be the "adjustments" on God's essence and God's commandments with this framework?

Gkionis: It comes down to what you take "duties" and "obligations" to be, whether they are separate or the same, and what of that is based on God's commandments and what on God's nature. Its possible that some obligations or duties are based on God's nature and others (those being contingent) on the commandments or God's will. But overall, his view is very good.

Jacobsen: What would be the "combo of postmodernism and premodernism" for a social philosophy?

Gkionis: Premodernism would mainly be about God being in the center of those views or of people's life's. That sometimes happened in the premodern era. Before the modern era bullshit with the Deist version of God and secular humanism took over, which eventually lead to the cotemporary nihilism, narcissism, and atheism. Postmodernism because we don't need one grand narrative to explain everything, we can work through different frameworks. Marxism for example is a form of modernism, it uses this class struggle thing to explain all history, and it ends up getting some stuff wrong because of that. Instead we can do a bit of Marxism here, a bit of empirical sociology there, get some analytic philosophy there as well and that could produce something closer to truth in terms of social philosophy, but not only there, its useful for all kinds of stuff, like other fields of philosophy or science. This is not in contradiction with the thing I said about premodernism btw.

Jacobsen: Why is the "polymath ideal" of Enlightenment modernism a "not bad" idea?

Gkionis: If people have a good grasp of multiple academic disciplines they can more easily

combine them to discover or create more stuff. There are reasons why it is good to specialize in something, but if beyond that specializations one can grasp a bunch of other things and make connections between them that can benefit. Somebody who is both an A.I text analysis expert and a biblical scholar can for example use their A.I skills to analyze the biblical text, and maybe can more easily communicate between both other biblical scholars and A.I people, and possibly even be a link between them. If you have one person that knows a lot about A.I and almost nothing about the bible and one that knows a lot of A.I and not much about the bible, they may not work as effectively as if they would if they had this double expert with them. Cognitive science tried to do something similar. Beyond academic stuff, I find the the process of creating art very interesting, so I wanna be involved in stuff like this also, I can easily combine that with my philosophy stuff and produce philosophical art for example. All of those are thanks to being polymathic.

Jacobsen: If another Christian from a different interpretive lens on political philosophy disagreed with the idea of a "classless, stateless, moneyless, Christian society with an emphasis on Christian values", what might be a reframe or correction of the interpretation of Christian theology within politics for them?

Gkionis: The bible doesn't include a clear political system for Gentiles or Hebrews to follow here on earth, because that is not the goal of it. There is some stuff in the Old Testament about specific legal laws and how to run society in the Mosaic covenant (it also includes some moral or ceremony stuff, its not just legal but it also has legal), which is between Hebrews and God, even that I would say is not a complete political system in itself. This has led to Christians having different views about how to run society and what political system to have based on different passages and different interpretations of them plus doing a bit of philosophy/sociology etc. I would not say that it has to be necessarily Christian anarchism, in the sense that its probably not an obligation, but I do think that this could be a nice way for Christians to live according to Jesus' teachings found in the Gospels. Some of these passages are: Acts 5:29: "But Peter and the apostles answered, "We must obey God rather than men."", Galatians 3:28 "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." Luke 3:11 "And he would answer and say to them, "The one who has two tunics is to share with the one who has none; and the one who has food is to do likewise."". These are about trusting the God rather than humans, (so possibly no need for human government), about humans being equal with each other in value and one Christ, and about sharing items and food. By the way I said "Hebrews" when I mentioned the Mosaic covenant, because that term includes all the 12 tribes of Israel, which is who the covenant is with, while the translation in Galatians 3:28 of "οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην" mentions the tribe of Judah and Greeks only, that's why it uses the word "Jew" for "Ἰουδαῖος", although the passage is about all people being one in Christ.

Jacobsen: If you had to rank order likelihood of correctness for Dualism, Subjective Idealism, and Neutral Monism, what would be the ordering?

Gkionis: Not sure where to base that sort of likelihood, I can argue that materialism is unlikely because personal identity continues in the afterlife even if the brain is destroyed and because the materialist models of the resurrection are bad. Dualism and subjective idealism seem ok to me, unless one buys into Berkley style stuff against the material substance that dualism implies. Maybe Neutral Monism, or thinking that all things are just one substance that is neither mind nor

matter may seem the most unlikely, but it kinda depends on what this substance would be, because it could be something that does exactly what mind or matter supposedly does. If I had to rank them I would do Subjective Idealism, Dualism, Neutral Monism, Materialism (added materialism as a bonus), but I don't see a huge problem with the first 3.

Jacobsen: Why have some automation with A.I. and no abortions?

Gkionis: Automation with A.I can kick ass if done correctly because we would not have to waste our time with crap and we can spend our time on more interesting stuff. It can both make the decisions and execute them. A.I could become extremely more sophisticated than humans, we can also program it to be super moral and caring and whatever. No abortions because they are extremely immoral. Some people think that society if advances we will get rid of pro life or whatever but in reality if the civilization becomes more sophisticated it should also become more moral. A.I and pro life and scientific anti realism seems like a kick ass future hahaha. I am not claiming what will happen, I'm just claiming what I would prefer to happen.

Jacobsen: What is A.I. to you?

Gkionis: It can mean a bunch of stuff, these days it means advanced software trained under the large chunks of data that generates stuff, it can also mean something made by humans and has consciousness, or something more technical about neural networks or whatever. I don't think Chatgpt is conscious, and the sort of A.I I talked about when I mentioned that it could automate stuff and make decisions for society doesn't have to be conscious either.

Jacobsen: What defines abortion to you?

Gkionis: Killing babies or "clumps of cells" (which is what the grandmas of "pro choice" people also are) when they are in the womb.

Jacobsen: What happened during the "extreme nihilist" phase for you?

Gkionis: I thought that similar to how "is doesn't imply ought" that the "ontology of the world doesn't imply objective meaning". Based on that I was a nihilist because I thought that meaning wasn't possible (in any possible world). It didn't have to do with death or life being short, because I was thinking that I didn't know what will happen after death and that there are all kinds of possibilities. I also thought there is no objective morality or purpose, so I was living like an asshole, because I didn't care about others or myself that much, I didn't value stuff, I was immoral. That in combination with how I was living in my head and was thinking of stuff like because I couldn't know if determinism is true (I don't don't accept determinism, I'm just not crazy about it) or what effect the same circumstances will produce made me somewhat insane, I thought meaning was impossible and I had no idea what kind of stuff would happen I was also not sure if my memory was real or other stuff like this, basically insanity through philosophy, which was also nihilistic and also made me depressed back then. It was through Christianity that I started caring about people and loving them and seeing them made in God's image, (I also somewhat reduced the super skepticism thing because I thought the inner witness of Holy Spirit justified some of my views), before that whatever happened to them I didn't care at all. It may seem like random edgy teenage stuff but I think it was extreme.

Jacobsen: What makes God, as such, the locus of meaning for you?

Gkionis: The objective meaning and purpose of life or creation is based on God. So, I base my "personal meaning" stuff on that also. If God exists then absurdism is false, but if He doesn't

then is true. Under atheism a bunch of stuff that the existentialists (not about the personal meaning) and absurdists claimed are true, but luckily Christianity is true and not that kind of stuff.

Watch these: **https://www.youtube.com/watch?v=ZqNTT0E_T70** (short video) **https://www.youtube.com/watch?v=rWRoJ9myovY** (lecture)

Jacobsen: What are those "personal human small tier meanings"?

Gkionis: Stuff like people saying "I find playing ping pong and traveling meaningful", it may have some importance but it's extremely smaller than the one of the of the objective meaning grounded on God. The polymath stuff I'm doing are also way less important than God's meaning.

Jacobsen: How is Dr. Craig framing the Systematic Philosophical Theology? What are the foundational precepts of it? The basic ideas in the prolegomenon.

Gkionis: It's probably gonna be a summary of all his views and arguments about serious stuff in philosophy and theology and maybe a bit of science if he writes about Adam or fine tuning, in a way that they are connected. This systematic approach has fallen out of fashion when academia became more specialized, but it can have cool stuff if done correctly.

Jacobsen: Where do your ideas seem the least heretical to you?

Gkionis: I'm not theologically heretical, I just made a joke about how maybe some people will think that working out the implications of intelligent aliens that are persons and the afterlife is heretical, it's not.

Jacobsen: Where do they seem the most heretical to you?

Gkionis: I'm not theologically heretical as I said earlier, maybe I am "scientifically heretical" or socially heretical because I don't buy into the "make money, get laid, become successful" ideals a big part of society has, or I don't think being an intellectual means name dropping and quoting crap like some people do on tv when they wanna appear sophisticated. But I wouldn't use the word heretical for stuff like that, because this kind of heresy doesn't matter, the theological one does, that's what's immoral and leads to hell (I wonder if people will respond with "Uh Ahctxtuallly the Bible doesn't mention hell in Hebrew or Greek, it mentions Gehenna or hades, hell orginates from…" even though they know exactly what I mean). In general, I don't give a crap about social norms, I care about God's. (sometimes they are the same about some things, sometimes not).

Jacobsen: What is the manner of saving and living in New Jerusalem?

Gkionis: Do you mean how people get saved and how is living in New Jerusalem going to be or something more practical about the New Jerusalem?

If one trusts the Lord and lives according to His will rather than other stuff and repents then they get saved, that means that their sins are forgiven and they will be in New Jerusalem. There are mentions of it in Ezekiel and Revelation (both books of the bible), Revelation 21:1–8 says the following: "21 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any*sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among the people, and He will dwell among them, and they shall be His people, and God Himself will be among them, 4 and He

will wipe away every tear from their eyes; and there will no longer be *any*death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away."5 And He who sits on the throne said, "Behold, I am making all things new." And He* said, "Write, for these words are faithful and true." 6 Then He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give *water* to the one who thirsts from the spring of the water of life, without cost. 7 The one who overcomes will inherit these things, and I will be his God and he will be My son. 8 But for the cowardly, and unbelieving, and abominable, and murderers, and sexually immoral persons, and sorcerers, and idolaters, and all liars, their part *will be*in the lake that burns with fire and brimstone, which is the second death."

Conversation with Mizuki Tomaiwa on Youth, Giftedness, and Intelligence: Member, OLYMPIQ Society (2)

2023-08-15

Mizuki Tomaiwa *was born in 2000 in Japan. She is an American college student with an interest in the biomedical field, psychiatry, and gifted education. She respects Leonardo da Vinci, Bach, Liszt, and her parents. She earned an I.Q. of 183+ (S.D. 16) on the Cattell CFIT. Tomaiwa discusses: classmates; father; mother; Buddhism; nature; common experience of suppression in Japan; loneliness; recommendation to a government agency; Langara College; loneliness; love for all things; geniuses; tutoring; high intelligence; Leonardo Da Vinci; history; government; Good.*

Scott Douglas Jacobsen: How was disagreeing with classmates in Japan perceived by the classmates?

Mizuki Tomaiwa: I think my classmates thought I was strange.

I could not accept rules that lacked rationality or that I felt made no sense. I was a floater in class and in the classroom because I did what I thought was right.

Jacobsen: How did your father encourage discussion?

Tomaiwa: My father was always asking me questions.

He encouraged me to think about social issues, what is needed in the world, ethics, and other unanswered questions.

Jacobsen: What were the kinds of affirmations from your mother?

Tomaiwa: My mother was always positive about my challenges, my goals, and the things I wanted to try. And she would always say, “That’s good. Why don’t you try it?”

She has never been negative about what I want to do.

Jacobsen: What is the branch or type of Buddhism for the family?

Tomaiwa: I am a Buddhist, but my spirit is not affected by the differences among detailed sects.

Jacobsen: Does being surrounded by nature influence personal views on life?

Tomaiwa: Nature is beautiful and most calculated. It is always there and formed for several reasons.

I believe that by surrounding ourselves with nature, we can notice its beauty and get ideas and answers from it.

Jacobsen: Is this a common experience of being suppressed in Japanese schools and culture for gifted and talented youth?

Tomaiwa: While there is supposed to be a climate of respect for individual ideas, as in North American schools, there is a climate in Japanese schools that does not tolerate ideas that differ from those of others.

A student may have a great talent in the eyes of a prominent figure in his or her field, but no one in the student’s environment is aware of it, and the student may have experienced denial from the

adults around him or her.

Being unique is inherently a positive thing, but in Japan it has a strong negative connotation.

Jacobsen: How did you transfer the loneliness and energy to other pursuits if at all? A transference of psychological and emotional energy given the lack of support and camaraderie from peers.

Tomaiwa: Loneliness was present throughout my elementary, junior high, and high school years. However, meeting people in my field of interest has gradually dissipated my loneliness and given me confidence and motivation.

In our encounters with people, we sometimes have fateful encounters. We never know when that will come, so it is important to always follow our heart, even if we feel lonely.

Jacobsen: Given your individuality and experience, what would be your recommendation to Japan's Ministry of Education, Culture, Sports, Science, and Technology?

Tomaiwa: First, I want them to know that there are many children out there who have talent but it is not reflected in their school performance for a variety of reasons.

I hope that through regular meetings, gifted children's intellectual curiosity can be satisfied by continuing to give them tasks that are just barely challenging enough for them to complete.

Jacobsen: Congratulations on earning qualification at Langara College in Canada, I am aware of the institution. I used to be a part of the Canadian Alliance of Student Associations on 3 of the 5 committees, when I was in student government. I believe Langara may have been a part of that alliance. Why choose Langara?

Tomaiwa: I would like to preface this by saying that I am currently studying Biomedical Science at Arizona State University in the US, so I am not studying at Langara College.

I chose Langara College because it had an ESL course to learn English and I was told that it was the most difficult course in Vancouver, so I wanted to give it a try.

Jacobsen: To others struggling with loneliness in adolescence, or in adulthood, what would be advice for coping with them? Sometimes, aloneness is a lifetime sentence for some people. Certainly, I note a global cultural tendency towards anomie.

Tomaiwa: I hope you will never give up because there will always be someone who understands you.

For example, seek connections through social networking sites or send a message to the ideal person you want to be.

That and the times when you feel lonely are really hard. You may not even trust yourself anymore.

That's when you need to keep taking action and never give up.

Jacobsen: How does this "deep love for all things" in geniuses express itself outwardly?

Tomaiwa: When the process is underway, people may not yet feel anything.

When it is completed or nearing its goal, people have more opportunities to come into contact with it, to feel it in their hearts, and to make their lives more convenient or otherwise advance humanity.

Jacobsen: As a tutor, what methods tend to work for below average students, average students, and above average students?

Tomaiwa: I recommend that you work through the textbook and the accompanying problem sets in terms of building a foundation.

Estimate a longer period of time and encourage repetition.

Once the foundation is in place, try to understand the more difficult problems. Try to understand it more quickly and deeply the second time than the first time.

Jacobsen: What did the February, 2021 discovery of very high intelligence do for you?

Tomaiwa: I remember that it became clear to me why I could not adapt in Japanese schools.

Jacobsen: Why is Leonardo Da Vinci the greatest genius to you?

Tomaiwa: It is not possible for everyone to observe everything from multiple perspectives.

I would like to emulate the attitude of finding beauty and trying to understand it from the aspect of natural science such as mathematics and physics.

Jacobsen: What are things people feel frustration and anger towards to drive history?

Tomaiwa: They may feel and act out of anger or disappointment when they feel disadvantaged or their lives are in danger.

Jacobsen: What are examples of governments not investing in education enough?

Tomaiwa: I was born in Japan and educated in Japan all my life, so I will give you a Japanese example.

In my experience, I do not think that the Japanese government invests enough in education. It is because there is not enough investment in students and teachers.

The Japanese government does not provide the right level of education for each individual student, nor does it pay its teachers an adequate wage for their work. Their overwork, mental illness, and turnover due to too few teachers are the result of the Japanese government's failure to invest in education.

Jacobsen: What are the attributes of God?

Tomaiwa: Beliefs about the attributes of God vary widely depending on people's cultural, religious, and philosophical perspectives, but I believe it is every "mind" people have.

For example, in Japan, people sincerely pray for health and safety when they visit shrines.

Conversation with Mattanaw on Identifying Highly Gifted People

2023-10-01

***Mattanaw**, formerly "Christopher Matthew Cavanaugh," earned a B.S. in Computer & Information Science and a B.S. in Psychology from the University of Maryland, and is working towards a Masters of Business & Economics from Harvard University. He is a former Chief Architect fopr Adobe Systems and the Current President/Advisor & Chief Scientist for Social Architects and Economists International. What follows is the single longest interview submission to date, I think, with the second-longest from Hindemburg Melão Jr., Mattanaw discusses: intelligence tests; scaling intelligence; learning more about intelligence and intelligent people; pathways in life; patterns of behaviour of the high range; personal development and understanding oneself; Mensa membership and its value; areas of reading; historical figures; evaluating those historical figures; self-protection; and a concluding response.*

Opening Response

The informal method utilizing **significance and velocity of ideas** is not only applicable for utility comparing living people, it has some utility for understanding historical figures, through an analysis of their productive works, converted into analytical tools like AI and machine learning. Because it is useful for living and historical figures, it is universally applicable to all humans. Taking what people are able to do in their higher quality analyses of conversations, one can make a software system emulating the skills of the conversation evaluator. This has not been accomplished but is incipient, and the author expects this to eventually occur. ChatGPT shows some promising usefulness I hear, although I don't use it. A manual informal description is required before there is an automation substitute. This is based on long experience guiding corporations who are often interested in replacing workers with systems performing the same jobs. However, historical finished productions are edited, and the time to completion is unknown; which just means that historical works that are complete and growth is often unknown because revision histories are lost. This is highly relevant to the analysis but it does not mean that no analysis can occur on only the results of thinking people.In my work I'm interested in both quality of finished products and growths of learning in brains and resulting changes in productions over time. More will be said below regarding this concerning the question of historical figures, especially as it relates to dissertative thinking and velocities of significance and ideation, and change deltas.

The informal method mentioned is described in passing as the related topics are developed. Instead of explaining this concept in depth out of context, it is explained gradually in context, where there are many examples to be shared, in relation to the interesting questions posed by Mr. Jacobsen.

Questions concerning the well being and interests of Highly Intelligent figures is also related to this method, that is used separately as a method for appraising quality of thought and output. This includes the question as to why some highly intelligent people appear to be unproductive. Lack of productivity is a sign that there are certain other parts of the nervous system that may not be as sophisticated as the intelligence of the individual, but since there are many ways to produce recordings, executive function is questioned if one has been unable to become productive somehow. Consider that the extent of the planning of my work and software and skill acquisitions of computer programming, software design, typing, and a huge array of other skills was required to

create a total usable system for conveying significance fast. Conversation is not only verbally performed, of course, but is also written, and is present in artworks. If there is an excessively lopsided difference between claimed intellectual prowess and productions, meaning there is a low velocity of significant ideas in recordings, it too is an indication that if there are not other debilitating issues preventing production, the claims of extreme giftedness are at least partly fraudulent. There would have to be very strong reasons provided for remaining inactive having gifts, wanting less feedback on behavior, and no claim can be made that only thinking provides all the feedback needed, because I can make the claim that happens to be true, that I can do the same, and yet no mind is so powerful as to not require environmental feedback from sophisticated thinking. Otherwise the smartest of all children need not do anything in a very short time. In the High Intelligence community there are many variations in intelligence, and one is expected to have gradations and selectivity in fraud, to fill gaps, and to present strengths as greater than they are. Great unproductivity is a decrease in the total velocity of total communicativeness of significant ideas. Whereas, those who are extremely productive "omnichannel", meaning on all communicative channels available, they are more likely to be extremely gifted. This accounts for our expectation that highly gifted individuals producing masterworks of various kinds, and large contributions of written materials, really were extremely gifted. However, it is possible for Highly Intelligent people, to be "locked up" in their minds, having other deficiencies related to communication, including disease or difficulty with motor systems, making it hard to create works worth retaining and sharing. This topic relates to claims of "**genius**", a word I'll keep saying I dislike when I have to mention it. If there is no evidence of great productions and works, in their various ways of appearing in life, in work careers and in books and writing, then there is no "genius", particularly if the person has no illness or deficiency like those mentioned above, which would cause us to want to look further into why their mind cannot result in actions evidencing in a non-lopsided way, the quality of their minds. Without any illness, it appears they are lacking communication skills directly related to their minds, which would low velocity of significant ideas in conversation too. If one can speak, or sign, with great velocity and significance of ideas, unhindered, then one is providing "potential recordings" that would provide evidence if there were not other physical or nervous obstacles to make those recordings. People of high repute in the academic community can and have dictated incredibly high quality materials showing obviously the quality of their minds. Bertrand Russell, using an anecdote, would think about his work until he had a clarity he liked enough to simply dictate it to his secretary who would type it. I use an alternative strategy I think is superior, but that strategy does seem to indicate the plausibility of this possibility. One can be very powerful in dictation. But there are highly intelligent people who do lose their speech too, from strokes or other health events. These considerations make it plain that communication is a vitally important component in determining if someone is really intelligent or not, and these together support the view that an informal method of using communication to appraise velocity and significance of ideas is of good utility for determining if someone is extremely gifted, in the highest ranges. In the worst case, it can be used to determine if some are frauds. Charlatans do exist and they do not fare well on this informal measure. In the future they will be detected automatically, as finally, this informal method and skill is built into software systems that can do the same work that a highly intelligent mind auditor can do.

Scott Douglas Jacobsen:

**Question 1: The most legitimate intelligence test scores tend to come from comprehensive tests with money and research dumped at them, e.g., the SB and the WAIS. Yet, their ranges are fairly tight around 40/45 to 160/155 on S.D. 15. Some statistical, psychometric techniques, e.g., Rasch-*

equated, have been employed by individual experimental psychologists, e.g., Dr. Xavier Jouve, to extrapolate for claimed scores at 175 S.D. 15, for example. Alternative tests made by independent test constructors are interesting and vary in quality, though have a far larger quantity. In the article, bluntly, you state, "140,150,160,170,180 are the numbers immediately grasped by liars and exaggerators." When using alternative tests, more than the first test attempt to claim a score at 140, 150, 160, 170, and 180, what are first thoughts coming to mind to you?

Opening Response for Answer One

Before moving on to my answering of the main question, I want to handle the following embedded concern about a portion of my referenced article: 'In the article, bluntly, you state, "140,150,160,170,180 are the numbers immediately grasped by liars and exaggerators."' The cause for this particular statement, which is strictly true, and something I've experienced many times, is that people recall what a high score happens to be from their cultural recollections, and falsely self-attribute those same scores, which are round numbers. These are easier to recall than say, 97, which may figure into the statement "My intelligence score is 97". To provide a high example, we hear that some historical figure has an IQ of 160 over and over, and that another has 180. These are fabrications because of a lack of actual test scores for historical figures and their supporters acting as information marketers, who are the causes of these messages. These are applied to historical figures to mean that they are "geniuses", although few in the public really understand what these numbers mean, or how high those scores really are, and whether or not these figures are really as smart as those numbers indicate. They later recall these numbers more easily and then, when they falsely pretend a score for themselves, they choose those same numbers. I've heard this so many times from fraudulent claimers boasting about their "smarts" having no idea of psychometrics that I'm certain this is the explanation. My father has done this before choosing the score of 160, and while he is moderately intelligent, he has no idea what is IQ is. He simply grabbed what he heard Einstein's IQ was, which of course is also false, and again, people chose that number, because they heard that is what a geniuses score would be, but they have no information about Einstein's testing. There is an additional reason, however, which should be more obvious, and it is this. It is unlikely that if a person has a particular test taken, that their score will be a round number such as this. Suppose one has really scored in the 160s, but hasn't had their score revealed to them. There is only a 1/10th chance that their score is 160, and not 161-169 (disincluding the diminishing probability of the intelligence increasing from 160 to 169. In that case I could choose another range, say, from 156 to 165 and say again, that the person scored is somewhere in this range but doesn't know what the score is. In that case the more probable score is either 155, 156, 157, 158, or 159). The same is true for any of the other sets, 140-149, 150-159, 160-169, &c (also disincluding the diminishing probabilities of the higher numbers individually). The propensity to choose a round number combined with the rarity that it would be a round number, and the rarity of even having that score, combines to indicate that the person simply stating their IQ simply doesn't have that score. If someone says they have an IQ of 200, it's even more of a round number. Why did you not tell me it is 223, and not 200? The use of the round number is an indication that someone is lying regarding their IQ, and if they are that intelligent they would have the awareness to present a percentile figure and not an IQ score in any case. I've noticed this time and again in the misattribution of IQ scores to untested historical figures, living actors, and to people themselves who are simply trying to tell others that they are "geniuses" but of course, they have not been tested at all.

Relating this to the detection of scammers, a question later in the interview, I would immediately

utilize unproductivity as a "red flag" that they are really lying. But I don't require that it be a red flag either, because from conversation, I already know they are lying.

What is great about the informal evaluation method using **velocity of significance and ideation** is that one more quickly knows that my father was incorrect by listening to him. It has general application and immediately reveals one has a score that is not profoundly intelligent, and while it is usable for estimating anyone to a degree, obviously without psychometrical precision, it is *more easily used* by an immeasurably gifted person to see another is not immeasurably gifted.

The remainder of the question is handled extensively below.

The General Plausibility of Scaling Intelligence, and Our Unfortunate Inability to Create Tests That Can Rank Measure It for the Immeasurable

There are very difficult norming requirements for tests exceeding the range of the Stanford-Binet and Wechlser, meaning that a very large sample pool of test participants must make themselves available in order to validate the test scoring, and ranking with the general population. This is applicable in two ways: firstly, the maximum one can score is approximately or equal to the 99.997th percentile on the total test, that is comprised of subtests that themselves have maximum IQ scores at the 99.89th percentile. One can reach the limit by getting maximum scores on subtests or the total test, which would also mean, that the maximums were reached for subtests only at the 99.89th percentile. I don't think this limitation has been overcome except for some tests that are not themselves IQ tests, but academic tests, that supposedly correlate well to IQ tests. These tests, the academic ones, do have some credibility to me, for establishing higher capabilities. Especially the Miller Analogies Test, although that test is not culture-fair, and has some definite limitations for testing people not very well exposed to culture in the English language. It also has a deficiency in that it is verbal focused and relates mostly to specific subtests that on IQ tests have a ceiling at the 99.89th percentile, making correlation to FSIQ a confusing issue. It correlates more directly to verbal subtests and extrapolation would be required to really understand the relationship between MAT scores that are higher, subtests that ceiling at the 99.89th percentil, and FSQI that is higher but utilizes subtests from the visual domain. It cannot be used to provide a raw IQ score, in the same way as a true IQ testcan, but is purported to able to provide rank differentiation at a higher level, of 8 Standard Deviations, as published by Pearson. That would be an IQ of 300, at SD25, and a rarity into the billions. Later I will discuss this test in more detail, and will share some critical flaws, other than those already mentioned. This test is well normed from my understanding, meaning many test takers have used it with results being processed, using participants as human experimental subjects without disclosure (like the SAT), making bell-curve distribution possible, but someplace between 3 and 8 standard deviations there is definitely a norming issue, due to lack of test takers to establish rarity. Billions of people have not taken the test. That means after somewhere between the 99.89thpercentile and IQ 300 territory meaningful comparisons between participants regarding IQ will be harder to justify.

Scaling of the MAT appears to have some meaningfulness because the method of scaling appears to have uniform growth characteristics–the test is only comprised of analogies so more analogies are simply added, and those who can answer more, have scaled past other test-takers who simply couldn't answer as many questions. I have related the scaling of the test to scaling of a chessboard which can begin as a 2×2 matrix with a few pieces, to any larger matrix, not only an 8×8

matrix as it currently is. The game would become increasingly harder to solve as the board increases in size, and the current size is fun because it offers a level of challengingness that many enjoy, but is not so complicated as to make it unfun to play, when out of the range of comprehensibility. Chess is already incomprehensible at an 8×8 matrix for much of the population. This example would be like the scaling of a visual problem solving matrix on visual portions of IQ tests, and one wonders how the MAT could relate given it is not visual. But the purpose of the illustration is to convey the scaling idea. Problems on the IQ test all scale in complexity until participants are unable to answer questions on all subtests that vary, and eventually one runs out of questions if one is very talented in a specific domain, although some subtests resemble complete IQ tests on their own, and for these tests I have maximum scores, both verbal and visuospatial.

An interesting challenge to the MAT test is why it scales to 8 standard deviations at all, and why not 12, or 14, or more? Why not scale it like a chess board to infinity? What is the purpose of scaling the test to an IQ correlate of 300 if no one on the planet can come close to scoring that high, and nobody does come close.

The way the MAT test is scaled is by including a very large set of analogies making conceptual comparisons using words that are simple to understand, providing some easy answers, scaling those until they are rare and challenging, like a vocabulary exam, and also by increasing the complexity of the comparisons that are demanding on culture dependent factual knowledge, that one must understand well or the comparisons might be unsuccessful. The set is huge so it exceeds what people can remember as far as concepts, and what they could learn relating to potential studies and experiential learning. But at 8 standard deviations there is some cause for the largeness of the analogy set, which is big enough to make it impossible for people to score well on, with all but one person scoring at 6 SDs, which would correlate to an IQ of over 250, although I question that correlation for lack of data and a range of other reasons. But that means nobody but one person has scored between 6 and 8 standard deviations and that person barely scored over 6 SDs. This means nearly zero people have scored that high, yet the test is claimed to score that high.

Would it discredit the test if more analogies in other languages were utilized, or all languages in which we have sufficient conceptual knowledge, to account for the linguists who obtained knowledge who would also like to be tested, making it culture-fair, by including all of them? Why not scale it more, or replace concepts with interlingual concepts. The effect of the culture-unfair nature of this test is that not all concepts someone might know would be in the test pool, including not only concepts of other languages that are unique and asynonmyous, but concepts in specific fields that are not covered. I have extensive understanding of concepts that I can clearly see from experience are entirely disincluded from the test and it appears this relates to the manner in which Pearson has aggregated concepts.

What of the ethics of including all the concepts of immigrant minds versus not? What are the ramifications for those in the highest range who cross over national and linguistic boundaries? Why not include all concepts that exist!? If such a test were created, probably the range would be some large number over 20 Standard Deviations, and would be impossible for earthlings into the distant future. This would be like the chess board that has grown to a 160×160 matrix with many more pieces, being figurative. But would that debunk the test, for testing impossible giftedness? Already that is what it does, and it does this by testing for concepts that no-one learns or wants to learn too, out of differential interest that *does* relate to effectiveness in life, and moral self-guidance as to values of study. It tests for concepts that exist in the history of clothing for example,

something I'm not too interested in despite enjoying fashion, for knowing with executive function what to omit from my life in order to pursue excellences. Areas of music and so on that seem to be of popular musicology are also included, but one can be very wise to eliminate that as a detailed study in one's life too. Interests management is important to overcome **procrastination**, and while some are interested in textiles, like kinds of hats, and musicologists may be interested in older styles of music and their history, one is smart to omit whatever one is not interested in to pursue real life objectives and this conflicts with testing for these things. What the intelligent person omits from life is *very*important.

If foreign language concepts were added, they would be as unlearned in the general population as concepts from other languages. This might be interesting for those committed to the learning of other languages thinking it provides evidence of intelligence.

It should be mentioned that this test appears to be one easily released by Pearson, because they have a pool of concepts from textbooks that appear in glossaries and the like, and all it takes is the formation of combinations of concepts from this data set to create a pool large enough to support the simple tests they create and publish. The cause of the selectivity of concepts requires justification that I think does not exist, and instead, the focus is on inclusiveness in the English language what Pearson happened to aggregate.

Pearson can have a good earning revenue even if they don't believe in the test and it it is true that it doesn't have extremely widespread application, not being a choice test for college admissions. The ease of release relates to the ease of earning despite having a somewhat low number of test takers compared with the SAT.

At one point having fun with MAT study guides that actually makes a good source of study of human knowledge because it covers so many area categories, I created a system of a combination of a hierarchical directory tree, with spreadsheet data nodes, making a sort of database containing structured MAT data that had Pearson concepts in it from study guides, and any concepts I would add. But after a period of enjoying learning with this method, I realized I didn't care about learning concepts about clothing, and certain cultural areas in which there isn't sufficient cause justification for the time expenditure, which again, limits the executive function component of the test. I noticed at that time however, I could think of other categories of understanding that were disincluded, like medical and technology concepts. For example, having been exposed in youth to the Merk Manual, I knew definitely many concepts in that text were not in Pearson's pool of concepts and that could be because Pearson publishing does not issue that text, and therefore doesn't have those concepts in the test pool. To me this reduced chances that if I took the MAT I would be unable to exhibit my full potential, and it does mean there is favoritism regarding interests in test subjects.

The MAT is a relatively risk free test to take and one can be examined by it without any of the side effects of an IQ test, because one simply doesn't care if one scores poorly and all do, considering the relationship to what a 100% score would be. This is another interesting limitation on the test because one feels like the results are somehow inapplicable for not mattering. This is only partly the case, since I still think there is some correlative validity, relating to the propensity of highly intelligent people to master concepts fast, coming from those in which *they were really exposed and were interested in seeking* and really those who are highly intelligent are more stimulated in a normal environment, seek information curiously, but on topics they are interested in,

and not those they are interested in omitting, and they do retain conceptual data better, and automatically perform better on these tests. Profoundly gifted kids vacuum information and seek new information out of great curiosity, but environments are often less stimulating, children choose their interests, and some level of natural interests and *disinterests* steer highly intelligent kids toward and away from, concepts that appear in this test. Intelligent problem solving results in how to divide life into what is entirely unexperienced and what is experienced deeply.

As an example, we can compare with the subtest measure on vocabulary from a normal IQ test, which has some similarity. I score 99.89% on this test and there is no scaling past this further, so I cannot test any higher. That's as long as it is normed with the regular population. I perform very well on the MAT practice tests and have seen for myself without taking the actual test that it confirms my scores. This is due to my being able to absorb information from my environment, my being well-read on areas of interest, and so on. I score very high on this test even though I was understimulated outside the domain of athletics from middle school to the end of high school, and was discouraged away from reading that entire time. I read very little except towards the end of High School, yet like a kid vacuuming information, I still obtained very good conceptual knowledge across domains. However, it was not until *later* that I became highly interested in self-study, and I know from my recollections of all my learning experiences, that I did not learn the concepts required to do well on this test or the similar vocabulary section of the Stanford-Binet 5 until self-directed study around the age of 18 onwards. I did not look into the Miller Analogies test until after I was 34 years old, and by that time, I read far more probably than most in Mensa (going by the time commitment versus what I see around me and results of conversations), and I didn't read almost anything outside of school while I was younger. My family did not encourage reading. This implies that those who are profoundly gifted cannot use their native capacities on the test, without conceptual mastery because they would do poorly, and those who did not read in youth or come from other nations cannot really utilize the test, depending on the time lost learning concepts of other languages, or not learning concepts at all, as with some native tribes.

A cause of my not wanting to take the formal Miller Analogies Test relates my not wanting to forever take academic examinations, and because in choosing which I might want to take for grad school, I wanted one that would be as widely accepted as possible, and the MAT simply is not accepted at as many schools as the GRE or the GMAT. The SAT, GRE, GMAT, LSAT and MAT are all considered test correlates to IQ, but having already testing with maximal scores on an IQ test, which is best, because it *is* the intelligence test that these tests are hoped to correlate to, selecting which one and deciding upon the time commitment for self study is important. What else does the test do for me for college admission for graduate school? This was a question I had, and I found anyway that I did not really need it for admission. But ultimately I did not take any of these anyway, finally realizing my immeasurable intelligence scores were adequate enough and I didn't need more testing, and my application for college and my employment screenings already include my **resumé**, that has my psychometric information already included on it including my maximums, which state I'm smarter than most at Harvard already. I also wouldn't need any of it anyway being advanced in my career past having any need for education, since those obtaining a number of doctorates wouldn't be able to have the job that I obtained anyway, for rarity, competition, and difficulty. My job is what college degrees were for and not the other way around, if one was not wanting to simply teach as a professor.

One might wonder why I am spending so much time on the MAT, and that's because it is a critical point of interest considering society admissions at and above the 99.997thpercentile, and it is the only test the Prometheus society accepts presently. But taking that test doesn't *get you into* other societies that are higher, like *Mega* which doesn't include it as an option and requires more tests that was created by Mega's creator, Ronald Hoefflin, unless he had support. This means if you want to take a test to get into Mega you need *yet more* tests, that we will see are more dubious than the MAT, and the MAT does have serious limitations. These two societies do not accept any test that is an IQ test, that is in the ranges I included above for the Stanford-Binet 5 and the Wecheler, *or* those that have a similar heritage that have been extended, or are much older.

What I still like about the MAT is that it is still widely accepted and popularly used, whereas tests for the Higher Range past the Stanford-Binet V and Wechseler in extended ceiling tests are used infrequently by Psychologists. This is a cause for their not being accepted by Prometheus, but Prometheus then accepts the limitations of the MAT. Since neither Mega nor Prometheus accept these tests, it indicates an unwillingness to use them that is meaningful for the purposes of deiding what to take, and for suspecting that justifications relate to problems with these tests, even if they are seemingly in the same lineage as the tests I took.

There are other unpopular tests that are very close in similarity to the standard Stanford Binet 5 and Wechseler tests I took. At one point I considering taking the Cattell and the "Woodcock Johnson" (?!), but I could not find any psychometitor in either of my home locations at the time who administer it. By psychometitor I mean professional Psychologist who is skilled in test administration. They are also trained and have a reputation connected to proper administration of these tests for all people in the population. They also have ethical standards and relationships with organizations to which I was exposed when I obtained my degree in Psychology. Being infrequently administered, there are risks using these tests and the credibility of the Psychologists is more questionable for using them over others that are more standard. One cause for taking the Cattell, is entirely to inflate the resulting IQ scores, simply by taking the reports, written with standard deviations of 24. On the Stanford Binet V, I mentioned that one can score 99.89 percent rarity for subtests with maximum 145 subtest IQ, and an FSIQ combination result of up to approximately 164, at 99.997 percent rarity, at SD 15. Those same scores on the Cattell are 174 and 198, so it simply *looks better* to others to claim higher scores, but nobody being told understands only the percentiles should be used to stop this practice of confusing others. There is also a practice of translating scores of one test to the scores of another, so those who didn't take the Cattell will say they hit the ceilings at 174 or 198, without telling you they never took it! Einstein's score, which is unknown, is communicated to be 160, but his score on this test would be 198. They are the same score!They are based on subtest scores of 145 and 174 that have not been tested any higher if one scored maximally!

Despite being hard to find these tests, they appear *more* popularly used, and *not less*than extended ceiling tests going past my immeasurability marks. Being largely unused, and unpopular, being administered by only a few Psychologists at a distance, I thought it an odd choice to trust them. How do these Psychologists work out issues with administration of the test and proctoring and scoring, if there are so few in the community to provide mutual support. What is missing from intelligence tests of the High Range is that there is limited testing of the *administration of the tests*and correction of issues in the administration that should result in not providing scores, among many other issues that simply result from testing instrument. Many would not think of

this not coming from the area of enterprise technology, where people recognize the many ways that products fail, and the many errors that tests can contain, if there is insufficient testing of the instrumentation. I don't think those only in the sciences outside of mission critical enterprise and government technology would recognize this as easily either. Testing in technology is not a simple matter, and only certain functional tests are performed which relate to known risks. But there are so few people utilizing these tests that I don't believe that the risks are known, and if anyone was going to discover what the risks were, or ask someone about what they might be, I would likely be the kind of consultant needed to provide that support. This is a field of rare professionals with little support. This is unlike the use of tests like the Stanford Binet or Wechseler, where there is plenty of usage and mutual community support, although I think there are many issues with these tests too, but that discussion will have to wait for a later edition of this book. All I will say now is that the problems with the popular standard tests are inherited in the higher range tests, and then the higher range tests have insurmountable problems on their own at present making them risky and untrustworthy.

Older versions of the SAT have similar claim to IQ correlation at a high range. Tests like these have significant investment behind them, and many years of usage as standardized tests. People trust them enough to place them on resumé's and applications, to the effect that there is tracing of their personal history involved, and one might argue There is very little risk of being seriously manipulated by such tests that have such significant support. They've been adopted by major universities that have an interest in protecting the records of their students, and these universities would not be interested in storing data that may involve a strong manipulative component. Another issue with rare IQ tests is if there are only a few test examiners they may not be reputable. It may be a sign of lack of reputability.

Dr. Xavier Jouve, mentioned by Mr. Jacobsen may have some credibility for tests for which he's decided to utilize, tests not accepted by Mega and Prometheus, but that is not something I know about *him* not being a researcher of his work. My objections to tests in the category he utilizes, extended ceiling tests perhaps in the heritage of the Stanford Binet V, or experimental tests made by a small circle of researchers or individuals applying, it relate to concerns I see as foundational and would cause me to not want to become another Dr. Xavier Jouve myself, independently testing others without the support network of the APA fully backing my psychometric scoring of real people, although he may be very credible. I don't trust attempts from individual psychologists and psychometitors who work alone or in isolation, although I value their studies and research. Standardization is important for individual health, as we'll see, particularly as it relates to security and trustworthiness for self-application, for self-summarizing one's mind. Those taking high range tests will greatly want to employ and share the score they receive if it is over the test maximums of the standard Stanford-Binet and Wechseler tests, but they are more dubious. It is natural for someone who obtains a higher score to want it to supersede other test scores that are more trustworthy that are lower. When we discuss "home grown" test for the ultra intelligent ranges, we'll see that the same propensity exists for evermore dubious tests, until the most dubious is arrived at: fake tests made by individuals for themselves.

"How could such a thing exist?" you might ask. We'll see shortly.

Returning to experimental examiners like Dr. Xavier Jouve, without using his name causing him further trouble. Other risks must be noted. There are other issues with such endeavors. As a rule, there is little professional acceptance of these tests that validate their authenticity, and there

could be only little support from psychological associations. That is reputation risking for the association, any who choose to support, and examiners. It is important to not that most Psychologists are not psychometitors, so it's not as though the total pool of psychologists is part of this community. Who is going to risk their reputation for independent examiners? If there is little support, why would the examiner risk their reputation standing alone(is)?

There is also the question of the size of the customer base. What is the total number of patient-customers of these high range tests that have such rarity in the population? What group is going to work to support his risks of working with less standards for fewer patients? What are his risks and what does the insurance consist of?

These independent examiners I would suspect have less earning potential. Less earning potential is related to crediblity too, for in medicine, those who do really well realy might be the very best doctors. One has to think over the probabilities that independent examiners are fringe with less earning potential, having found niche work to perform to have an income. This may seem like it is inapplicable but on the smallest scale of the profession of test-design and application, we have the amature test designer, adn these are the most dubious. Some have customers like Mr. Paul Cooijmans, but earning potential is lower than for professional psychometric exams. Just above this may be the average independent examiner.

Health record requirements exist regardless of scale and popularity of tests. If there are fewer customers quality diminishes. Funding sources have less cause to provide funds. With too few people in the highest range, test takers are assured to be minimal, for that range. There is still a need of sufficient testing of test administration and not the test, and if there are few to administrated there is a poverty of data. The issue of having too few super intelligent people to need these tests makes me feel more confident that there is not a large enough customer base to support a quality product. The test is a product of instrumentation, like a medical device. It's like thinking that a luxurious new version of the iPhone with extended capabilities overcoming science could exist from a few customers and not millions. The iPhone simply doesn't exist without market expectations. The lack of other people needing such tests makes me feel plenty confident about the untrustworthiness of the tests, which would be less than amazing products, with less product testing of all kinds.

This is very different from the other tests discussed earlier, the one's I've taken, and have been exposed to, that everyone knows and uses. It does not appears that school systems accept use of these tests thinking them non-standard. This problem of having no standardization, being experimental, having a lack of norming for real rank ordering with the population, little to no adoption, and low support from major organizations really does completely diminish the value of these tests. One becomes an individual experiment. Some examiners in the High Intelligence community who created their test entirely independently, in such a way as to be very strange and idiosyncratic, like the tests of Paul Cooijmans, not demeaning Mr. Cooijmans, but honestly commenting on their truly idiosyncratic nature. I spoke with him and received a test for review, considered taking it, and decided it was risky. They are interesting and he is an independent experimentor attempting to help people self-elucidate, but I did not want to become an experiment regarding both the validity of the test and health records. I remember recommending to him one potential software tool for tracking his tests so they didn't slip out for distribution. There are few protections so these tests potentially can be shared to others, who might be informed of scores. I belive this is a concern for tests just as idiosyncratic for being independently developed by the Mega Society. Paul Cooijmans runs the Giga Society.

Being very serious, I can make tests too, and probably very good ones. I don't think it can be successful however, for ethical application to others, even if to an extent it is for fun. Being a [guide of startups for executives, who want their technology to be tested, avoid risks, and ***protect their health***, I wouldn't even start considering the **digital security needs relating to health records**.

The independent test creators in the High IQ community are certainly not having their tests examined by ethical committees.

It creates a health risk to take these tests, and risk to records, and risks to one's own credibility, for deciding to believe results that cannot be validated, that were created and provided by an individual with vested interests. People who are assigned a score *too high* may really believe their scores, and this would impact their lives in strange and pervasive ways. The individual motive of wanting to have research that has useful and truthful results, even if the results really are not useful or truthful, is already a known risk in the sciences. One must eventually find support from peers and from institutions to have credibility, not only with papers that are published resulting from research, but more especially for anything resulting in what would require ethical committee approval for ongoing research with human participants. In my experience in Psychology, test designs involving human participants require approval in advance, and disclosures need to be made to anyone involved, including disclosures about the possible inapplicability of results. I had to be aware of committe requirements in planning experimental designs at the University of Maryland and participated as a volunteer in tests on perception, that required disclosures to me. Creating a psychological exam that will be used by people over many years, is effectively including them in a long term social-psychological study, and very definitely would invoke the involvement of an ethical committee if created in a university context before it could be administered to volunteers. In a university context, it may be possible to apply for and gain approval from an ethical committee to conduct research on experimental tests, with hopes of eventually publishing them for more general use in the larger population. But I think those efforts would be instantly thwarted by inability to actually get sufficient research done, because after all, one is attempting to measure the high range, and some are trying to measure to the millionth percentil or rarer. Can one even obtain participants, at the university, using the student population, who score at the levels that are interesting? How does one broaden such studies, to a number of universities, to gain more participants? Now consider, further, that one must definitely devote one's career to make such an enterprise successful. Has any Psychologist had success doing this, and is there any promising research on this front, to have a test finally standardized for this purpose? It appears to me that the scarcity of participants makes this an unreasonable expectation.

Let us transition to considering who is creating these tests as we prepare for the final question concerning scam artists and fraud. Many of these tests are not created in a university context, with volunteers, after approvals from an ethical committee. These test creators are operating outside of any system of checks and balances on quality of research, and on the ethics of continuing with a completed test!

These test creators seem to be those who *might* be in the immeasurable range, looking for more ways to find self-understanding, and may simply have interest too, in explaining intelligence itself and how it scales. Producing tests is like producing games, and in a way, like producing works of art, so again, I don't want to completely diminish efforts made by independent researchers working with small groups of customer-participants. But those who are in the immeasurable range should be aware of the unethicality of these practices as it relates to health records,

at least under the ethical codes existing in academic research and medical practice, and I find it surprising they would persist in making some of the tests that result in certifications and society admissions. There are huge risks. Some of these tests have not yet been connected with Psychology, and Health Records, and need for validities to be establish, protecting the minds of those who are scored and their relations. It appers once this comes under scrutiny these test preparers would need to stop and since Mega only utilizes tests like these, that are "homegrown" I can imagine this would be a threat to their continuity, unless of course they opt for a test like the MAT for acceptance, like the Prometheus society. Risk mitigation may be a cause of this selection by this society.

In my experience in the high IQ societies, there are still obviously poor motives for inventing and taking "homegrown" tests, outside the context of the Psychological sciences, making them mostly untrustworthy:

1. There is a motivation to create and lead societies on the basis of these tests, self-made, that are "higher societies", for presentation of profound giftedness to its members and the *public*.
2. There is a motivation to perpetuate societies that seem to have higher authority, and protect these already created tests that were used for admission.
3. There is a motivation to protect one's investment in having taken a dubious test created by an individual.
4. There is a motivation to protect one's investement having made a test.
5. There is a motivation to self-validate using these tests. Meaning test creators use these tests on themselves to pretend they've been proven they are the smartest, and that they are legitimate "leaders" of the entire community. Originators of societies can get away without ever having been tested, particularly if the tests were made by them, and have unexpected answers that are not those they intended. Making a test is not taking a test.
6. At the very worst, there is also the motivation to provide tests that simply inflate scores because one has not scored well on anything else, or well enough to create self-satisfaction.

There is a very unfortunate result of these observations. The first is that there are very incredible obstacles to overcome to arrive at a serious test, following the steps required in the sciences, in an academic environment. What are the costs involved in a startup business wanting to arrive at a final test to find a solution for the immeasurably intelligent? It would be *more* costly than for an equivalent of the Stanford-Binet! Because it is more complex and not less! Unless some ethics are sacrificed, and that too is an interesting topic: to create a test that too few will utilize may require cost reductions that result in bypassing moral standards. This may explain why there is little work being performed on intelligence for the highest range, and why independent "homegrown test" creators exist, partly, and the necessity of bypassing ethics in order to do any of the work. Professional ethics is definitely bypassed in good quantity, even if there are justifications. But what then are the justifications?

I believe individual test creators are very likely to have research that does not lead to a completed test, allowed to be administered at a cost, by psychologists. Were the test creation experimental processes transparently shared for creation of homegrown tests like Mega's Titan test? Were the tests circulated for peer review? Are there answers to questions on these tests really?

Another issue is that every test maker who is not utilizing an experimental design to arrive at an intelligence test will be unable to demonstrate that they do not have any of the above listed motives. By doing it outside of the sciences one is creating a product that definitely has not had ethical committee backing, or peer review/support.

Issues of utility and not only ethics relate to these tests:

1. Very few people hit the ceiling of IQ tests and could want to take additional tests to learn more.
2. The tests created cannot establish a rank order *with the general population*, who is going to be compared with the "test victor".
3. Anyone who uses such a test to "improve their rank" has openly exhibited self-deception, and a motive to deceive others. We have seen that such a test could only be produced in a university setting with huge numbers of participants, otherwise it's not as trustworthy, which means one cannot well trust self-application, but that is an objective.
4. The most intelligent should be the most aware of these limitations, and yet illustrate their self-deception by trusting such tests.

The people who hope to benefit from these tests then illustrate cognitive biases for ultimately believing the results. Notice they would have no such error, in simply stating they do not know their IQs because of the limitations of the trusted standard tests! Worse still, many may not have takent the standard tests.

There is feel in the High IQ communities that have a cross section of individuals from all societies that some in the highest societies would have failed the Mensa test. If one fails the Mensa test, does worse than expected on the Stanford-Binet, the Wechseler, Cattell, Raven, or Woodcock Johnson, one can still take more tests. But that doesn't mean they already know they are not immeasurable on those tests. Instead they can bypass their knowledge of their true scores and take ever more dubious tests until they are in some society that is above all the others. But as I say in miscellaneous parts of this interview, their conversation is often low quality, which is the cause for suspecting they simply are not of the giftedness level for any society.

There is a credibility to Mensa that is often overlooked. It really does seem as though the membership is more consistently reputable.

It may be that some test creators, who are researchers within the discipline of Psychology, may have fewer motivations to do anything that is not completely in the interests of science, and may exhibit a genuine desire for obtaining accurate psychometrics. I also implicitly agree, that there is a plain scaling problem in measuring intelligence, and that since one has already scaled the difficulty of subtest scores on standardized tests, one can obviously scale them further until a diminishing pool of people can respond with correct answers. As I stated, the MAT appears to be doing this fairly well. The problem is one cannot rank order them in a trusted way without overcoming difficult norming requirements required to combine the populations of the upper and lower ranges with success.

The ceiling problem exists, because once one has gotten all answers on a test, there is a clear feeling that one could go further. Meaning one is certainly smarter than one has been measured to be. However, knowing that this scaling problem exists, and knowing that there is a definite point in which problems would be too complex for me to solve, does not imply that, scaling it on

my own, creating my own test, will reveal where others would fail, across the ceiling, so that I can score myself and them with a new FSIQ, higher than that provided by other tests.

The intuition that this scaling can be continued is what I think drives some to create tests and to persist even with experimental research limitations that doom them.

Every score coming from these tests involve some commitment to a rank-order that is not trustworthy. To take these tests and believe the results, often coming from a single person with no training in psychology, has a very bad effect on the test taker, who believes the number represents a summary of their mental capacity.

"I've used a test created by an individual to summarize my entire mind, or my entire cognitive ability."

One is vastly more safe taking standardized tests with lower ceilings, and committing to remaining content with not knowing how far one could go beyond the ceiling. This is because there are very few bad motives in these tests, and they are well established and standardized, and believing one's scores is not an act of self-deception. At the higher ranges, it appears there is always an element of self-deception. Again, this is what the Prometheus society seeks to avoid, by taking a totally standardized test as its only one for admission, from academia, the only place where the test could be normed. This is an extremely great difference than having a society creator make a test on their own. However the MAT suffers from the aforementioned defects, and since it is the only test accepted by the society I think their are flaws regarding the veracity of other societies like Mega.

Moving along, it should be noted that certain socieites like Mensa, Intertel, and Triple Nine Society all have a similar admissions list regarding tests. This indicates an agreement as to what is valuable, and there are far more tests to consider than those I discussed, by my interest is to discuss what is most critica in a way that covers most cases. Prometheus society uses only one test, that is also accepted by each of these other societies. But it only accepts one, while the others accept many. This is strange. Furthemore it is not like the tests of independent creators and Dr. Xavier Jouve, or older tests like the Stanford Binet LM.This makes the society a bit strange, and a bit *verbal*, because the MAT is only a verbal test. Pitting Prometheus with Mega, Mega is now strange for not accepting the Miller Analogies Test, which at least has repuation from a third party, and academic institutional backing. It made its own "homegrown" tests, makign it more obscure than old tests or Dr. Xavier Jouve's category of experimental tests with low usage (again not knowing much about Dr. Jouve.

The lack of agreement between the smartest regarding tests, their adoption of differing tests without accepting others, indicates to me confusion in the supposed upper echelons, and I believe there are risks for taking an array of separate tests on those who are already immeasurably intelligent to have an admission that is of dubious consequence, with uncertain conclusions.

As one increases the requisite intelligence to join a society, one finds that one is less and less convinced about veracity, and issues related to potential scamming behavior increase. In Mega, one is providing scores to someone who is unlike a trusted psychologist, to the organiation that made it, with uncertainty as to the trustworthiness of scores, and meanwhile, the next level society down, Prometheus, is using a test that scores to 8 standard deviations, a number that noone can achieve, covering both the 5th and 6th deviations. There appears to be confusion in these societies and they appears to be examples of societies unable to really select an appropriate high

range test that has the qualities of the more trusted tests like the Stanford-Binet and Wechseler. An each do not accept tests like that from Dr. Xavier Jouve, or experimental independent psychometric test creators.

Moreover, the Mega Society has selected pattern recognition tests, more mathematical, whereas Prometheus has selected a verbal test. Together they would perhaps have something of balance like a normal IQ test, testing both domains, but instead they go one way or the other.

I have explored the potential of taking alternative tests for getting a more accurate prediction of my range, having the issue of not knowing my true intelligence from attaining ceiling scores on more established IQ tests, on portions that are both culture-fair, and portions that are not culture-fair, that correspond directly in content to those tests created for the highest ranges. For example, the Mega test was created by Mr. Ronald Hoefflin, with reliance on culture fair properties that involve pattern recognition, mathematical abilities relating to visuospatial manipulation of geometric objects and the like, areas that I score maximally on standard IQ tests. As a child I scored maximally, and did again as an adult. Similarly, the Miller Analogies Test focuses on vocabulary, which relates to a subtest, again, that I scored maximally (untestable vocabulary). Each test resembles tests I have scored at 99.89% on a well-normed standardized IQ subtest. But why split-brain test taking between two societies just to understand both verbal and visual IQ. I'm supposed to trust that each is good enough for both, but people who score maximally on matrix reasoning are *not*expected to score maximally on vocabulary and vice versa. There is risk of testing excessively to join a society in which each is deficient in one of the two domains, while I'm not.

I reached out to Mr. Hoefflin once checking to see if the Titan Test was still scored, and he responded briefly, paraphrasing, that it was "available". I chose not to take this test due to risks mentioned throughout, but recently wondered, if he might accept answers as correct, without actually scoring them. This is not faulting Mr. Hoefflin ignorantly–instead, it is just something one must consider before taking such a test. Prometheus's process does not have this extremely serious issue. It really is possible that some of these tests have many answers to questions created by individuals, like in educational instruction, where questions prompt *unexpected results by the most gifted*. Not knowing if the answer is correct or not, a teacher, or a scorer of an untimed test, would realize the time required to confirm the answer. In the profound range, on an independently made test, and unexpected answer may really prove that the test creator didn't know the answer to the question and perhaps never will. If that is the case, they may be admitted into the society for self-protection. Consider in complex mathematics, someone like Kurt Gödel, creator of Gödel's Incompleteness Theorem, just thinks "I proved it right", then a hundred or two years later it is discovered, it was wrong. This means the mathematical formulae creator creating a puzzle to be sorted out by others, would never know even with an extra lifetime that it was wrong. Likewise, someone like myself, might create an impossible matrix reasoning puzzle for the immeasurable range, with an expected score. Then I discover it is either out of everyone's range and the answer is unknown really due to an error, or I get an answer that is unexpected, that is the true answer, that I may not understand. To understand it, it may take many years. Do I admit that? Since this is a problem for the immeasurable range, only the immeasurable debate about it, like mathematicians, for years or centuries until a resolution is found. But the mathematical questions are open and international, whereas the psychometric puzzles are closed. For this reason I think it likely tests go unscored but people are admitted, to conceal that answers are unknown, sometimes. If that is not the case, there is risk that it could occur.

Folks such as myself really have no good options for establishing IQ. We can rely on an academic test that is not culture fair like the Miller Analogies test, or else resort to tests created by some very intelligent members of the high IQ Societies, and some scam artists. These tests, from my examination, having very good familiarity with reliable tests, and university training to be a psychologist, are untrustworthy; and not only for statistical limitations on norming, but much worse, the strong desire of various personalities to "prove" that they are the smartest, using alternative tests that they or their friends created:

"I'll create the test that says I score high, or a friend will."

The smaller and the more focused the test, the more likely it is that this test is forfinding alternative paths into societies, or that the tests will realate to subtests of the Stanford Binet on one side or other of the verbal/visual split, making FSIQ summary unreliable.

Entire societies and their credibility hinge on whether or not their tests that are used for admission really do test what they claim to test. Even societies like Mega, that draw interest and some belief in authenticity from having interesting members, hinge on tests made by individual people; these tests appear difficult, but the appearance of difficultly is not enough to create a trustworthy rank order. Tests created by individual people, arguably should not have a name that creates the impression that it is standardized, and not the creation of one person, who again, makes the test, controls its publication, and controls the scoring, like "Titan Test", which still seems obnoxious in it's attempt to sound "ultra". And very unprofessional. Mega is interesting, but I don't believe it to be entirely authentic; and every member who was admitted using the test provided is aware of this. Reading the publications, one finds them to be occasionally of very high quality, but the character of the writing is not more complex than what finds in mathematical publications. One cannot read the journal Noesis and conclude that the test used for Mega or the group itself is authentic.

Then there is the question as to the utility of the informal method of analysing writings for significance and velocity of ideation, and for that as well see in subsequent questions, it appears the entire community produces less than I do alone. It appears to me that there is a lopsidedness in the comparison of these member's avowed IQ and the quality of the materials produced, that is great enough to consider that these socieities have problems relating to admissions.If admissions it relates to testing.

Mega is more convincing than many other groups that exist peripherally to the more trusted societies that are more obviously serving people's motives at pretense, like the Genius groups of Iakovos Koukas, although I don't believe regarding the deviation scores of the members who gained admittance using any of the societie's entrance tests. There is an oddly huge number of IQ societies, and most that are not well-known are obviously not genuine. They float tests that, again, were created by individuals who do not seem to have the experience or training to create psychological exams. Tests come from individuals who appear to have a vested interest in demonstrating they are the very smartest, and that the societies they create, are authentic enough for people to join. The result however, is that people are deceived as to their own intelligence, taking false tests, and believe themselves to be amidst other people who are highly intelligent. Instead, these groups are filled with a pretender support network, where no individual appears to be authentic, and all trust, believe-in, and rely on, tests created by random people who believe themselves to be "genius" and the like. These groups can be quite humorous and are obviously false, and their tests humorous as well. They create their own certifications with scores that are

well outside of the range of what is testable by real tests, and then they quickly demonstrate they can hardly maintain an intellectual conversation. This is the sense in which I think these peripheral societies are less trustworthy than Mega, but Mega is also not trustworthy in my estimation.

There is risk of giving over to a random test constructor some claim to health information. It is unusual to trust a test creator with scoring of tests. Rather, one would expect it to be scored by trained psychometricians/psychologists who adopted the test. One puts oneself at some real risk taking an unstandardized test. One may receive results that one might believe, despite their having little validity. It appears some who have taken false tests have come to really believe their intelligence is at the very highest range; short conversations with some of these people instantly reveals deficiencies rather than high giftedness.

In short, I do not believe that any test for the upper range can be trusted, and those who reach maximum scores, like myself, have to content themselves with having an untestable intelligence that can't be scored by the trustworthy tests. Thinking carefully about what is safe, it doesn't make sense to me to risk taking alternative tests. The MAT test and other tests of verbal slant and culture-unfairness create risks as one is willing to accept perhaps an unbalanced IQ-correlate score that is higher. The meaningfulness is questionable and the MAT itself does not provide IQ scores. Instead, if one wants an IQ score, one is better off choosing:

"The most healthy and trusted tests."

That's what I've done and where I score immeasurably, and I will share my personal test details in my next edition of this book.

It is my strong recommendation that people focus on taking test batteries or individual trusted tests, that are standardized, that might have a lower ceiling; but a ceiling that is still high and trusted. If one scores high enough, one may achieve immeasurability and this is certainly adequate.

A large issue I see in the future for those societies that have not opted to do the same, is that they will have to demonstrate in artifacts and productions, a non-lopsidedness to their avowed scores that they received from these tests that are not as trustworthy. Reading through these questions, and considering that this entire book was written in twelve days, it is confusing how some could never complete a book at all, or write articles that never approach the qualities of academic journals, containing fine examples at complexity at good rates, from people who are not immeasurably gifted like the presnt author. These publications are certainly better than what is provided by Noesis, although there are things I like about Noesis too. More is stated on this as it relates to Mr. Jacobsen's question concerning articles preferred from Noesis and elsewhere.

Before moving on, I'm aware of certain omissions in coverage, that I will cover for the next print edition of this book, but I hope the reader is aware that the next version will cover much that I know is missing, particularly relating to statistics and test coverage. Since this is an interview that has respondents who provided much less material, in the amount of a few pages versus several hundred, I hope the reader understands the contribution provided, and the velocity of significane provided, taking only twelve days, for more than 5/6ths of the content, at a quality that will exceed all earlier interviews.

This is in support of the entire community, and the public that needs reliable information.

This is the last answer finished in this interview, and wanting to finish, preserve the data regard-

ing the twelve days of work, I know many inclusions I want to make *specifically* for this question. Two things will be in the next edition: A process for deciding what tests to take undervarious conditions similar to what I provide for large organizations, handling risk in complex circumstance, that in this case will relate to a combination of want of self-understanding admist all the tests that exist and health and security concerns that have been *overlooked* in the comunities, and 2) The debunking of the upper scale intelligence tests on scientific and mathematical grounds, and not only grounds appropriate for readers expecting interview-like responses, and 3) a relationship between these and the more formalized version of the informal process of assessing conversation using **velocity of significance and ideation**.

I expect readers in the community will know already from knowing my earlier contributions that this will be likely a debunking of the upper range high IQ communities on medical and safety grounds, and grounds relating to the assessment of productions and artifacts establishing life history and velocity of significance.

Scott Douglas Jacobsen:

Question 2: How can individuals read more on matters of IQ, societies, intelligence, and the like, outside of the references in the article?

Learning More About Intelligent People, and How they are Measured, and Intelligence Itself

The audience of this question is composed of members outside the community. I noticed that my style of answering this question, which was prepared earlier is very different than my style answering the other questions. I considered rewriting this answer, but instead, in keeping with the objective of exhibiting how styles change from the same person speaking to others in differing ranges, I have chosen to retain the style. Fascinatingly, the audience really may be the same on reflection, just my thoughts about who might want the answers*, changed my idea about who I would direct my attention. This reduced the velocity of significance of ideas. The topic subject matter is also less of interest to me personally causing it to be reduced further. In this way a person of high intelligence can switch modes of communication that can conceal the extent of the intelligence had. However, this answer should be of good interest to those within the intelligence community and I expect good ideas may result from reading along.*

I commented in the article cited by Mr. Jacobsen that an effective method for gaining an understanding of highly intelligent people is watching them speak and communicate, and that it would be especially interesting to move away from watching figures who are well known, to view those who are not well-known. Fame is unrelated to the expression of extreme intelligence in humans, and very few attain any sort of fame, or interest, meaning popularity, from others who are unlike them. I suggested in my brief blog post mentioned by Mr. Jacobsen that one good approach would be to watch YouTube videos of people who are apparently very smart. On that page there are suggestions of people to watch, and that list in retrospect is not a great one, and is certainly not long enough, being originally a quick posting on a site I no longer trust called Quora (very low quality), but one can simply search for people who are famous for being extremely productive in academics, philosophy, and science, and watch them speak. Some people who were acknowledged in this interview would be worth researching.

Rather than pursuing individuals for interviews or their time discussing topics of mutual interest, it may be helpful to find them all in one place, gathering for their annual meetups and so forth. I

rarely attend Mensa meetups, or meetups of other groups, but I have, and they were mostly rewarding. People in this community are welcoming, for the most part, of people outside of the community, when they are allowed to be there, because of course, their loving spouses and family members cannot be expected to fall in the same IQ range. Thus they will bring family members to events, and so not only will you find opportunities for talking with very smart people, you will have chances for talking with their significant others, and family members, who might have very interesting things to say about their highly intelligent family member(s). These people would be pleasant company too, creating a good and comfortable environment if one is wanting to know more but is not a member of the societies themselves. Family members who arrived at events with intelligence community members may be excluded from certain events, but may still spend time nearby, simply waiting for them to finish with their meetings. This would create chances to meet people with their families in contexts peripheral to the gatherings. Even if there are rules excluding family members from main events, it should be possible to join for journalistic reasons, to observe. These communities may be interested in having a public relations or media presence. Either way there are opportunities like this for getting better access to large groups of people to meet directly. There is a huge requirement though, related to the purpose of the article, and that is: be kind and respectful, and try not to present any kind of risk to these important people, who include many examples of the best minds that exist in our human populations.

This would give some ideas about how people in the societies are in person, but even still, quite a lot is not revealed about who highly intelligent people are, and how they perform under demanding circumstances, like those conditions created by proctored IQ testing. Seeing them speak together would provide listening opportunities to discover how they talk naturally with each other, with more excitement and chances to express how they really think internally.

I remember my first IQ tests from when I was a child clearly. The reader, if schooled in a district that tests for giftedness, might have some recollections of these early tests were like too, and perhaps what they enjoyed or disliked about those tests. I think it likely that a very large population of people have a good understanding already of IQ and what IQ testing consists of, and some idea about range, and aptitudes. I recall vividly my experience doing specific tests around manipulating triangles and other shapes to construct larger shapes, with a psychometrician or psychologist, in my elementary school, in a private room. I also recall having to estimate the number of blocks that were within larger configurations of blocks at different orientations. I recall these tests, I believe, because I was quite good at them. Taking IQ tests in my thirties, many years later, I excelled at these same tests again, obtaining ceiling scores. I can obtain ceiling scores on other tests too, and in general, I do not have a fearful relationship with intelligence testing or intelligence as a result. I would suggest that if a reader has some fear around IQ tests, it may relate to some recollection at having a difficult time on IQ tests, which are intended to be difficult, and are for most of the population. This experience may typify test taking recollections.

In order to get additional confirmation about one's suspected IQ range, it may be useful to again take proctored examinations as an adult. One could take the Mensa test and get a feel for range, but I would more seriously suggest taking a proctored examination with a psychologist. These can be somewhat costly, but they give the in person experience of test selection by the psychologist (you can take these tests more than once, after a period of some years elapse, and they would not be precisely the same test, although the tests would feel quite similar). Professional, handwritten score reports are provided by the psychologist too, and these are quite nice to include as

part of one's historical documents and autobiography. However, while making these suggestions, I do have some reservations, thinking the reader probably really does already have a good idea of range, and probably, if there isn't a specific personal reason to get confirmation, the primary reason for taking a test would have to be research on intelligence, or out of some interest in psychology, psychometrics and the like. Since the question above was put forth without any indication about personal self-interest in obtaining confirming scores, I suggest this in-person test taking as a very good method for gaining a better understanding of intelligence as a part of research interests.

When I was being trained to become a Psychologist in my university studies, I also obtained text books that provided a very good historical context for the development of IQ tests, and also a good foundation about the validity of the tests, and information about how they are proctored and performed by licensed psychologists who are able to obtain the published tests, and instructions for scoring. If one gets far enough along in studies of Psychology, one can obtain the tests themselves. I did not pursue this, but through the combination of reading on how tests are administered, and taking the tests with Psychologists who shared more information, I gained a very complete understanding. But beyond this, it is possible to "get the keys to the tests" and administer the Stanford Binet and other tests to those who want to know more. This is a very valuable pursuit, because it can reveal cognitive impairments in children, and also reveal high giftedness in those who will need special education. When I obtained my tests as an adult, it appeared that the primary customers of psychologists providing the tests were to confirm definite strengths and weaknesses in children who were already known to parents and adults to have special difficulties or special strengths. There seemed to be less of an interest in parents with kids who seemed to be well balanced and have normal functioning. Functioning in the normal range there seems to be less of a need for special attention, and therefore perhaps less motivation to take costly tests with a psychologist, after having already been tested by a psychologist, perhaps for free, in the public or private education systems.

If one wants to know more, one can reach out to me as well, since I have considerable experience, all life long, with the experience of being gifted in the high range, of having training to become a Psychologist within this personal context, of having had a number of tests longitudinally over my lifespan, and of having experience with others in person, and in forums, who are extremely intelligent, in the very highest ranges of intelligence. One can reach me in the **correspondence** section below. I would be enthusiastic to hear from readers interested, whoever they might be, so long as they are kind and well-intentioned. I take communication very seriously these days having security concerns, and if there are any keywords indicating risks, or the slightest meanings that could be taken the wrong way, I may immediately delete it rather than absorb the information. So take some care in any correspondence that you might want to send.

Scott Douglas Jacobsen:

Question 3: What seem like the common reasons for the exceptionally intelligent and profoundly intelligent finding inappropriate employment or remaining unemployed/underemployed?

Two Pathways in Life, and the Desire to Blend Them

Note: This question was also answered at a much earlier time, about two years earlier, and exhibits a very different writing style that seemed somewhat foreign to my present disposition.

The primary pathway decision faced by those are highly intelligent appears to be the following,

which is how I experienced it:

1. “Is it worth the time and frustration to attain organizational success, given I do not value it all that much?”
2. “Is it worth the time and risks to pursue a high income, for the leisure attained, or is it more valuable to choose a modest income, easily achieved, and commit?”
3. “How can I conserve energy for thinking about what I would like to think about, and for doing what I would like to do?”

On all three points above, most will grapple, and perhaps not find a long-term solution. People have a hard time choosing to save over having material comforts for long periods of time. Some have a lot of trouble identifying what they care about as far as their use of minds and time; whereas, some highly intelligent people will choose the easiest of jobs to automate their performance, freeing their mind completely for their own thoughts, which might have nothing at all to do with work, while others observing their behavior, wonder why they might not opt for materials and organizational success? These people have not been able to disentangle that what one values doing with one’s mind is separate from pleasing others socially, and gaining materials that others find attractive.

Appropriate employment for the talented and especially gifted seems to be a greater rarity than being especially talented or gifted, and realizing this early, many have to make choices to settle into jobs and professions that simply do not provide stimulation and opportunities that might be entirely satisfying. It is an odd thing though, to think that organizations should have occupations fulfilling such a need. Employment is not for those being employed, except for in rare circumstances. Occupations, instead, fulfill market opportunities, closely related to desired extractions by a business owner. A business owner is aware of some opportunity for earning money, and creates an organizational structure, most often starting with himself/herself, which effectively gains money on their effort. Seeing more market opportunity, and understanding the desirability of having leisure time, the owners hire employees that they pay less for similar efforts. Organizations grow indefinitely on this pyramid pathway, with the ownership amassing wealth obtained from increasing market opportunity and an increase of employees who are paid less than what they would prefer. This discrepancy in value, is what incentivizes the ownership to continue to grow and improve their business, likely with much fewer hours of contribution, but greater contribution using mental contributions.

Business owners attain much of what an intelligent person wants for themselves, and likely the business owner is intelligent, but most often not as intelligent as someone in the highest ranges. People outside the highest ranges recognize the intelligence of business owners, particularly owners of businesses that are extremely desirable and high earning, and identify business success with intelligence. However, this is a misidentification. Those who are well positioned with modest intelligence are in a better position, it appears, for this type of success, than those in the highest ranges, who are interested in things like artistic creation, intellectual creations, and simply thinking about things that are not so mundane as business.

It is obvious too, however, that those in the highest ranges would benefit from being business owners, or being employees at the very top of the business, if the business is so well developed, that a special intelligentsia is needed for maintaining it. This occurs in organizations like large software companies, scientific companies, and organizations of government, like NASA. Similar

demands, exist, certainly for military organizations, like the Air Force and others, that recruit specifically for gifted people.I was fortunate to find myself moving through businesses and organizations like these as a consultant, later having real work with people in these organizations, while functioning as an executive. However, the people who become employed do not necessarily control the range or extent of their tasks, and even at the top, there may be an expectation of much specialization. So the highest range individual, who wants freedom of mind to connect diverse topics, finds themselves someone well rewarded with respect to income, and yet give up energy and hours to devote themselves to still trivial specialized tasks. From outside, these highly intelligent people may appear quite well off, when in reality they are understimulated and still have few opportunities for maximizing potential. For this reason, these roles can be filled by those who are intelligent but are still not of the very highest intelligence, and these more moderately intelligent people might be more completely fulfilled. The most intelligent would benefit most greatly from the freedoms of being the owners of the business, where wealth might enable them to go beyond their own business to a range of activities that permit higher generality, higher interdisciplinarianism, and the like, or simply time to pursue activities that free the mind. Since I planned effectively, and had and/or created opportunities that were headed in a direction consistent with these wants of the most intelligent people, I finally realized a career that included business ownership just like this.

It appears that these business ownership opportunities are still not for all those who are highly intelligent, and appears somewhat uninteresting. There is also competition with those who might already have wealth, might already inherit the businesses, might already be in a position of understanding very closely the market opportunities that creates competitive advantages even over those who are more highly intelligent. One does not necessarily have market feel and experience, and incentive to succeed when there is a market opportunity which might be invisible except for those who are more intimately and socially involved. Involvement then can provide better opportunity than raw intelligence.

The highly intelligent then, opt for pursuing whatever is satisfying to their own minds, and have to gauge the risks associated with trying to find a career that produces income, sacrificing time and energy, that could be used for thinking freely instead.

I personally prefer one of two types of employment:

1. Doing something that is so easy that it requires no thinking, but is in a healthful environment; or
2. Doing something that is so complicated nobody else can do it, that is rewarding in income. Such a job is a rarity, and I was fortunate to find myself given opportunities after expending much time, at much risk, just seeing if such opportunities would ever come into existence.

At present, I run my own organization of one, as a Consultant guiding large organizations. This is a reiteration for those who read through, but I will repeat it very briefly for those who may have been specifically in this question but not others, or the introduction. I was able to build such a company, only after having attained Chief Architect at Adobe Systems, and Solutions Consultant, a role similar to that performed by Edward Snowden. One might think, being Chief Architect would be satisfying, and it was for a period, because I could work on tasks that were very high complexity. However, there was also the reality of limitations of colleagues and employees that could not necessarily execute in complex ways, if not for their own limitations (there were many

talented colleagues), for inability to organize projects effectively. I found myself still unable to retain my intellectual property as well, and unable to eradicate manipulative tendencies of managers who wanted to shift roles, and do so without increasing income more than what was scheduled. Meaning my talents, which were obvious to all, could not create rewards in any way like if I was a business owner. So I left this job and discovered, that in business I had a much better level of control of my income, which was higher, and allowed for the total ownership of my own productions.

Even in my own business, the opportunities from clients dictate the complexity of what I'm doing. However, I can advance my business in any way I like as I perform this work, alongside, owning all my own contributions. If I wanted to work less I could work less. I could travel as desired. I ended up getting all that I wanted very precisely, exactly obtaining what I set out to obtain. However, I did not know that it would turn out this way, and many fortuitous circumstances made it possible. Having had a very good and elevated role at this software company enabled me to culminate my career as far as titles are concerned, and my subject matter expertise was desired by those in my network I already knew, and companies who had needs from an elevated consultant. Later I won many customers who were totally separate from the earlier business relationships and was able to further advance my income and range of work activities.

So I am of the few who were able to combine personal mental goals with social-organizational, academic, and income advancement goals, that are sometimes quite opposite to one's interests, sacrificing time and energy, with uncertain results. I recognize that my mental needs, are quite unlike those of many of the colleagues I have ever had, who seem more settled and less restless in their roles, even when they change little, because they seem to have a suitable level of complexity still, even in specialization, and an income level that, under social-comparison, appears good to themselves and those who might pay attention. They are able to gain material benefits that they think are enough for their personal goals, and stay in their roles for very long periods of time.

This is not satisfying to someone like myself, who needs to combine things further, have greater complexity, and greater control over income, locale, etc… What I wanted I communicated to a manager once, who upon reading my desires, must have felt quite powerless to support me. I wanted greater "Idea Execution" potential and used that exact phrase in an email and "sync up" conversation. I'm chronically having ideas that nobody finds interesting, that have high value, and are highly interdisciplinarian. They are general and abstract, and hard to communicate, and require money to bring to fruition. These goals relate to personal interests, that I've had since I was a teenager; goals I would have sacrificed my career for, if I could have achieved them otherwise.

I wanted:

1. Time and energy to have important ideas and to be able to write about those ideas.
2. Later I wanted resources, especially monetary resources, and ownership of my own IP, to record those ideas into actual writing, and software.
3. Later I wanted those ideas to connect to business objectives supporting a range of industries, and to be able to deploy those ideas at those businesses and industries, in an organization changing way, supporting other people and their goals.
4. I wanted to connect these writings with sufficient accomplishments to create authority,

> creating publishing pursuasiveness, and was able to do so in connecting it to my lofty titles I've had in doing business with customers, and academically, after many challenges, finally obtaining a number of degrees, and gaining admission at Harvard University, a well-enough-respected organization to make book publishing likely.

Highly intelligent people want to be able to communicate those thoughts they have that seem to be greatly valuable. As a teenager I was having many ideas I thought could change the world for the better. At that time, I knew there was a very long path ahead for having any credibility that would cause a readership to have any interest at all. I knew even my own family would not read my writings, and my friends would not either. If they would not read my writing, who would? Who would care to read anything I had to think about? These were thoughts I had in my early twenties that I recorded in a journal kept that I still have archived, called ***Rational Times***.

These are other reasons why I felt the need to have organizational and academic attainments. They had to be enough to create attention or authority. Accomplishments in the High Intelligence societies was a completely unexpected phenomena, but that occurred along the way too, after reconfirming my intelligence once again, working as a software architect at the Food Network (more precisely, Scripps Networks, whose television channels were later taken on by Discovery, including HGTV, Travel Channel, etc… other businesses I also supported). While performing a complex role, I thought to myself, "Why have I not joined Mensa already?" Impressed at my seeming ability to do my job at an increasingly challenging level, at a pace that seemed to exceed colleagues, who I already respected for their abilities, I thought to confirm what I learned in youth. This was also catalyzed by an experience with the book *Outliers* as I mentioned earlier. I confirmed again my abilities and joined Mensa, and began interacting there and in a number of other groups. While simply socializing, while doing my work in software, and in academia, I attained a level of respect, and attention, and many personal relationships, which further developed some notoriety in the High IQ societies. Now I'm quite well recognized in the High IQ community, and inso doing, developed at least some interested readership.

Today I have potential for a healthy writing career, apart from writing I do in my work for various organizations in a number of industries (making it more challenging, and more interesting, having very different customers with different needs, in different places, even international locations, like New Zealand). I have the authority requisite, and some niche readership, and an online ***Book and Journal*** with underlying technology I own, having written the software from scratch and from various pieces freely available (which is normal in creating software products), for artistic and communication satisfaction.

These productions feed my business value as well, so I was able to connect the value of my personal writings, and underlying software, to the creations of large organizations. For example, I have recently designed the technology for AbbVie, Inc's international website, which was deployed without issue, and connected my ideas shared with that organization, with ideas developed in my personal life and in my business. This business has many television commercials now for their various pharmaceutical products, which usually have other brand names. The company name is identifiable at the end of the commercials. If you watch television you'll notice the frequency of the commercials, because of the wide range of drugs they sell that are communicated using totally separate commercials.

There is an odd synthesis to my career, which is satisfying beyond what I thought possible, but very close to what I would most want, and it appears to be precisely what would be rewarding to

others in the very highest ranges of intelligence. In fact, communicating with many of them, I become aware of their journeys, which do resemble my own. I very much wish that many who are looking for the same fulfillment are able to find it. While I find myself admiring the person who would eschew organizational attainment for purely mental attainment, and productions outside of existing organizational structures, and academia, I hope they are able to have income attainment and experiences that are able to broaden their communication potential. Because that is what is often wanted—they want to be able to share what is in their minds, that they might be unable to share without additional power to do so.

I believe the level of preparation required for someone in the very high range of intelligence to share what they would like to share from their minds, to be quite extraordinary. There is no doubt to me that many others in the community would like to have the organizational, academic, and software/writing IP ownership that I have, relating to my writings. Without having gone through decades of preparations, which may not be fortuitous, I do think smaller outlets at communicating to a perhaps receptive audience is still very desirable. Articles like that from Grady Towers, and Hank Pfeffer, listed in my **references** discussed earlier, are unlikely to have a wide readership, or interest, even being shared through channels like Mega and Prometheus. However, they could and did connect with audiences who can benefit directly, and I too have benefited from their works.

In the high intelligence society journals, works seems to have a lack of academic developments that would dissuade some readers from having a prolonged interest, and this again is part of what I mean about the extraordinary requirements of sharing one's mind, at this level. One seems to need to exceed what can be produced academically, somehow. This can be achieved, with some notice, if the writing has an informality that is greatly offset by the power of what is stated. Some writers seem to be able to pull this off, but it may go unnoticed by those who might not be able to discern, since the mind-matching I mentioned is required for appraising significance more fully. What they would like to say is quite remarkable, and they communicate extremely effectively and powerfully. But they lack very definitely in having the academic and career undergrowth, that would seem to provide more formal authority to their writings, and I believe they would want this for themselves, if they could have it. But alas, academic life is slow and torturous, and their minds being too fast, cannot sometimes take the frustrations associated. Again this relates to the **velocity of significance and ideation** they experience. I experienced this myself and many times needed breaks in college, for becoming disillusioned in the supposed objectives of higher education, easily obtained independently, but without papers.

There is a concept I became acquainted with somewhat recently, stated to be ikigai, and trusting that's real Japanese, relay it here to the reader. This word relates to the fulfillment of joining interests in such a way that time is spent doing things that seem more holistic. Work, talent, interest, and gainful employment are related to one another. Such a term might lead the reader to think there is no special interest connecting, then, to high giftedness, but that is not the case. Rather, the size of the effort at synthesizing diverse talents and interests seems to be at stake. "How do I combine all my talents into one and into gainful employment?", considering Hank Pfeffer's article, it seems a somewhat silly pursuit. This is why I think certain forms of employment, again, seem like they are not appropriate to certain people. "Will this organization create ikigai from all my interests?" appears the absurdist of questions, particularly given the objectives of owners. People like myself worked in youth believing it to be impossible to make ikigai occur in a satisfying way. "It is impossible and so I will give up on this?" appears a result of the Terman

study for some. I believe it to be very challenging and wonder if perhaps there is a greater ikigai for me in the future, while at the same time, I recognize what I have is something quite out of the ordinary, and I am contented for what I have at the moment, even if it could be better in some ways. I admit it is hard to think it could be better, unless very great riches are in my future. Being retired now though, I'm less concerned even to receive riches preferring to write this to you instead.

I think many of the highly intelligent understand this issue early, and opt for choosing what appears the lowest risk pathway, for preserving energy for doing what one considers to be most valuable.

In my life, having been influenced greatly by the works of various philosophers, who could only make their achievements having very abundant leisure time, I chose to pursue the very greatest income I could attain, while simultaneously devaluing income as having only secondary value. I had an interest in being a hermit on one hand, living alone and in nature, with few needs, and a desire to live in an urban environment, spending freely to enjoy the benefits of restaurants, not cooking, and having a nice apartment cared for by a landlord, so I had nearly no concerns whatsoever in doing mundane tasks. I value doing things with my hands in nature, and I value the benefits of having no needs for doing housework and mechanical tasks, so that I can focus exclusively on mental-academic pursuits, like reading and writing. I noticed though, that one can have all that one values if one has money. Ideally, one can have it without too much toil and self-sacrifice, and those who were born into wealth know the value of having had to do nothing at all to obtain it. Suddenly they have leisure to do anything and everything they want that they value perhaps intrinsically. The high intellect does benefit from being born into wealth, and many famous philosophers and scientists did not need to work incredibly hard to amass a savings providing security.

I was not born into such a scenario and knew, whatever success I might have in organizations, and success in income attainment, or business, would come primarily from myself, although I did have parents who were financially supportive as I was growing to be an independent adult. I would never be able to have a significant savings exclusively coming from my family, and I assumed there would never be an inheritance to wait for, which is something I personally detested as well, wanting instead for my parents to fully enjoy all their savings. My parents would deplete their resources in their interests, and I would have no ongoing connection to their financial well-being, ensuring they could enjoy themselves while I would live on my own merits.

So in my early 20's I strove for financial independence, in a context that was not incredibly favorable.

It was especially unfavorable for a period due to my choice to drop out of High School. I experienced the improbability of advancing in a job I had during the period of not being in school, making 6 dollars an hour, even after being promoted, and recognized that organizational success in academics, and in work, might be the only way I could gain a significant income.

"How easy or accessible is it to earn a high income, in my case? Is this something I value, and want to pursue, to advance my own interests, or are my interests incompatible with such a life? Should I choose a more modest way of living, and do what brings value, giving my worldview, or should I find a way to secure and easier life with surplus money and material resources, to give myself more leisure time for my pursuits?"

I think there is a real dichotomous divide here, and that most people have to make decisions about this in order to secure their well-being at all stages of their lives.

One difference that appears to exist, is the degree of consideration made about this question early in life, versus later. Some appear to drift along, moving from one moment to the next, as if this were not a real question. Some will struggle through business without having a real aptitude for earning. Some will not make a choice between material interests in consumption, and saving funds, and will remain in debt, wanting both and never reconciling desires.

I think those in the very high IQ ranges are more likely to reconcile material interests with what seems to be of genuine value, and make calculations as to the reasonability of attaining a special degree of organizational or financial social success, and high income. Some eschew organizational and financial attainment early, seeing its transitory social value, and seeing the time requirements for building wealth, and simply choose a path that will never produce the awe that one might expect from an exceptional mind that finds fame. These are highly intelligent people who recognize real futility early. "Even if I attain wealth, I know the following will occur *[fill in the blank]* and I will be unsatisfied."

Then there is another segment, who recognizes this, and yet sees a very difficult path ahead not pursuing high income. "How will I ever write what I wish to write without the leisure time and energy to do so? How can I spend my time doing mundane work, depleting my energy, only to find at the completion of their workdays, they are having less and less energy, over time, to do anything felt to be valuable?"

Scott Douglas Jacobsen:

Question 4. What was the eventual outcome or the larger conclusions from the Terman Study?

Some Comments on Maladaptation at the High Range

I am not a scholar of the Terman study, but understand that part of the results related to what was called "maladaptive" patterns of behavior, which seemed to occur at a greater rate as one approached the scores of the very most intelligent Termites. The Terman study is quite a long study, with results comprising a number of follow-ups, and for purposes of this response, I'm relying more on the article from Grady Towers, which touches on the same topic, and relies on some conclusions of the other study. There is another topic, from Mr. Michael Ferguson, called *The Inappropriately Excluded*, and because this article comes to mind, and is also quite well written, I feel I must mention it.

This maladaptive trend relates, again, to the article mentioned above, *The Outsiders*, and presents a consistent picture, that as one moves along the normal distribution rightwards one finds people increasingly unable to relate to the larger population around them, in ways that are satisfying to themselves, but are not necessarily unsatisfying those they interact with. By this I mean that other people may enjoy speaking with them, but something is missing in the experience to those who are more intelligent. Of course such a phenomenon finds expression wherever people interact, and is not exclusive to any particular environment where one might hope to have rewarding work or rewarding relationships. Seeking environments that offer satisfaction gradually becomes an exercise in futility, and one finally succumbs to a life that is somewhat lonely. Some are fortunate enough to find group membership with others who might be hard to find for issues of geographic distribution of demographics of intelligence, and are able to finally have mutually satisfying interactions. Work environments might not be possible to find, or may have obstacles and

hindrances from admission and entry, that are themselves designed for those who fall lower on the spectrum, and may present an unsatisfying situation of having to "hoop jump" along to a satisfying academic career.

"I qualify in every way and yet on paper I do not qualify"

was something I experienced and still experience to this day, wondering if a Ph.d or two, or more, would be worth anything to me, and if years of study to complete a paper dissertation was something valuable given I can easily write papers on par with **dissertations**, having paid for no Ph.d program, and without having gone through any of the laborious steps to qualify for admissions.

This writing here, again, provides some relationship with the question as to the results of the Terman study, but not being a Terman scholar, and finding this interview a good opportunity to speak for myself, and others who experienced some degree of suffering at the thought of not finding a suitable environment for self-expression, and realization of potential, I thought I'd speak to the ultimate place it leads, which is the feeling of a repulsively slow corporate and academic edifice that strings one along with promises of doctorates and degrees, and good careers, that seem to have little tangible value for being disconnected from concrete accomplishments which flow readily from the mind, but are quite well connected with long and expensive and torturous submissive experiences being a student-customer. One wonders why one cannot read and work in labs without having to spend a decade or more paying for education in indentured servitude at a pace that is for people who are in the normal range and not the extraordinary range.

"I learned this as a child, a teen, again as a young adult, and again I must pay to certify to this, vaguely, over perhaps a decade as a university student, without any consumer controls?"

Such experiences as not being able to express oneself as oneself in a mode appropriate for accelerated learning, leads gradually to a feeling of unfulfillment and the feeling that the world has not situated its institutions or its organizations for such people. Instead they were made for others and one must simply find a way to exist comfortably, perhaps.

Scott Douglas Jacobsen:

Question 5: Why should individuals stick to professional achievements positive for individual authentic self-esteem and the common good rather than a test score?

Testing for Self Understanding, and Focusing on Personal Development

Earlier in my section on my relevant background, I spoke about my history of need for self-affirmation, given my lack of support in youth despite my demonstrated giftedness, to finally confirm my total intellectual capacity. This particular question asks why individuals *should* stick to professional achievements over test scores. I don't testing is incompatible with arriving at a more complete scientific self-understanding using tools of measurement. In education feedback on learnings is provided by testing and this is universally supported in our culture, although all can remember limitations in testing from childhood. Instead, I think if we had more tools for measurement, that were better understood, that reductionistically went to our own biology, comprehensively medically, we would want that. I personally would like to have as complete a knowledge as I can of my own body, mind and nervous system, that I can have in a reasonable time, given my intellectual capacities and level of financial and government resources. It makes little sense to me to desire less medical information concerning myself, than more, given we do not have enough medical information about ourselves due to price!

We have seen that some tests have been created for the highly intelligent that are insufficiently medical. We saw that this creates bio-ethical concerns, that partly incriminate these tests, but *not the desire* to have more tests. The desire for these tests relates to the need to have better self-awareness, and wherever test creators are being honest in their attempts, even alone, to create better measures, there are useful contributions to society. The objective is an expansion to have a better understanding of the mind.

If one has a stroke, degenerative condition, or other medical issue that results in deterioration of function, one might want to know that this deterioration is happening, by testing if any high range cognitive abilities are diminishing. This may lead to a method of correction. Currently, only the regular population can be tested regarding smaller deterioration differences in their neurological health relating to intelligence.Since members of the immeasurable range like myself, are immeasurable, I could have small signs of correctable deterioration without having *any method at all*to convince doctors that something is wrong.

In this way even certain tests lacking validities contribute to the community, and can provide an ethical justification for work, so long as that does not involve change of intellectual history as to the true motives and intentions. I don't think that test examiners have thought necessarily about this above paragraph, although now that they would be aware of it, having read this interview, we may hear back that these were the original intentions, particularly if there are no already written artifacts that demonstrate that this intention has been communicated. So this information above can be used rightly or fraudulently.

Most members of the public would benefit from truly accurate information on complete self, and anyone who wants to write an autobiography that contains open and honest information about self, wants to include good quality information that constitutes wisdom.This includes information about the mind which must use description and metrics. One cannot omit tools for measurement that are all we have at present and arrive at wisdom that requires it.

But I think seeking self-knowledge is not incompatible with accomplishments and "doing good" for others, and think instead that wisdom blends the two. Highly significant thinking is synthetic and blends knowledge for application. Problems arise that require knowledge from all sorts of interdisciplinary sources, including that which Socrates would recommend self-understanding. The problem solving that results from this synthesis of knowledge combined with problem solving is creative ideation, and recordings of this creative ideation results in accomplishments. Accomplishments that are of good quality and high velocity of significance and ideation relate to dissertative productions that are very frequent, and should include self-knowledge and probably could not be as valuable if they are inapplicable to one's own knowledge of one's mind.

As I stated above regarding my career, education, and productivity, and my software system, my ethical productions for the good are expected to greatly outpace productions of others, with great significance, ideation and novelty. All these personal accomplishments are of high importance not only for being intrinsically rewarding, and for helping others, including animals, but because they create a measurable datum for further confirming profound giftedness and self-understanding I continue to seek for myself, at a diminishing rate as I approach full understanding (actually). In the future there will certainly be automated techniques for evaluating this datum for my intelligence, and can be used to compare my intelligence with the intelligence of others, to expand upon joint-self understanding of minds.

In this way productivity will eventually arise in psychometric test results. People have long

stated that life itself is a kind of test, and one does have to put in effort in order to have good results. In this way a life of wise productions will be blended with test taking.

Here I would state that we want both and eventually they will both become part of the same datum.

Scott Douglas Jacobsen:

Question 6: What does a Mensa International membership mean to you?

The Value of the Mensa Membership from My Perspective

There was a quote that I'll paraphrase from memory, from an African American Astronaut who is a Member of Mensa, who was asked the same question:

"Being a member of Mensa means, to me, that I no longer have to think or talk about how smart I am."

I have the same view, perhaps for being exposed to his statement, under my interpretation that this creates comforts of self-understanding. One can speak about it if there is value and obviously I have demonstrated the value. For this reason I chose to become a Life Member. It is not the case that I no longer think or write about my intelligence, although my need to prove anything to myself or others has largely vanished. It is done and I no longer need to dwell further on this topic to convince others. I told a recent acquaintance that I did not want to hear any more intelligence related questions from him, because of need to be finished. This article and the perspective above combines to finalize my proof as it relates to comforts of self-understanding.

The second extremely meaningful thing to me about Mensa, and other societies, is the access to extraordinary people, who are not necessarily extraordinary for having attained ephemeral social successes. These are people who one yearns to meet for the sort of mind-matching and communication mentioned above. This is the matching of humor and velocity of **significance and ideation**. This is a similar mutual benefit that people strive for in academic life, wanting to finally arrive in a collaborative social context for productive **dissertative thinking**, and nexial business relations, like collaborating with Bill Gates, Jeff Bezos, Steve Jobs, or Elon Musk, naming only a few. Similarly for my desire to work with and combine people like Professors Singer, Tao, Dawkins, and Dennett.

I've met valuable people all over, and have come to meet exceptional people quite naturally in my demanding career. But one can simply meet people who are exceptional by joining Mensa. This relates to a mistake my parents made in not introducing me as a child, along with my sister, to Mensans. My brother is also very intelligent and I don't know his test status, but both he and my parents, and friends, could have expanded our social context to include the highly gifted from the start. I regret that there is a barrier to entry, to get into this group, to talk to certain people, but it is a barrier that is necessary, even if it is arbitrary, for now–that's until better psychometrics is arrived at and this article has communicated a way to arrive at that. If Mensa is not the group to support expanding inclusiveness on new psychometrics, then other groups will arise, and already many groups of various kinds, work related, school related, or intelligence related do exist to provide a healthy and nurturing social context for children and adults.

I suggest to the reader who might be obstructed from admission (there are people who definitely belong who simply have not gained the paper test scores making it possible to enter), to focus on

academic experiences and join groups interested and focused on specific sciences, arts, and experiences, because as soon as you are in these environments, you witness the results of intelligence in beautiful ways, and attention is on quality. When one visits a museum and experiences people interested in museums, quality is apparent. Quality is not always apparent in the high IQ community, and one has to be long exposed to find exceptional people, or exceptional moments, even there, with the exception of meetings in person, which were more consistently rewarding. I mention this to the reader, because genuinely, one finds the same qualities one is hoping for on both pathways, and people are appearing in these groups when they are not appearing in the high IQ societies.

It's quite a nice experience to witness people's productions and strengths without having any idea how they would perform being tested, and oftentimes one has no care or concern at all, being quite pleased with the diverse strengths one is witnessing. I don't know the metrics of my colleagues with whom I collaborated with but that doesn't stop me from wanting more interraction with them even while I more tightly control my communications to protect my interests and safety.

Scott Douglas Jacobsen:

Question 7: Do you have any particularly favourite articles from Noesis: The Journal of the Mega Society?

Selected Readings of Interest from the Community

I do not read much from the community journals including Noeis, preferring instead to read extensively materials that are often trusted and are covered in course curricula already within academia. This does not mean that there is not much that is of high quality, and I have taken steps to ensure that some specific individuals who have become deceased have had their websites archived and preserved. Expecting that none would care much about the preservation of their writings, which were numerous, I anticipated the eventual erasing of their contents from web servers and blogging applications, that are less safe from protection as library contents. When people die some others only take brief actions to say kind things, but few take actions to preserve their work. One particular deceased individual who was like-minded and very supportive, had his website vanish as expected, and for years now I've held his materials waiting to republish them charitably and anonymously. His work has little to do with my own, but I think people need ongoing access to it indefinitely.This relates to my efforts to make certain publications permanent beyond what is currently possible for any document type. I have efforts underway to ensure that publications don't vanish in geological time, and am aware that will likely not be successful, since the earth is impermanent; but I will am trying to take actions to provide at least a partial solution. This concerns all human information. My work is not deletable presently. Even if my online Book and Journal were attacked, all of it would survive. My own efforts in living autobiography call to mind this effort to preserve the works of other deceased people, but are not specifically about that in my primary motivations that relate to sharing my own mind extensively and accurately. However doing the work with my living autobiography does relate to my desire to see the works of others preserved and communicated correctly, and not only of these members who have passed away, but other historical figures who are highly intelligent whom we are misinformed about via simple advertising and propaganda. Living figures like those in the Acknowledgements will eventually pass away and if I'm living, I will work towards making sure their credibility is preserved in my basic communications. These deceased members of the community

were, who are of higher intelligence than the Mensa range, are some of the few who understood the intention of my work, and exhibited comprehension, kindness in communication, and stewardship. Some have provided avenues of publication. I am very happy to have met these people while they were living, which is now. Not all of my contacts of importance to me are mentioned in my Acknowledgements for good cause, because it relates to some of these archiving efforts that need to remain anonymous for a period, and keeping them unacknowledged my not be my long term strategy for protecting their anonymity.

Returning to the point about my preferred reading, typically my chosen materials relate to my personal projects of interest that relate to a number of fields, and have a specificity these days to specific research questions I have. This is the cause of my reading the work of Professor Tao. Outside of my research questions, and in my **reading history**, I gobble books from preferred authors in which I always find value, like from Professors Singer, Dennett, and Dawkins, but typically my interests are so interrelational that this desire to read their works for personal enjoyment ties well to my research projects. My selected fun reading is always academic and from highly intelligent figures.

Regarding research: I don't do much of that finding it unnecessary and inappropriate to my mind and for those who are immeasurably intelligent. Instead of using my time reading other works, I spend more time creatively writing and reading my own. I'm not very information seeking already having gotten much of what I required from earlier reading. Like a child I am usually finding deep significance in little facts gleaned from experience, and I synthetically relate these to very large sets of interconnections in my life. Logically analyzing, I know what connects and what doesn't with a strong sense of reality, and blend it with my own behavior so it results in a new me. A new me as far as growth and healthful neurological brain changes create storage deltas, resulting in obvious day-to-day changes in thought and action. Notice this is required for profound giftedness but is only touched upon by science in a way currently that is not metrically comprehensible in psychometrical tests that don't cover days, weeks, years and a lifetime of nervous system development. Works like mine do provide new opportunities for measuring this. The measurable change is in the velocity of significance and ideation established in life artifacts figuring into the living autobiography falling within a total earth data and history. The exhibited velocity of significance relates to aging and establishes my own works as having plenty of growth potential for providing value in the new edition of this book, that others might want. As others get older, their significance in thinking improves too, oftentimes, and as long as they can remember being young, their shares may be of more interest than those writers who are mentally younger. The reader may recognize from some history of IQ that the 'quotient' part of IQ was mental age over chronological age. One reading this may not think the writer would be 42 years old, and this writing is not that dense. This document can be fed into tools that analyze writers for anticipated age, and using such tools that have *at least some* usefulness, I anticipate the age calculated would be much older than my actual age. As I age velocity continues and accelerates for significance. In this way I expect new works to be more worthwhile than some earlier works. The new edition of this work will be more significant and meaningful than this first edition.

There are some few readings from the High Intelligence Community that I have been exposed to, that were very interesting during the period of elevated interest from when I first joined various societies, and these have come from figures who wrote on topics that seemed especially relevant to my characteristics, and came from supposed members of the immeasurable range, who are

themselves figures I know for certain are intelligent but am uncertain as to their actual psychometrical status. Despite this the articles from these writers had personal influence since the contents do indicate high velocity of significance and ideation, even though they are written in a less academic format. Conversation of high quality does not need to be academically conveyed. Sometimes reading these conversational writings are like learning from like-minded grandmothers and grandfathers who have opted in old age to discontinue the scholastic mode of expression.

If I could afford to carry large textbooks from the highest quality professors I would, too, because those contain the most compressed summaries of current research, and providing linkings to articles that are already prioritized for importance. I don't like researching much because of the difficulty of actually locating the contents that searching says exists but doesn't provide oftentimes. This is true even having access to research locations through Harvard University or Google Scholar. Research is often returning unuseful studies as well. Digital copies of articles are also not really part of a sound digital strategy for my particular lifestyle which includes offgrid living with few reasonable energy related strategies for recharging, which relates to global poverty in my studies of *The Overlaps of Homelessness and Wealthy Camping* which I keep ultralight. Some might say you can have a library in a device, but I have thought about that extensively and only agree in part. Digital books fundamentally fail on user interface design, where books excel. That's in the flipping through pages and rapid surveying of contents. I like textbooks and large reference materials in my hands and think the Encylopedia Brittanica in a digital format would be a form of torture. For research my preference would be a general equivalency of tenured professorship status and residency, to be near the library's journal stacks. But as a continual traveller with no residency moving about internationally, I find other ways to find answers.

I have not done much reading from the journal of the Mega Society, but I found at one point one article that was enjoyable, explaining my life to an extent, and that article was entitled ***The Too Many Aptitudes Problem****, written by Hank Pfeffer. This article is an example of one that is not of academic format but one can tell is of good significance, is well considered, and seems to confirm a large amount of experience, in short expression. This is important because the profoundly gifted may choose to never be formally educated, and what they* say* may exceed what one can receive in formal academic publications.

An article that has had a greater impact, was the article from Grady Towers, not from Noesis, but from the Prometheus society. This article discusses a topic related to the maladaptivity results of the Terman study, in a similar way to the article written by Michael Ferguson, entitled **The Inappropriately Excluded**. Each of these articles are are somewhat informal and provide a conveyance of good significance nevertheless, also corroborating diverse experiences I've had personally. Each of these articles to an extent influenced my views regarding the wants many people have, like myself, of attaining powerful roles in order to execute upon ideas, and to meet people who are of better quality to collaborate with, for creating a normal work environment, and for balancing this with financial needs or frugality to create that leisure time that is required for pursuing a large assortment of interesting personal projects that are too interdisciplinary usually for including in one's employment. In my early twenties I had already decided independently that this was worthwhile and planned my life on this basis, achieving better than expected fusion of social and business goals, and work environment because I could create that for myself, and leisure time for more intrinsically rewarding pursuits. Although I knew this well already and executed on my plans successfully, before my plans were totally complete I encountered these

works, and they did help. From my conversations with Mr. Ferguson I learned that he was financially successful, traveling and retired, like myself, although he was much more advanced in age. I was fortunate to have the opportunity to chat with him on a variety of topics and had an exchange with him on his blog over the value of skull measurements for estimating intelligence. He has a work on that called ***H. Macrocephalus***. I disagreed with his primary thesis but this caused renewed interest in the need to recognize brain morphology which does relate to cranial capacity, and total brain volume does relate somehow to having opportunity for growing a more comprehensively developed nervous system. This topic already was covered in my studies of Archaeology and Anthropology in college, where the increasing skull size of pre-human and human ancestors is used to estimate relative level of evolutionary development. Without the importance of advancing cranial capacity we would have no cause for thinking other animals with small brains, without observing them, would have lesser learning abilities. One can read my comments within that article starting at the datetime " Anonymous February 22, 2015 at 6:02 PM". At the time of my writing this was not anonymous, under my former name"Matt Cavanaugh", apparently because I deleted the associated Google account used to establish the conversation, that uses a Google technology. We had a long exchange together there and the conversation may be of some interest.

Exposure to these works somewhat created the same confirming experience as with the joining certain High IQ societies, as I learned that others were thinking as I thought, even if not all that I read was entirely new to me.

Also covered in these articles is the likelihood of being purged from work from being overly intelligent, and I experienced the risk of this a number of times, and active plans for it on one occasion. I will discuss this topic at another time in either an expansion of this essay or within my **living autobiography**

These two articles together are part of what I imagine to be somewhat necessary reading for those who have interest in understanding the minds of folks who belong to these high intelligence societies, or those who belong to no society at all, but are functioning independently in the world without any group support. This is because they have or will face challenges that require them to make decisions like that discussed in the earlier question, that covered the need to either commit to frugality and focusing one one's own pursuits without necessarily having any acknowledgement or widespread attainment, or to "jump over the hurdles" created by academia and business, using up valuable time, to expand upon one's freedom to more fully gain notability and power relating to desired goals and achievements.

Scott Douglas Jacobsen:

Question 8: You wrote an interesting article entitled "How Do People With IQs Over 180 Act and Think?" (Cavanaugh, 2018). You bring forward individuals like Richard Feynman, Bertrand Russell, Paul Cooijmans, Grady Towers, and societies such as the Mega Society, the Giga Society, and Mensa International. By and large, these are well-known within the high-IQ communities, of which I sit out in the Oort Cloud with a telescope making notes enjoying the show and sending occasional correspondence for interviews with members of these communities. I am not a formal member of these communities. I have contributed to publications or had positions for which I'm grateful, but no formal legitimate memberships because of no formal test to determine the merit of the matter or deep abiding interest at that level, as some societies do not require test

scores, permit second test scores, or utilize, widely, alternative tests with varying degrees of legitimacy in the measurement of the psychological construct of g, general intelligence. As far as I know, those societies with strict mainstream intelligence test requirements are Mensa International and the Triple Nine Society, especially with Mensa International having formal testing sites online or, pre-coronavirus, invigilation stations all over the world. These are important to consider, internationally, even sophisticated frauds exist in the high-IQ communities with a grotesque example in the multi-level marketer (scammer), human trafficker, and cult leader Keith Raniere with the organization NXIVM where he was known as "Vanguard." To a more on-point tune and as a point of clarification to start us off here today, with Feynman's declared IQ of 126 (no S.D. mentioned), as stated in the article, what is the factual status of Feynman's declared IQ in contrast to professional commentary or considerations of his mathematical abilities?

Question 8 Part I: Regarding the portion on Historical figures:

The Suspension of Inquiry Concerning the Intelligence of Historical Figures

Section Introduction

In prior questions we have covered already the topics of stringency of measurement and the process of admissions in various organizations like those of the High Intelligence Community and Colleges. I covered those topics extensively earlier because of awareness of the relationship with this particular question. Also we have covered the value of Mensa, the value of testing for self-understanding, and the topic of the value of focusing one's efforts on one's personal development and societal benefits in activities outside of the seeking of self-knowledge of intelligence, and ultimate unknowability of one's intelligence at present due to incomplete testing in general. It was discussed why not being in Mensa is not necessarily an indicator that one does not have special strengths worth developing, including mental traits that may exceed in quality those of many folks in the High IQ Community. In our next question, we switch to a discussion of Highly Intelligent scammers, so I will only touch on that briefly here where it appears to have relevance and where it seems preparations for that conversation would be beneficial.

The focus on this particular section will be in two parts: first the evaluation of historical figures and their intelligence, and then the evaluation of current day figures. A theme that I want to use to make my view very clear here relates to my desire to support people in their wants to make their lives accurate. I don't distinguish between living people and the deceased on this point and prefer greatly not to fabricate anything about individuals, such that recordings about them become eventually false or mythical.

Main Answer

Impressive deceased individuals leaving evidence of profound realizations and productive eminence do not leave me with questions about their smartness, although I am concerned about hypothetical scores concocted by those interested, that amount to frivolous fabrications. While confirmed writings, art, diagrams, and mathematical formulae may at some time be adequate for AI or forensic intelligence measuring systems to provide useful rank-ordered scores outside of any testing by a proctored psychologist, I believe existing numbers for notable historical figures were invented and are untrustworthy. This is known simply because intelligence tests did not yet exist.

Online one finds interesting YouTube videos in which figures are ranked with false IQ scores, disrespecting their histories and biographies with inflations. IQ is already very high at a score of 120. In these videos we learn that Goethe had an IQ of well over 200, that Gauss had an IQ in the

same vicinity, and that figures like Aristotle, Plato, Newton, Einstein, Sidis, Tesla and many other figures had particular IQs that again, are inflated fabrications that are well over what they need to be to account for their works. The reality is that for each and every historical figure that antedated intelligence scoring living before psychology existed at all (it was combined with Philosophy), there is a misattribution of an IQ score. This simply distorts history, and botches the biographical record. These are figures we care about deeply for their contributions to us and the public is willing to entertaining false summaries about their mental capacities.

It is worth noting that few have read Albert Einstein's autobiography, which is the last thing he wrote. I read it and it is included in the book "Einstein, Philosopher-Scientist" in the series on the Lives of the Living Philosophers, a series intended to give living eminent figures a chance to write about themselves and respond to critics, while authors were still around. This writing is technical and autobiographical and clarifies certain personal commitments. For example, few recognize he was an Athiest and this is made clear in his own words. He says nothing of course about his own psychometrics because they don't exist. This means we cannot provide a reasonable score to his intelligence at all, and can only go by his artifacts, which as a rule are incomprehensible to the general population. Assigning him any number jeopardizes his interests, his history, and probably his unspoken last will and testament. My living [last will and testament](**http://www.mattanaw.org%5D** will be written into my Book and Journal.

We have very little information about all of these figures, even if we think we have a good portion of their corpus of writing, because they cannot be interviewed and do not have living brains to test.

The case is similar with people who are still historical who lived more recently, after modern Psychology came to exist, and after the advent of psychometric testing. In the question Mr. Feynman was asked about, but I would like to refrain even from speaking much about his particular intelligence, because of several reasons. Firstly, if someone were to place in front of me a document that was supposedly a primary source medical artifact, indicating his IQ score, I would not immediately believe it. I would have to do extensive research, that I did not do and would have difficulty doing, to confirm the veracity of the document. False documents are easy to create, as I witnessed in court, and easily one could produce a document to malign Mr. Feynman. Doing real historical investigation, one would definitely have uncertainty about a document indicating a low(ish) score for Mr. Feynman. Historically, a figure like him could have had hateful people who could create a false impression of his abilities using fake documents.

It should be immediately recognized that I am quite ignorant about Mr. Feynman's medical record. Perhaps he spoke for himself about his purported intelligence score, and in that case, I would give it much more credibility, but even then he has not been tested as extensively as I have with a range of tests, and I have not seen a readout of his subtest results which may indicate extreme giftedness despite a score that might be lower than expected. There are simply too many uncertainties about his scores and a professional of history and psychology should refrain from speculating further given the dearth of reliable information, and admit that the passage of time has converted this topic into the unknowable.

Historical figures can informally be estimated regarding their giftedness by an evaluation of their various productions, and his productions would immediately create prominence in his intelligence even if we decide we don't care about his scores. The informal method of analysis I recommend in this paper for estimating range of giftedness could be applied somewhat to him if

there is sufficient written record covering a range of skills including his physico-mathematical skills, his written skills, and the quality of his verbal communication in his lectures. Mr. Feynman may not score evenly on all these domains, and additionally his breadth of knowledge may be more narrow and specialized than may be appreciated. This may also be true of other historical figures. I think people highly underestimate the breadth of capacity of people who are exceptionally and profoundly gifted, and in order to really appraise any individual for the interrelationships in their brain matter, at a minimum they have to be able to discuss a very large range of topics to see what relationships they come up with, and to estimate the total significance of those relationships. I've seen a video on YouTube in which I saw he was extremely significant in his conversation even with a basic interviewer, and had a very strong propensity to powerful ideation, but I still feel there is too much missing to ascribe him an IQ score, or a range, and in any case this is what metrical testing provides. Without a formal psychometric test, I would have to rely on conversation using my informal approach, but in order to do that I have to be speaking or conversing in text with a living person, and if that is not possible, it is forever impossible to do.

Another aspect of the analysis of the intelligence of historical figures, which is applicable also to living figures, is an appraisal of the overall comprehensibility of their productions, which communicate great significance at high velocity. Mathematics, diagrams, programming, architectural designs, blueprints, can all communicate a very great amount of information that may be novel, interesting, comprehensible, but hard for others to understand. Historically, works like Newton's Philosophiæ Naturalis Principia Mathematica ("Principia") would have created astonishment for their precision, novelty, and density of thought. This work of Newton's is not incredibly long, but obviously has profound significance and ingenuity. Its expression is diagrammatic and mathematic, and does not consume much space. If a work can generate very great commentary but not be too long, it is a sign that that work had very great idea-density, and applicability to the real world.

Who can comprehend the work is of interest because after publication, typically only a few people will become interested enough to read it and correspond with the author. These readers themselves may be interested, but it would be true that not all would understand, and of those who do understand, what they understand may not be totally analogical to what the author, like Newton, would think about it. The presumption is that Newton would have had many relationships in mind regarding connections to his work that are not present in the work. Newton, evaluating the minds of others, would use something akin to the informal process of testing for significance and velocity of ideas. If ideas from other correspondence concerning his works are novel, or cover his own ideas, it would indicate a strong mental analogy between himself and the reader. This would likely be a cause for wanting to collaborate.

In one particular area of research and publication in which I'm working, I encountered the works of Bertrand Russell, in his Principia Mathematica, as a Philosophy Undergrad in the early 2000's, and Gödel's proof. After being exposed to these documents, many years later, I encountered Donald Knuth's Art of Computer Programming. My particular work concerns the foundation of mathematics in logic, and a theory of a new architectural foundation of computer systems. This theory would change how we think of mathematics as a whole, how we think of physics and the sciences, how we understand computing, and the relationship to the limitations of computing as it relates to reality. I've published some thoughts and comments worth sharing in the intelligence community a number of times, on subtopics that connect somewhat tangentially but interestingly to this theory. An example is on the topic about the final verification of continuous

movement, and to what extent movement is discrete, which is verifiable computationally, in comparison to the view that motion is infinitesimally continuous, which is non-computable, and discussed what it means for mathematics. A work I encountered in this effort is Terrence Tao's *Analysis One*, which has some anticipations of my efforts on my differing formal proof, and shows some support for Mr. Bertrand Russell's logical atomism, contra Gödel.

The works of Russell and Whitehead, and Gödel, would be totally incomprehensible to the public, and in my review of materials, I think it true that nobody living understands these documents and their significance. Currently there are thoughts that Kurt Gödel has debunked Russell and Whitehead in various ways, but my reading of commentaries indicate that commenters uniformly do not understand either author's works! This includes books written for the purpose of *explaining*his work! This implies that even those who claim to be reading the documents do not understand the documents. Even in the High Intelligence community, when the topic of Gödel comes up, I see regurgitation about what Gödel has achieved, but close inspection of Gödel's paper shows academic sloppiness and numerous issues. It's part of my work and research to bring this to some clarity through my personal interests. I have also noticed, in Analysis I, by Tao, that there may also be some skipping over of Principia Mathematica and Gödel, but an explanation is that that is a paper, that while it appears *to me* to be doing work on formal proof contra Gödel, is still targeted for instruction of students. Mr. Terrence Tao has IQ scores online listed to be in the 200s, and of course I would apply skepticism to that given the contents of the remainder of this paper, but there is no doubt at all that he is extremely intelligent, and he is repeatedly recognized within the American Mathematical Association in which I'm a member. He has attained professional eminence already, and mathematics itself is a conveyor of significance at high velocity done well, and I've personally benefited from his work on Analysis I.

Returning to the point however Gödel's work is extremely complex and I suspect no one understands it, and I think this is why it stills stands as a work people think has no faults. I'm finding faults and will convey them in the near future, but his work is still brilliant. The point however is that it is conveys so much that it is largely incomprehensible to everyone, and this is due to a combination of his high intelligence and sloppiness; whereas some would say it is only of high intelligence or even greater intelligence. This is untrue.

Russell and Whitehead's work is very long, and looks like an alien work of logical symbol's rewriting mathematics up to and past calculus. When I say it is 'alien' I mean it is alien even to those who would understand modern formal logic. I once had a scan of all three volumes, but no longer having that, I have to content myself with Principia to '56, which covers only the first to the 56's item. The cause of this is truncation is that there is no expectation that anyone will understand any of it, guessing. The entire work is not something I would expect anyone to understand in its entirety.

Many are exposed to the work of Russell and Whitehead in popular formats, especially Russell, since he published nearly or actually 100 volumes, but would not know that Principia Mathematica was very important or as complex as it is in expression. Reading the popular works of either author would lead one to think that they have less capacity in the velocity of significance and ideation than they really have, and that is the importance of surveying an author's works completely before estimating intelligence. A single omission of Principia Mathematica would lead to a misappraisal.

That these are such complex works indicates certainly profound giftedness and the inability of

anyone to understand Gödel, for Gödel's writing, or for being unable to research the work of Russell that Gödel contradicts and depends on for his proof, shows that the failure to understand them also indicates their profundity. They are certainly profoundly and exceptionally gifted, using the informal approach of the conveyance of significance at high velocity. But also with this is an estimation as to who could comprehend it.

I give these examples because they relate directly to my research and writing interests, but one could also mention other works, and that work mentioned from Donald Knuth is also one that I think is largely unapproachable by anyone. This work figures into my connection of the prior topic with creation of an alternative system's architecture and required design, and required algorithms. Knuth does not cite Russell, Whitehead, or Gödel in this context but they relate as I see it in my project. Of course those in electrical engineering, logic, mathematics, and computer science would know the relationship if sufficiently advanced.

While we can use this kind of thinking to conclude these authors are extremely and profoundly gifted, assigning them an IQ score includes a motive for fabrication. I would not be inclined to ascribe to any of them IQ scores. Professors Tao and Knuth are both still alive, and each could be measured into the immeasurability range very likely, at least on IQ subtests, if they haven't already. I'm very disinclined to want to attribute or believe IQ scores on the basis of tests that are not normed appropriately, even those that claim to have statistical methods of extension that make this unnecessary. It is mentioned later that the Prometheus society itself does not do this, and relies on a non-IQ test that has the norming, presumably because that society has the same view on testing I do, except I later criticize the MAT as a test to use on various grounds. I'm content with calling Prof. Tao immeasurable, even if that means I have to say his score is one that is a floor to his actual intelligence, which means he scored high enough to be unknowable regarding his intelligence. But he is alive and could do other kinds of direct neuroscientific testing which I think would be more interesting and better for the trajectory of psychometrics. The section on living figures is next, so I will discuss more there. Regarding the deceased figures Whitehead, Russell, and Gödel, we don't have psychometric test scores, from my understanding but with no additional research, and there is no way to provide a number. I would refrain from ascribing a number again, because I think that comes from a motive of fabrication.

My response here more generally is that I think we need to suspend judgement on the intelligence of historical figures in which we have insufficient information out of respect for their history. Later, as we are better able to use artifacts, we may be able to estimate by comparison of works, but I think this is still disrespectful since they do not have living brains to test. The dislike we have of intelligence measures will only be removed when we have the ability to test living brains at high accuracy and with great comprehensiveness. This is something we can never do for the deceased. Even if they have an extremely large body of works, there is a difference between those works, and the complexity of function happening over a lifetime. Bertrand Russell himself moved on from writing Principia to writing only popular books in amazing volume. But he may have continued his mathematical thinking all of his life. If we appraise him only by his works, we would be under the impression that his thinking was only in a communicative style that was for everyone else's comprehension. But his Principia Mathematica is incomprehensible to all!

It is not clear if Principia Mathematica's contents would provide a pattern that would be easy or hard to the authors, even if it were decided that one would appraise their minds by the very hardest content only. Even if specific contents are used by other author's like Newton's Principia for

Newton, it would not tell of Newton's mental endurance.

One is not necessarily exceptionally and profoundly gifted if there is insufficient endurance, and the velocity of significance and ideation should involve great endurance. Once should be able to keep it going easily, indicating this is how one usually is, and not how one is rarely. One is efficient in one's thinking to stay comfortable. A trait of the immeasurable is that they *enjoy* thinking about what only appears difficult to others. This book was written in 11 days, and was fun and easy to write.

Here I must gratuitously speak concerning my own endurance because my ***Book and Journal***, that although growing in complexity and inclusiveness in materials, started as a simple blog to have sufficient content to support the design. Now that the design is in place, it can store any and all content I have in my possession. This includes work for my customers that I can redact. It would not have been possible to have as many customers I have had and as many projects, working as an architect and earlier an engineer, becoming finally Chief Architect, and later a trusted executive guiding businesses at the C-Suite level, if I was not at a productivity level that is unreachable for others. I've produced many thousands of lines of code in a number of programming languages, many technical design documents, and thousands of pages of presentations and architectural recommendations with sophisticated visual plans. I've created entire solutions consisting of distributed machines, including all the back-end and required front-end programming, architectures, deployments and tests. This establishes endurance particularly since it was all done before my current age of 42.

Colleagues have witnessed my live typing at a rate that is impossible not looking at my screen, with results on the display, of a combination of new content and what was heard, from people who were in the same room at the same time, including directors and executives. The rate and endurance of what is produced creates awe and fear in customers. But I'm socially adept so this is kindly managed, and so we typically have great relationships with much mutual respect.

I've been the only person invited to provide vendor neutral and agnostic cross-sectional organizational analysis, and have had my results which were often hundreds of pages enacted, with my business and technical stewardship and mentorship being required. These were complex but feasible and did require organizational change, sometimes globally. Some examples include for AbbVie, Petco, Spark New Zealand, and Scripps Networks for FoodNetwork, HGTV, Travel Channel, DiY Channel, etc (Now partly acquired by Discovery Channel), BC Pensions Corporation and Adobe Systems. I welcome readers to view some of my **executive corporate recommendations**.

A differentiator that exists between myself and Mr. Tao, taking him as an example, is that Mr. Tao produces technical mathematical papers with a rapidity I could not currently match, and may never match. However, my Book and Journal will contain mathematics that is foundational, combining the results of the authors above and providing new mathematics. I have delivered formulae which were required for decision making for customers, a good example being one related to scaling of images in the document scanning application for Fidelity Investments that is of permanent utility, creating a competitive advantage. My book additions will show the velocity of significance of an assortment of content visuospatial, mathematical, verbal and diagrammatic, but it is admitted that currently the mathematical output would not match someone like Prof. Knuth or Mr. Tao. But what is communicated is that what will be shown is an exhibition of the full range of technical talents that can be had, and perhaps artistic creations, time permitting,

because the author does have talent in the traditional visual arts, but requires some time to develop upon them. Musicality is also to be included, as I am also extremely talented in both playing instruments and in writing score.

Both Tao and Russell's extreme productivity indicate they both have and had **dissertative thinking**. Dissertative thinking means they each have a very high velocity of significance and ideation into writing. Not only were they actively writing many books and papers, their thinking is of the same sort that initially generated their first doctoral theses. The implication is in their own time, doing everyday activities, they are experiencing dense novel thoughts which have characteristics of readiness for rapid dissertation writing, even if they do not write anything. The implication is that each could have many doctorates and not only one. In the upper echelons of intelligence, there are a number of exemplars of people who pursued many degrees and have more than one doctorate. But the cost of achieving the doctorate is a time expenditure that pulls them away from leisurely project work, and one does not need to ask these people if they feel any cost of energy for pursuing the doctorates taking steps within organizations. They would. They and I choose to remain in academia for instrumental reasons, and to gain authority in a field, and an audience. Admittedly there are benefits to remaining in organizations but the slowness of progress is strongly felt, and if one is aware that one could do more work if one could do it entirely independently. It is somewhat akin to reading as much as one likes versus reading only during having a courseload. For people such as these, it would be to their benefit to have a pathway to allow for faster productions of their dissertative thoughts into equivalency dissertations, or allow for articles and books to be converted to equivalency dissertations, to formally be awarded a number of doctorates. If this existed it would not be incompatible with receiving many doctorates *even while* formally doing work in a Ph.D program. Since I received my G.E.D., I'm aware that equivalencies already do exist for diplomas, and for High School a GED is a substitute for four years of work. This is a very long period of time when one considers what can be accomplished in that time, and a GED can be obtained very quickly. I am aware that an option existed for me to obtain a GED early, and I'm certain I was able to perform in elementary school nearly well enough to obtain it, and would have been able if I engaged in independent study outside of school. Likewise dissertative thinking in young minds could enable one to obtain doctorates while still young. For those who with immeasurable intelligence, this is almost something that is necessary to facilitate the level of growth that would benefit them and society. More interestingly, if one could write a dissertation as a child, one has a doctorate and has finished with grad school, which means they obtained all degrees from nothing to everything. Some might complain that general education is necessary too, but it may be possible to write multiple dissertations to establish the generality of an adult who may not yet be a professional. Additionally, if they obtain a doctorate, it is an indication of existing generality to a degree and existing capacity to attain generality independently. Contrasted with a person closer to the average who obtains an elevated degree, there may be a loss of understanding of earlier studies, and studies unapplied. So it appears that children with minds like Tao or Russell would benefit from having a pathway such as this. I am productive enough to probably write multiple dissertations a year and would have benefited from having an option such as this instead of pursuing many degrees, at very significant time and financial costs.

I need to be clear that I do not have a goal to simply be fast and that's important. The ***Book and Journal*** is an outlet I have for communicating in a rapidity that I already find natural, and this relates to rapidity of thought, in high significance. Customers witnessing my skill would also test

to the facile nature of my productivity and to complexity. The facile ability to communicate complexity rapidly is something others utilize to attest to a person's witnessed intelligence informally already, because there is a perception of endurance and easyness for what is perceived as hard or incomprehensible for others. My typing speed must be witnessed by others as both easy for me but impossible for the rest. It is performed while guiding and steering meetings and conducting questioning of numerous individuals oftentimes.

A cause for the deliberate eclecticness in my publications is to have an extensive set of information in which to understand intelligence, and to exhibit my natural polymathic inclinations. The volume of the publication and the frequency and speed will indicate velocity of significance and demonstrate publication endurance. The publication endurance does not come in the way of having a much more active and fulfilling life of travel and enjoyment than nearly anyone.

In the future, as recorded artifacts are increased for each person in the public in digital format, such that the domain of their interests and breadth of thought includes recordings, in writing, audio and video, that is authenticated, I think we can use an equivalent of the informal process using the concept of significance and velocity of ideas, translated into AI/ML or other real software not pretending to be such, in conjunction with predictive models about what a huge sample of nervous systems are able to produce along lifespans, to finally estimate the intelligence of historical figures, which will soon be us. I intend to produce for my ***Book and Journal*** a larger than normally possible sample of data, on myself, to make it more likely to arrive at that scenario. Given the trajectory of science and technology using my experienced judgement as an elite technologist, I think it likely if I live to an age of around 80, some time between now and then, I can use the data in my dataset to actually estimate my IQ further.

While I am quite satisfied with my immeasurable intelligence scores, I would prefer that they are measurable. In the future, I may be willing to have direct measures of my brain while performing work tasks, and while not, to get an overview of my nervous system. I'd like to have a range of visual artifacts, and data sets, that correspond to my actual brain morphology and neurochemistry as it lives. I've stated at one point that I would greatly like to have my entire life videotaped in slow motion at maximum fidelity with all information included, including private information, since I'm a highly moral person without a need to protect any personal information. I see myself as a priest and monk of naturalism and moral philosophy and exhibit priestly behavior. This would provide additionally a complete natural record of my biology if it were possible. I don't think that will be possible but I do think that actual physical testing of my brain to create additional metrics about my intelligence will be usable in conjunction with my writings and productions and we will arrive perhaps at a very comprehensive picture of my own intelligence.

Thinking this way greatly increases our sense of lack of information regarding our own lives, but greater still the lives of historical figures. Being near to Mr. Feynman's time, it is clear that everyone's artifacts will be minimal at the time of death, and only later in the future after our deaths, will some few be taking actions like those I'm taking for maximizing communication into writing, to create what is approaching complete self-record. Since I'm writing and not slow motion recording my nervous system and body in-context, I know I will still be very far from what is possible, but the innovativeness of the attempt is still obvious, and the work performed still for the benefit of myself and others, including these historical figures, because finally we can enjoy their works without pretending to know more than what the complete record can convey to us about them.

Here we have a good transition into the discussion of living figures, who overlap with history in that the state of technology hasn't aided us much in a way that facilitates easy testing. We can see that the massive difference between historical figures and living figures is that they are alive, and we can ask them questions and communicate them, and test their minds more directly as far as they are willing to have them voluntarily tested. They are also voluntarily and unwittingly involuntarily sending their communications through systems that record them, that will later be tested in ways that they did not ask for that will include intelligence testing. Their complete body of productions will include not only their academic writings and writings with sophisticated intent, but all their writings that they have shared with software systems, that software companies will be able to correctly retain and relate to them. Much information will still be lost through inadequate technical designs of systems like those in social media, and in email, and in systems "listening in", but much will be retained and would be usable for future testing on a much larger set of artifacts.

Understanding the informational needs for more comprehensive understanding of psychometrical measures, I think social media will be found to be a very basic style of communication that will be insufficient for most to be really scored appropriately, and for all who would be tested thusly, I think we should refrain from ascribing an IQ score, and thus protect their histories in the same way that we can protect people who are like us but are deceased.

Answer 8 Part II: The Evaluation of Living Figures

Earlier we talked extensively on limitations of testing and I want to call this to mind as we briefly cover the evaluation of living figures. But I also don't want to reveal my related answer as it relates to identification of scammers, which is the final question of the interview.

I think it very important to be as honest and truthful *descriptively* about people as we can, without adding additional speculation. Living people will eventually become historical figures, and the deceased should not have their lives altered from their truth.

I have some writing in preparation regarding other Psychological tests conveying a typology of personality, and my view regarding these tests is that an incredibly detailed case study for any individual, using specifics about behavior and thoughts is more important than a system that falsely categorizes. I think the Myers-Briggs and Big-5 tests are examples that provide some fabrication regarding who someone is in a summary way. I think short sentence and phrased diagnostics create categorizations that may be useful at times, but they also provide a too-brief picture of who someone really is. While there can be value such diagnostics can be very damaging, and cause one to have a wrong idea about one's own accurate self-description. Consider someone who is misdiagnosed with a personality disorder and comes to believe it.

Likewise ascribing an intelligence score to someone with insufficient testing, or an insufficient range of tests can give the wrong idea, both to the self and to others. What is worse than this, however, is entirely fabricated numbers applied to individuals. I have spoken above about how historical figures are simply given large numbered IQ scores to make them appear especially eminent, but these numbers are not accurate descriptions of people who have not and could not be tested, or have unconfirmed scores if only recently deceased! The same is true for living figures for whom tests do not exist or for whom test scores are unconfirmable. Prominent politicians, gamers, chess-players, authors, artists, actors, writers and others are simply given fabricated scores, often consisting of round numbers that are very high, like 200, and these are obviously false. They distort the people these numbers are applied to, such that our historical record of

them, including primary source materials in newspapers and in the media, create incorrect hearsay biographies.

One can note that most living figures who do very well and are very successful rarely tell their intelligence scores because either they do not expect to impress, or they do not want to share for various risks. Typically the former is the case, but High Intelligence scores are not that rare. Extremely profound giftedness is rare. If figures who are famous really have these IQ scores I think ultimately they would want to "show and tell", but the rarity is so great that it is atypical that any particular famous person would have these scores. When we hear of extremely high intelligence scores they are usually coming from people who are within High IQ communities who are wanting to share with others their special gifts and traits, when they are being honest and not exaggerating to excess. However, I think many exaggerate extravagantly. I think the reader can think of many reasons why people would exaggerate their intelligence, particularly since almost anyone in the public thinks themselves to be special holders of truth somehow.

Those who exaggerate and ascribe to themselves, as living individuals, super great intelligence, have a few serious issues to deal with. Firstly, they must continue to protect their story even if it is false or has serious defects. This is how self-ascription of incorrect scores can result in a very large "pack of lies" that the person will carry through their entire biography. Their IQ score, self applied, creates a "wrong miniature summary description" of their mind and life behavior. If someone tells others they have a score they do not have, then they are certainly falsifying much more than their supposed intelligence. They can make their life inexplicable, such that the only way to correct it is to give the true information, that would correspond cleanly with the actual life lived.

In the evaluation of a living figure's intelligence we do need as much information as we can have that consists of real artifacts ***ref: Living Autobiography***, that includes demonstration of society membership, and productions that both seem to match up. If there is a lopsidedness in the intelligence demonstrable in lack of productions, then additional information about certain deficiencies apart from intelligence need to be shared in artifact form. Trusted societies like college admissions provide some trustworthy verification of claims, and we can use things like **Mensa ID**cards, and other membership cards, to get confirmation. Better still are actual test results from the medical and psychological practitioners, that share the actual scores, although it is understood too that this constitutes protected health information. Soon in the future I will be releasing more of my public health information that includes my actual psychometric scores from my psychometricians/psychologists, to go further than most to share society memberships and the actual test results. Anyone who has very high intelligence can eventually share this information to have the life artifacts needed to really corroborate stories, so they can become historical figures, who we really have data about.

For those who are showing tests that don't indicate immeasurability, but measurable rank ordered FSIQ in the very high range, without statistical norming, from rare tests employing extrapolation, or from tests created by individuals, I think we need to be more cautious. I think it is much more likely, since these are atypical, and unpopular, not often used by psychometricians, that fakes that are rare will still convince. If these tests are shared, how are they cross checked for veracity? Additionally, I think they are largely erroneous. I think it is much better to utilize standardized, highly popular intelligence tests, and be satisfied despite there being an inability to confirm actual maximum performance. These tests will indicate immeasurability but will be well understood and more easily cross-checked.

Coming from the field of Psychology, there is also the risk of deals between psychologists for propping up scores, scoring oneself in a fabricated way very highly, and so on. These practitioners have the actual tests and the test scoring books, and can produce reports that are fake. Psychologists who are colleagues can easily work together to fake tests. This will be more possible to fake if more rare and unconfirmable from sources. Some would be discovered to care so much about inflating their IQ scores that they would use their giftedness to obtain degrees enabling them to pretend the very greatest giftedness of all!

Another issue with the evaluation of tests is that certain authority figures within IQ societies can ask for test results from others for admission, but then utilize the same papers, alter them, and show scores that are inflated for themselves. In this way leaders of certain smaller societies can dupe others into thinking they have incredibly high intelligence, simply from altering already received intelligence tests. I have been asked by a leader of one society to provide my intelligence scores, and in retrospect almost certainly those would have been used for nefarious reasons and potentially would have been utilized to create a false report with inflated scores, using a real test result.

At present it is somewhat insurmountable to totally control for and verify the authenticity of original test documents, but in the meantime checking with the actual psychologist who performed the test, to confirm the test came from them, and confirmation that there are no special relationships between the test taker and the subject, can give us a greater inclination to believe the test could be trusted.

But we can still only partially trust those results, and rely on, what I shared to be a useful method, of using personal productions that should match up with the intelligence of the person making the claim. Productions as I stated is best in an artifact that can be used later, and a total collection of works of production, and life achievements is very useful for comparing against claims. But not all can communicate this way and some are really disabled or have other deficiencies that block communication. For that we can use verbal conversation and interviewing to allow the speaker to demonstrate very great velocity of significance and ideation, which again includes very rapid conveyance of meaning with many connections, and with immediate and frequent problem solves. If one cannot do this oneself for not being quite in the same range of expected intelligence, then one can rely on a third party like myself to have conversation in order to test for it. The larger process that can be used is described more fully in the response to the question regarding scammers later in the interview.

People who are leaders of HighIQ societies that do not have very large numbers of members, will have processes that are likely somewhat inferior to those that are established like Mensa. Leaders of societies also bypass testing itself, simply creating them, and then making requirements for others. For those individuals who are leaders of societies, additional caution must be exercised, and for these people I especially recommend my growing writings on ***Cults***, and the process described later. That someone founds an intelligence society does not mean for certain they are a charlatan, but it does mean that their membership antedates the processes that are created for others. For any member that joins the society later there was a double-standard of demonstration that did not exist for the originator. The originator has many more criteria for demonstration of personal medical artifacts, ethically being in a high authority position, to openly demonstrate they are not a predator. The nicest intelligence society leader can still be a fraud, who capitalized on memberships and false prestige. Moreover, they almost *have to* exag-

gerate their IQ scores in order to make it seem they have special authority. There is a strong resemblance to this kind of behavior and being a cult leader, even if nothing highly predatory occurs. However, opportunities will arise for predation once an authority has been established and can last for many decades.

Either way, like with historical figures, I think we are best to think that having the most high quality artifacts, and the best description, should be used to arrive at the most honest possible evaluation, that is not hopeful or wishful that the person being evaluated is to be greater than they really happen to be. Informally, it must also be confirmed that they can convey significance and have a high velocity of ideation, which indicates immediate problem solving and very great interdisciplinarianism, to confirm that their minds can output what they claim their brains are self-communicating internally. If their brains self-communicate great significance, and great ideation internally, it will be conveyed outwardly, or we must be very cautious.

Additionally, living individuals do produce content, unless they are never on social media or are never writing emails. In many conversations I've had on social media may responses from peers were very low quality, although some fewer were very high. Low quality postings in the form of memes of low or moderate interest are shared, instead of creative or significant writings, and some share repetitively and predictably the same ideas again and again. People of extremely high intelligence would convey curiosity that exists in want of feedback of novelties, and would write new ideas, using their own sophisticated communication style, in an often high vocabulary, and would think dissertatively often. Here is an example of a **spontaneously and rapidly written dissertative posting**. Excess repetition indicates stagnation. Very high intelligence results in people who appear older to readers than their actual age, because of very great progress in updates to mentality, and this would be reflected in incredibly sophisticated and mature thought. But living leaders and supposedly profoundly gifted members of societies really sometimes share really basic information again and again, and yet there are many believers that they are as intelligent as they say they are. This includes people who claim over 200 IQs which would be IQs well over the 99.9999 percentile on SD15 tests, which really do not exist. This is why the Prometheus society only accepts the Miller Analogies test to gain members scoring over 4 standard deviations, or the 99.997 percentile. But this test amounts to only a little more than the vocabulary subtest of the SB-V, one of 12 subtests given, which I score at 99.98% maximally. It is considered a standalone with features that are similar to culture fair tests using matrix reasoning, and this I also score 99.89%. But the Miller Analogies test does not contain the visual component that the matrix reasoning test provides, so anyone entering this society may have lopsided intelligence favoring verbal skills, enabling thinkers who are low on visuospatial to enter. That society does not accept any other test due to limitations on testing, and instead of recognizing that folks like myself are immeasurably intelligent, they accept the only test that scores past 4 standard deviations, even though it is only verbal and relates to only one or several subtests primarily. Later I will have to account for claims as to correlation. It cannot even be stated which ones it relates to and cannot defend its relationship to FSIQ. Yet there are societies that defend *higher*admissions entries than this, and these are ever more dubious, and some members exhibit probable thoughts rather than improbable ones, and only those, in their social productions. These productions are part of their datum for analyzing their intelligence.

Some may state "It's unfair to use social media to determine intelligence" but how is anyone to judge if not from conversation flowing from the mind readily? Many of these conversants are slow and offer short statements only, and skip longer conversation with "too long didn't read"

rude responses. Despite their avowed exceptional scores, they fare very poorly in comparison to others who exhibit incredible writing.

Some also may think that their lacks on visuospatial may go unrecognized having incredible verbal skills, but being *incredibly strong* visuospatially, I can tell from their behavior in person, conversing with them, if they can visualize well or not, and can glean it from the writing over time too. And vice versa from visuospatial to writing.I know at least one person from Prometheus society who exhibits weak rather than strong visuospatial abilities, and believe these would also flaw culture-fair pattern relating test results.

Existing highly intelligent figures should show evidence of immediate creativity in the form of humor too, although here I do expect some variations where some are autistic or have aspergers (some are still self designated with this word). This is very different than those who use canned humor, and repeated humor that seems to come from others, and an overall inability to create a new joke "on the fly". Rapid and frequent humor generation that is novel and never to be used again is a trait of the profoundly gifted, although I cannot say much as to the extent, as I do not have data concerning it, but can say it is related to kind wit, and social abilities, and this is instrumental for the development of careers, congenial colleague relationships, enjoyable collaborative mutual work, and even if it is not a required component of intelligence, is an expansion of intelligence into talents tying to nervous system moduling that is greater than not having it at all. All my life I've been a kind and goofy comedian to put it mildly.

Laziness is also a trait to be used in the evaluation of intelligence, because if one is intensely curious, seeking stimulation to satisfy an extremely active mind, that craves significance and ideation, then it is obvious that feedback loops on such ideation is needed, to progress that ideation. Otherwise the mind under evaluation would never appear older than the age of the mind. The mind would have sufficient feedback to experientially age faster and if one is lazy then one is simply not as curious as one might think one is. There is physical laziness and intellectual laziness, but the two come together in the prodigy.

Scott Douglas Jacobsen:

Question 9: How can individuals protect themselves from scammers?

A Process for Self-Protection from Highly Intelligent or Fraudulent Scammers

Much has been provided in earlier questions and the earlier sections on velocity of significance and ideation, and my **relevant background information** that can now be used to support the population in detecting true profound giftedness, and con-artists.

Here it is necessary to divide those who would use this process who are at special risk for having less intelligence, than those who have much more, and can cautiously read people for their potential riskiness. Those who are in the former category will certainly need a third party to support in the process, whereas people in the latter category, who on reading find themselves to be like myself, can on their own use this process.

Let's first begin with how to self-protect if one is in the group who cannot self-trust for not really being intelligent enough to determine in conversation if there is really highly significant and rapid ideation occurring, or if something only seeming that way is being presented.

Those who would need to use this process in the first category extends from those who are hand-

icapped through to those who are still very intelligent, but are not profoundly intelligent. However, a trusted intelligent figure may fill the role of the trusted person anytime someone extremely intelligent is unavailable. Obviously there is a number issue but for now we will review the simple process, understanding there are still limitations.

If I presented a process like that I might like to create, and perhaps will, it would be unusable to others.

Those in this first group would rely on factors not relating to intelligence at all, and this advice could as easily come from a doctor, or someone in a profession that understands the risks of authority, and has an understanding of people that are detectable as dangerous on other grounds than fraudulently claiming very high intelligence. This topic is about self protection from people, not from their ideas; and if someone is not in the same range as those who are incredibly gifted, there is nothing that is complex to be received anyway. However, the result of the process can still be a favorable finding that the highly intelligent person, like me, is a good mentor to almost anyone, conveying pathways to what might be needed to anyone who might need anything.

Firstly, I would share a list of simple questions to consider:

- "Does this person *want* anything from you?"
- "Does what they want appear to be:
    - Financial?"
    - Religious?"
    - Sexual?"
    - Attentional?"
- The reader can then consider, that I wouldn't want any of those things from anyone, and I am an example of trustworthiness. They can also consider, that if someone wants any of these things, they would be asking for:
    - Something valuable to you.
    - Something requiring big change potentially.
    - Something that could subject you to damage.
- And that what they want
    - Isn't about you as much as getting something.
    - Could come from someone else easily.
- "Are they also powerful?"
    - "Do they seem especially smart?"
    - "Are they especially attractive?"

Some super intelligent people are highly attractive, and I'm highly attractive myself, as can be seen by my photographs I included.

It will be noticed that this short part of the process could easily be developed further, and is sim-

plistic in nature. One simply needs to identify if there are any obvious wants. If you were interacting with me, there is nothing that I want.

If any of these are present then one can move quickly to asking a trusted party to support in thinking about the riskiness of the person, but one has to choose someone who seems powerful in the same ways.

If no trusted person like this is available, the best course of action is to avoid this person, because one could not receive much from this person anyways, for potentially not being in the same thinking range as them. One can ask "What will I learn from Einstein if I can't read his papers?"

If one can find a trusted person like in the above, and that person is themselves really able to evaluate, then they would evaluate using the method I will describe for those who might be in the same thinking range as the person to be evaluated. For that person the process becomes the same.

It is obvious that there is social awkwardness to using this process, but there is social awkwardness to needing someone to support any deficiency whatsoever. The risk here is that someone will not utilize this process due to the social awkwardness, but it is not possible at this moment to propose a process that cuts through all social awkwardness for all people who might need to use it. Speaking to one's parents about the quality of a potential date may be useful, but culturally people won't use it. Instead they simply irrationally engage in risky behaviors and have sex with predatory or unknown copulants over and over. What I am proposing here is actually supposed to cover this case, as a scammer and predator might be a highly intelligent person preying on someone who is deficient by comparison, and cannot make rational decisions for not being able to have sufficient information to know if the person is predatory or not.

It is possible to use this process without actually making any final determination about the person, since really still too little is known. A way to think about this is that someone might be risky and attractive, and acting rationally one should choose to "take a pass" on that person, even while admitting that not enough can be known to socially judge that person, who my actually be quite good, or relatively risk-free, or normal and both risky and not. It's like having sexual relations with someone before knowing them for a few months.

Now let us consider those who are able to evaluate independently, who would be the same people who would be able to be the trusted support person for avoiding possible scammers.

Those in this group can still utilize the above to their benefit, but can do so easily and quickly and move on to more thorough evaluation. A more challenging consideration that must be considered quickly is:

- "Does it seem like this person wants something now, or does it seem like they will premeditate for something over a longer period?"

This is resolvable by making it possible to have, over time, numerous exposures to further evaluate, but if one is really skilled interpersonally, one should see signs that there is still something wanted, but the person is simply willing to wait for it. This is not something that can be easily described here, since the process requires a natural ability to "size people up" and detect very small behaviors and attributes, and personality traits. If one cannot do this then one may not actually be as adept at evaluating as one thinks. One might know if one is good at this or not if one is skilled in interviews, good at poker without requiring the mathematical component of poker, or if one is great at sales, comedy and persuasion.

If it appears on inspection that this person wants something in time that is in the first set of lists then this person is advisable to be avoided by the other person, if doing it on someone's behalf, because they will be alone oftentimes without your presence. If it is for you, then you may have reason to wait, being more adept and judicious at re-evaluating, and in subsequent re-evaluations one must be rationally able to exit in an early state, without becoming stuck or too unwilling to become disconnected. The idea here is that early detection of anything that is risky should indicate that one should simply discontinue the connection.

All of the above is decision making in relation to minimizing personal risk that is unrelated to the actual testing of the other person's intelligence claims. If one uses this well, then one would be able to quickly avoid risks.

Notice that a process like this would make sexual relations with someone who would be evaluated a very risky endeavor because sexual behavior typically results fast in a relationship and not after a period of careful evaluation. I am unwilling to change this process in order to pretend that this behavior can be made rational: it cannot. The result is that with people who might be dangerous sexually are those who must be avoided, at least until an evaluation such as this takes place, and if not, it is unwise. In that case, much human behavior is designated as unwise. If one reads my bio on my choice to be celibate, one will recognize that I have already determined this to be permanently unwise, and I am simply unwilling to spend this time doing these evaluations. Recall that I've been married for 20 years and admittedly sex occurred immediately in the beginning. I am unwilling to repeat this behavior now. In any case, I am more adept at determining on my own, for having the intelligence and skills, who might deserve more caution.

Here we can progress to the next step in the process which relates to risks of simply believing and interacting with someone who is a scammer and is fraudulent, regarding their purported intelligence. This portion more clearly relates to all in this article, because few can actually perform an evaluation *of their own intelligence* and certainly not the intelligence of scammers *who really are* profoundly talented. If I *was*a scammer, or was threatening to people or animals, I'd be one of the most threatening people to ever exist. I could be creating or spreading new diseases, killing without detection, having sex with almost anyone I like, and destroying things with explosives. Fortunately, I'm more like a priest, an educator, a medical doctor, and other caring figures, and I don't care about my privacy.

For this the evaluator must be able to test conversationally, using perceptions of significance and velocity of ideation. This person must be also willing to ask for evidence and artifacts, like those I provided. Trustworthy artifacts like real membership proof, is all that would likely be received regarding health information like intelligence scores, but these should be as verifiable as possible. One can reach out to organizations and ask if someone is really a member or not, although some may protect a members anonymity. Secondly, one can review artifacts of production. If there are none, that is instantly discrediting for a safety process. As I stated, and exceptionally or profoundly gifted person is overflowing with significance and ideation and is compelled to obtain feedback loops on productions. They should seem like me, writing this book in twelve days. There are some who have obstacles preventing this, but I would instantly reject this person because what is the point of believing their intelligence if they are unproductive? One could move on quickly to someone who is both, who cares about productivity as an additional source of verification, and they would know that already.

Now the evaluator self-protecting or protecting another would have artifacts of production indicating very high giftedness, in large quantity or extreme detail and elegance, and would have society verification. A person who claims very high intelligence based on actual psychometrics knows they need a Mensa membership or other reputable society to back it, else they will have to share the test results directly, which is typically considered private. So they really decided to obtain membership. Otherwise they would behave like a pure academic and not speak about intelligence and would only share what they've created. If they are trying to persuade regarding intelligence, then they have a society membership to be as close as they can to proving it. So now the evaluator has both sides of the artifacts required, the evidence regarding psychometrics, and the evidence regarding productions. But this still is not a complete demonstration, it is just a required minimal demonstration, because still this person could have faked their way into societies, and productions may appear to be high quality that are really only somewhat good. This process is about determining exceptional or profound giftedness, and again, it is assumed that the evaluator is capable of evaluation. Otherwise avoidance is advised or another trustworthy person is recommended for consultation.

The evaluator must be somewhat within the range of the person being evaluated, but does *not* need to be entirely in that range. They need to be intelligent enough to detect that the person is more intelligent than they are and likely much more intelligent, but have the skills required to detect significance and velocity of ideas.

Excessively erratic behavior and thinking can exist in people who are extremely gifted, but people also mellow in time, and so people who are slightly older are expected to be less erratic than say, teenagers who are highly gifted, but this would not be an evaluation about a teenage scam artist! Instead this would be an evaluation of an older person who really could scam and convince about having profound giftedness, and not cause people to think they have a deficiency causing really erratic thinking. Also, the person in question would have the skills to speak in a way that is not too far from your level of thinking, but could if they wanted to and you would likely be able to perceive that, as they go in-and-out of your thinking range.

You yourself, being the evaluator who can do this, like myself, must also be able to engage in highly significant conversation with good ideation velocity, or at least be able to understand ideation as it occurs. Ideation is not a supply of "facts", which is what is provided if the thinker is not an immediate problem solver but is instead an exhibition of recall. People who "have a lot of facts" are not profoundly gifted, because the profoundly gifted are disinterested in simply sharing facts.

Conversing with this person, one would need to notice the following, and it may take a couple conversations to build comfort depending on personality type, but eventually these would be present:

1. Ability to connect widely seemingly disconnected topics, in a way that has clarity.
2. Ability to spontaneously generate new ideas that seem to be solving problems that are thought of on "on-the-fly".
3. Should be offering ideas that you would never have thought of, with the strong possibility that no one would have thought of them. **Often**.
4. Thinking should have qualities that resemble academic papers of originality, with a perception of truth, and that if developed, would result in academic success.

5. Have a significance that creates a really strong memory of the power and importance of the conversation.
6. The thinker should have very strong endurance indicating that the significant thinking and ideation could go on endlessly.
7. There should be a perception of obvious differentiation from anyone you ever talked to, because the rarity would be so great as to indicate that this is the only time you will ever talk to someone this intelligent, maybe in your life.
8. The exception to this would be within the HighIQ community but this level of giftedness would still feel rare, and to me it feels rare even there.
9. It should probably be somewhat threatening in feel, depending on the listener, such that the person would understand "too quickly" all that one might share, and might "figure you out" too fast, maybe in a very short number of days.
10. There should be a perception of very great self-sufficiency as if the person will never stop thinking of highly significant things and solutions to problems.
11. They seem to predict or anticipate most of what you say, and may seem to already know what you say, even if they didn't (i.e. their learning is so fast that they have a reaction that is not different from already knowing it, and maybe they immediately fit it to something else or build on it in their response to you).

I would personally expect that all of these are present, and not just one or a few. I know people who exhibit all of these, and not only myself, although as I produce this I think of my own behavior in particular. I would be unable to come up with these points without having myself as the example.

Notice that this person would have all four of the following:

1. They would appear to be not risky based on the first process, regarding personal well-being other than potential unveracity of intelligence claims.
2. They would have society memberships and would openly share proof.
3. They would have productions that are of very good quality.
4. They would have all of the qualities above indicating communicative skill showing very high significance in thinking and velocity of problem solving, indicated by "live" novel ideas.

At this point you have a high probability that this person really is as gifted as they say they are, but there is still some probability that they exaggerate somewhat. One can exaggerate from high IQ to a higher one, and they do.

Much more can be said regarding this topic but it is easy to create a lengthy process that is too disinteresting to the reader. This interview will be revised in the future to provide an increasingly easy to use process, with better operationalization of the ideas of significance and velocity. It was stated earlier that what must be used initially has to be informal until there are better techniques, and in this case, probably software solutions. But a profoundly gifted person can play poker well without describing in neuroscientific detail how they win; they can use basic ways to convey how they detect mannerisms that allow them to "read" others, then consistently read

them to win predictably over time. Likewise, for those who are able to act as evaluators, who are in the immeasurable range, they can already play the poker game, and these ideas will be understood very naturally and not much more elaboration would be required. They would also know the limitations I mentioned are true and that such an informal method would be necessary, and that later it would be nice to have a technological method. Since they are the people who would fare well in such an evaluation, they will immediately understand and build upon what I shared and may already use such a method without ever having created a process for it.

Before closing I want to also mention that there is an extremely large number of subtle risks and I have to admit I've gotten myself into some scammer related situations, once by being less cautious, letting a new person stay in my hotel room at an event, who became dangerously and criminally risky and had to be purged with careful manipulation. There were also several times I provided funds or investments to members who were in either Triple Nine Society, Prometheus, or Mega society, to provide some anonymity, who seem as though they were not entirely honest. This created lingering uncertainties as to whether or not I was really being defrauded. In one case, the funds were small enough at around one thousand dollars and the individual's stewardship of the community was good enough that I simply considered it not unworthwhile. In another case I gave a much larger amount of funds to someone who seemed only years later to have been under fincancial duress, but this person had an unexpected inheritance, and paid me back with interest. So again, despite uncertainties and some stress about the conditions of the lending, I was eventually paid back according to expectations. I do think this is an example of a lapse however, in considering the simple process above as it relates to future wants and needs that are not immediately obvious on inspection. I also don't think the process above is any cure for being potentially defrauded, because as in business, there will be times in which an opportunity looks good at first, but later sours. I am happy to relay that these people are typically very kind and helpful people, and seem to have many good relationships, and I don't see them as an ongoing serious threat to my well-being.

Concluding Response

It appears that significance relates to density of neural material, and that velocity relates to the ability to quickly form new connections and make fast transmissions over the wider denser network of tissue. What is better than the informal approach to evaluating others and oneself using this view, is tying the concepts the actual neuroscientific underpinnings. Those reading this paper in the High Intelligence community I think will largely agree with what is stated in this paper, and will recognize that this does differentiate the highly intelligent from the less intelligent.

The purpose of this paper was to respond to Mr. Jacobsen's questions relating to verifying various living and deceased figures, detecting scam artists, determining the value of certain psychometric tests, and of course, although it was unstated, to convey why I would be the right person to be answering these questions. For that I provided extensive background information probably greatly exceeding in transparency and detail what other respondents provided, and probably unexpectedly. While unexpected I think it was necessary. Also discussed was the value of Mensa membership, some difficulties faced by people in the high range around employment, and benefits of Mensa membership and personal accomplishments.

In each of these conversations the theme of significance and ideation in communication through speaking and recordings was found to be relevant. I think one would find on reflection, that one would have to raise this in a huge number of topics on intelligence, such that it could be irritating

to speak concerning it again and again. I would go so far to say that these concepts can be used to replace the worth "intelligence" and tie it to neuroscience. This attests to the significance of this particular communication. If it is widely applicable for describing intelligent people, understanding their needs, understanding the value of intelligence tests, and is relevant for interpreting productions as profoundly intelligent or not, and is new, and instrumental, then what has been shared is highly general, abstract, has many relationships, and large explanatory power. This document then is a recording utilizing and embodying the concept, and it is expected that it will be novel to many members of the public and IQ communities, even if some postings on the subject from my earlier blog posts do have some early conceptual introductions to this view in a really cursory format.

A topic not incredibly well considered here is creativity. Much confusion exists concerning creativity, but creativity is not incredibly complex from my view. I think it seems complex to those who are not incredibly creative themselves, so wonder somewhat when it really happens, and have fewer examples. Ideation is directly related to learning and problem solving happening in concert, and when one learns as fast as someone in the profoundly gifted range one understands problems immediately and then solves them oftentimes immediately and the result is both a learning and a problem solve. I will say much more on this topic in the future and elsewhere, but here will simply state it really is not that complex in an experiential perspective from one who really is unusually creative. "Quickness of apprehension" is a phrase used for explaining intelligence, which means "minimally understood fast" which is even better if experienced as "learned fast". If joined with "created a problem from the learning and solved it, or solved it" and it happens often and immediately, this is ideation and learning.

On an intelligence test, one is required to learn the problem that is new on the spot, and solve it on the spot. All intelligence tests provided that are not created by individuals for questionable HighIQ Societies are timed. Even if much time is provided, the psychometrician's pay rate will time it. And someone is in front of you waiting for your answer. You have to learn the problem in front of you and problem solve it right there. The answer you found is an idea. Sometimes there are no options for answers, and you have to say the answer. That was an idea. Identification of an answer is a selection, but on the way to the selection were many ideas about mental transformations that are new, related to the learnings had immediately.

When speaking to someone to appraise whether they are intelligent or not, there should be some indication that their mind is functioning as if there is an IQ test in front of them, but they are creating the problems and are making the solutions, and they are complex and they are doing it on the spot. This is if the conversation is not purely relaxing but is interesting. In this way even psychometric test taking is related to internal communication in significance and velocity of ideas, because outside the psychometric context the problems are wider life problems with ideas being applicable to those problems, with solutions happening all the time. All life long, from childhood into adulthood, indicating that experience grows faster, and age is happening sooner, even if appearance does not show it. If I am truly myself, I appear very old, and my interests make very little sense to people my age if they hear what they really are. But if they do hear what they really are they hear that they are extremely significant and interconnected, and rely upon a need for extensive problem solving. It appears that the problem set is too large for them to solve themselves in an indefinite lifespan.

A conversation can happen about this immediately, but typically there are several before there is comfort enough to delve into these conversations. I can know if someone is profoundly gifted or

not if I ever have that conversation, and since it is so rare, it never really happens.

If one has an intelligence in the immeasurable range one's intelligence can range from one in a thousand at a minimum, to one in a billion or more. This means I will never meet anyone maybe who has my same intelligence in public. This also is the value of Mensa and other intelligence organizations because one can get satisfyingly close. An objective of mine is to record enough to provide the potential for comprehensive communication to share to others who might understand, whether some exists presently to understand it all, or who might exist in the future. There may be some who I know now who could understand it, but I don't know enough about these particular people to be sure, and in any case, they have lives and projects of their own that would limit their interest and dedication to reading hundreds of books.

Comforts around conversation between people in the immeasurable range involve sensitivities still. So even if a person met in the High Intelligence community survives the safety evaluator test above, and I know a couple who do, there is still some respect that blocks full expression, and some may have some self-protection needs around ideas to be kept for private development. This means I cannot know if there is a true match in intelligence. So even if I'm with someone who is as intelligent as me, there is this idea that I don't know if they are, and there is still a perception that I may be smarter than them. I have never been fearful of sharing my ideas, and I have never met anyone who appears to convey more than I can understand. This means effectively I do not know if I have ever or will ever meet anyone who is smarter than I am, and it gives me a feel like I'm the very smartest person who could exist, even if that is not the case.

Finally, I would like to announce something related to a serious omission of this article that is universal in all conversations about intelligence, concerning the absence of forthcomingness about actual intelligence scores from personal medical history. It will take some time and preparation, but I will provide my true psychological reports coming from my psychologists, along with interpretations. This means not only will I have provided the evidence that the process of detecting risks indicates should be provided, including proof of organizational memberships and commensurate productions, I will also include the documents I obtained for admission into the groups. This includes the test scores *and* psychological case reports resulting from conversation with the psychologists, and their reflections on the process. Their personal encapsulations of the experience administering and scoring the tests will be shared.

Thus I will have provided all the evidence I can of my immeasurable giftedness, and all the relevant context and personal details that went into the testing. There will be nothing additional I would feel could be omitted from my artifacts that one could use for appraising my intelligence. I hope it is useful for an ongoing comparative study of cases of Mr. Jacobsen and others, and I will utilize it to further substantiate level of giftedness in conjunction with my ongoing production of life artifacts, in my ***Book and Journal***.

This way I will not face those same difficulties of other historical figures who are now untestable, and I will not become a living figure who died before sharing sufficient life evidence. It is expected that I would be more trusted than I otherwise could be, despite great openness, ensuring I cannot ever be considered a High Intelligence Charlatan or Scammer. Since I was tested a number of times, since being a small child, there will be no way to claim that these scores have been altered or invented, and I would not be opposed to permitting researchers to talk to psychologists who administered the test, whom I don't know and are independently credible in their fields.

It will take some time and preparation to consider the risks of sharing these medical documents,

because on first consideration, the psychometricians themselves could be at some risk, and the documents themselves could be used as sources for creating similar documents that have all the characteristics of true tests. However, I'm aware that any person can take tests and the contents of those tests they receive would have similar materials that could then be falsified, but judicious consideration is still required. Probably a primary way people fraudulently enter societies, like with college, is to take tests and simply alter the contents in the results thinking at least some college will overlook cross-checking it with test providers. If the admissions process fails to reach out to test providers, can't make contact, or forgets during a period of waiting, people will be admitted. This would be due to simple admissions forgetfulness or some normal laziness. I think people in organizations often work hard to protect their admissions processes, but to say they never do this is akin to saying employers never mishire.

Interview Query

Original Request

This is the original text from the email request sent by Mr. Scott Douglas Jacobsen. The original email files and correspondence including this text are located below in **Correspondence**.

This is the interview as I received it, that required some deburring, reordering, and mild rephrasing. Interviews are interesting because they too present risks. These risks can include scams, personal attacks, and traps that could be utilized for personal attacks. While I think the work of Scott Jacobsen appears mostly kind, receiving such requests does require the application of the process mentioned in this text, and caution about personal risks that come after responses to the interview. Also there is risk of responding to a question in which the topic may be applied to the respondent, and where the respondent may be associated negatively with people mentioned. It can't be known if slander or defamation would result from response, or if the subject matter itself is something the interviewer wants to *apply* to the interviewed. It could indicate that already the interviewer has taken a position against the target who cannot overcome that negativity even in the response, particularly if that response is short. This lengthy response in book format controls for that potentiality.

Even if for this particular interview, some of this in inapplicable, this information is supportive to others regarding risk of the interview process, and to those who have or might be interviewed in the future.

"Scott Douglas Jacobsen: You wrote an interesting article entitled"How Do People With IQs Over 180 Act and Think?" (Cavanaugh, 2018). You bring forward individuals like Richard Feynman, Bertrand Russell, Paul Cooijmans, Grady Towers, and societies such as the Mega Society, the Giga Society, and Mensa International. By and large, these are well-known within the high-IQ communities, of which I sit out in the Oort Cloud with a telescope making notes enjoying the show and sending occasional correspondence for interviews with members of these communities. I am not a formal member of these communities. I have contributed to publications or had positions for which I'm grateful, but no formal legitimate memberships because of no formal test to determine the merit of the matter or deep abiding interest at that level, as some societies do not require test scores, permit second test scores, or utilize, widely, alternative tests with varying degrees of legitimacy in the measurement of the psychological construct of g, general intelligence. As far as I know, those societies with strict mainstream intelligence test requirements are Mensa International and the Triple Nine Society, especially with Mensa International having formal testing sites online or, pre-coronavirus, invigilation stations all over the world. These are

important to consider, internationally, even sophisticated frauds exist in the high-IQ communities with a grotesque example in the multi-level marketer (scammer), human trafficker, and cult leader Keith Raniere with the organization NXIVM where he was known as "Vanguard." To a more on-point tune and as a point of clarification to start us off here today, with Feynman's declared IQ of 126 (no S.D. mentioned), as stated in the article, what is the factual status of Feynman's declared IQ in contrast to professional commentary or considerations of his mathematical abilities?

Jacobsen: Do you have any particularly favourite articles from Noesis: The Journal of the Mega Society?

Jacobsen: What was the eventual outcome or the larger conclusions from the Terman Study?

Jacobsen: What seem like the common reasons for the exceptionally intelligent and profoundly intelligent finding inappropriate employment or remaining unemployed/underemployed?

Jacobsen: The most legitimate intelligence test scores tend to come from comprehensive tests with money and research dumped at them, e.g., the SB and the WAIS. Yet, their ranges are fairly tight around 40/45 to 160/155 on S.D. 15. Some statistical, psychometric techniques, e.g., Rasch-equated, have been employed by individual experimental psychologists, e.g., Dr. Xavier Jouve, to extrapolate for claimed scores at 175 S.D. 15, for example. Alternative tests made by independent test constructors are interesting and vary in quality, though have a far larger quantity. In the article, bluntly, you state, "140,150,160,170,180 are the numbers immediately grasped by liars and exaggerators." When using alternative tests, fake names or pseudonyms, or more than the first test attempt to claim a score at 140, 150, 160, 170, and 180, what are first thoughts coming to mind to you?

Jacobsen: How can individuals protect themselves from scammers?

Jacobsen: Why should individuals stick to professional achievements positive for individual authentic self- esteem and the common good rather than test score?

Jacobsen: What does a Mensa International membership mean to you?

Jacobsen: How can individuals read more on matters of IQ, societies, intelligence, and the like, outside of the references in the article?

Numbered Format with Minor Edits

This is the translation/paraphrasing of the above original block formatted group of questions used above. These are the questions I utilized directly in the course of answering questions. They are organized numerically and the order was updated to enable related answering of more similar topics. I have also deburred these questions to ensure unambiguously positive intent.

- ***Question 1.*** The most legitimate intelligence test scores tend to come from comprehensive tests with money and research dumped at them, e.g., the SB and the WAIS. Yet, their ranges are fairly tight around 40/45 to 160/155 on S.D. 15. Some statistical, psychometric techniques, e.g., Rasch-equated, have been employed by individual experimental psychologists, e.g., Dr. Xavier Jouve, to extrapolate for claimed scores at 175 S.D. 15, for example. Alternative tests made by independent test constructors are interesting and vary in quality, though have a far larger quantity. In the article, bluntly, you state, "140,150,160,170,180 are the numbers immediately grasped by liars and exaggerators." When using alternative tests, or more than the first test attempt to claim a score at 140,

150, 160, 170, and 180, what are first thoughts coming to mind to you?

- ***Question 2.*** How can individuals read more on matters of IQ, societies, intelligence, and the like, outside of the references in the article?
- ***Question 3.*** What seem like the common reasons for the exceptionally intelligent and profoundly intelligent finding inappropriate employment or remaining unemployed/underemployed?
- ***Question 4.*** What was the eventual outcome or the larger conclusions from the Terman Study?
- ***Question 5.*** Why should individuals stick to professional achievements positive for individual authentic self-esteem and the common good rather than test score?
- ***Question 6.*** What does a Mensa International membership mean to you?
- ***Question 7.*** Do you have any particularly favourite articles from Noesis: The Journal of the Mega Society?
- ***Question 8.*** You wrote an interesting article entitled "How Do People With IQs Over 180 Act and Think?" (Cavanaugh, 2018). You bring forward individuals like Richard Feynman, Bertrand Russell, Paul Cooijmans, Grady Towers, and societies such as the Mega Society, the Giga Society, and Mensa International. By and large, these are well-known within the high-IQ communities, of which I sit out in the Oort Cloud with a telescope making notes enjoying the show and sending occasional correspondence for interviews with members of these communities. I am not a formal member of these communities. I have contributed to publications or had positions for which I'm grateful, but no formal legitimate memberships because of no formal test to determine the merit of the matter or deep abiding interest at that level, as some societies do not require test scores, permit second test scores, or utilize, widely, alternative tests with varying degrees of legitimacy in the measurement of the psychological construct of g, general intelligence. As far as I know, those societies with strict mainstream intelligence test requirements are Mensa International and the Triple Nine Society, especially with Mensa International having formal testing sites online or, pre-coronavirus, invigilation stations all over the world. These are important to consider, internationally, even sophisticated frauds exist in the high-IQ communities with a grotesque example in the multi-level marketer (scammer), human trafficker, and cult leader Keith Raniere with the organization NXIVM where he was known as "Vanguard." To a more on-point tune and as a point of clarification to start us off here today, with Feynman's declared IQ of 126 (no S.D. mentioned), as stated in the article, what is the factual status of Feynman's declared IQ in contrast to professional commentary or considerations of his mathematical abilities?
- ***Question 9.*** How can individuals protect themselves from scammers?

Correspondence

Below is the original correspondence between Mr. Jacobsen and myself, via my Harvard University mailbox.

- **Interview Request 1**
- **Interview Request 2**

Correspondence

My Contact Details:

Christopher Matthew Cavanaugh, "Mattanaw":

- cmcavanaugh@g.harvard.edu,
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Admissions Pages of Mentioned Societies

These admissions pages were challenged and supported partially and differentially for each of the society mentioned in the article.

- **Mensa**
- **Intertel**
- **Triple Nine Society**
- **Volant of Elysian Trust**
- **Prometheus Society**
- **Mega Society**
- **Olympiq Society**

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Glossary

Dissertative Thinking

"Dissertative thinking" is a new phraseal coinage of mine relating to the propensity of a thinker to have so many novel thoughts, with strong internal and external communication skills to match, especially if one has strong typing or dictation skills, that chunks of thoughts had again and again in a day, or in a conversation, have such novelty and pre-development, including on-the-fly development, to be incipient Dissertations. Examples can be found on my ***ThoughtStream*** wherever the recordings are in paragraph form, are dense and novel, and are proven to be extremely rapid because they were timed, showing a high level of development and novelty. Oftentimes intuitions were only just prior to the writing, or recently, but the writing, usually semi-blind typed, without edits, timed for speed, were already of good quality, and provide obvious examples of incipient dissertations.

The extremely profoundly gifted would think that academia is too slow and stifling, for having so many dissertative thoughts that would relate to Ph.Ds, that one Ph.D earning over many years appears inappropriate to their intellects. Instead what is preferred is independent thinking, that gradually brings the state of dissertative thoughts to complete thoughts not requiring any dissertation to begin with. This does not imply that a exceptionally and profoundly gifted person will not want one or more doctorates for other reasons which would relate to pragmatic considerations, but they would recognize that the process does result in a number of academic writings that would not represent all the dissertation equivalents that exist in their minds.

Dissertation writing is *not* difficult as would be indicated by this article itself, and this is one of a future of 880 to 1760 dissertations that will appear in this ***Book and Journal*** in the next forty years. There is a review process to Dissertations not performed by the immeasurably gifted, and while review may suggest changes that would result in "defensible dissertations" increasing the quality, meaning at first they fail them then approve them after edits, there is no chance that one in 1760 dissertations would not be approved. Furthermore, additional edits to these 1760 constitute new submission variants and if there are, say, three comprehensive edits of each, that would be 5,280. If one establishes a probability of a dissertation's acceptance from me it would be a probability of much greater than 1/5,280. Therefore I can assume doctoral status, and can simply count the topics and fields and list my numerous doctorates at a later date.

Any of these could be submitted for equivalency certifications or for peer-review at academic journals, and if any editing was required, it could be done in parallel asynchronously with other productions, considering it from a day-to-day perspective (obviously time is synchronous for writing unless I learn to write two things at the same time, and I cannot).

There will not be *just one* that's the dissertation, as if a doctorate award prevents future works of similar quality and content would not also be dissertations. Article dissertations, book dissertations, and all sorts of *dissertations* occur after *that one*dissertation that produced a doctorate. It is a strange oversight, perhaps indicating insufficient intelligence combined with boldness, to forcefully convey, that any work that has properties of being a dissertation is one; and to the benefit of those writers who produced works after the first, of the same quality, in other fields, there really are and have been other dissertations written by them that are doctorate equivalent.

Being sufficiently intelligent with a combination of dissertative thinking and productivity into writing, exhibiting a significance and velocity of ideation assures eventual doctoral thesis equivalencies. It is a control mechanism of higher education currently to not allow equivalency doctorates like my equivalency GED, and not being informed I could skip school to my benefit, being

already identified as gifted in my school system, I will not hear any other system tell me this is not something I can do independently!

What is missing is that dissertative thinking, too, results in sufficient quality of thought, to omit writing. The implication is that between dissertations and during dissertation writing, other dissertative thinking is happening that will go acknowledged too.

The formal quantification of the velocity of significance and ideation would result in a preference for the thought that arises in dissertations over the dissertations, and if mental content could be translated into writing, there would be no writing, and people like myself would become eminent immediately.

There are many dissertations of very poor quality, that indicate low velocity of significance and ideation, which is the cause of the struggle of paper writing and Ph.D thesis completion; *and*-dissertations that are not on a topic that covers a real entity, like that of Dr. Martin Luther King, which covers the conception of a diety as they exist in the work of two other authors. Being theology, a topic in which the subject ought to be known, if studied, it is unknown. It is utterly unlike, say, writing about Oceanic Currents, which is a subject that has real objects to study, measure and describe. There is no diety and the dissertation is an exploration of vacuous concepts, and it is a dissertation about nothing tracing to actual entities. I would not unapprove his dissertation thinking historically he has followed a process that assured it, but it is not a dissertation about a real entity that will be accepted as a worthwhile discussion in the future. I don't think of Theology as a topic in which dissertations can be had, although History of Religiosity would.

This is not a strange idea that an older dissertation or paper would be rejected later. One only needs to look further in history to see which papers were not really of good quality for Doctoral theses, or look at books written by certain authors from the middle ages. With sufficient time certain papers and books are rejected as being containing illusions and with sufficient time Theological works will be shown to be "illusory" too. This is when our present time becomes distant history like distant history. Seeing current times as modern is the result of cognitive bias and fallacious thinking. The cognitive bias would be one in which the current state of the world cannot be understood to be similar to history in that it will be distant history on development. Unnamed fallacies and cognitive biases outnumber those named.

The entire article must be read to understand fully this entry because premises of this perspective are scattered throughout and are jointly compelling, and necessary to understand more fully.

Genius

Genius is a term included in this glossary because it is one I greatly dislike, and wish to reduce in popular usage, although that is not in my power. Personally however, I can choose to disuse it. In this essay, it is not used actively but is mentioned.

The cause for this is it encourages fabrications mentioned in the essay proper. People wish to be called by this designation but this designation has many poor societal effects.

Much better than to use this term is to simply provide personal details that would culminate in an accurate description of one's mind and finally would culminate in a *correct and accurate*, and *verifiable* autobiography. Notice a mission of the ***Book and Journal of Mattanaw*** is to provide such a living autobiography, complete with all materials needed to verify and quantify my mind.

But to make this a true glossary I need to define it here.

"**Genius**" is a popular designation applied by the public, eventually after being convinced, even without reading or comprehending the original works of the person, that their minds and productions together constitute evidence of velocity of significance and ideation, acceleration, and dissertative thinking at the extremity of what is humanly possible. The term is applied to too few people, and those who it was applied to are historical figures in which we have insufficient data, although some were certainly in the profoundly and exceptionally gifted ranges. These figures have then received a partly unwitting popular vote, unwitting because advertising and propaganda is the cause of the messages resulting in the superficial knowledge. "Genius" figures are as a rule incomprehensible to all but matching-minds, as described in the article. There is great variation in these minds and this is a cause for some not having the designation. As a popularly applied concept it gets misapplied through misinformation also stemming from propaganda and advertising and short messages. This means the word "genius" is simply not a word that is psychometrical, and is instead a popular term, part of the history of organic growth of the English language, and other languages that use an approximate translation.

The psychometrical identification of people who would perhaps become identified as "genius" is the subject of this paper. But the objective of this book/dissertation and upcoming writings is to formalize our understanding and provide better scientific rigor. The rigor will result in the finding that complete descriptions of minds and lives and their productions is better than individual psychometrical tests. The result is that people who are outside the high intelligence community will be found to have test limitations that would have blocked their identification of being profoundly gifted for not including a more complete description of their minds and lives. This same result will also discredit those who merely want to be designated as profoundly gifted, along with dangerous scam artists. Many will discover that while they are highly intelligent via IQ measures their complete description disqualifies them, although it *confirms* their own lives to them. There will be a better understanding within humanity what total humanity consists of via the zoological understanding of the species, and people will understand their relative standing and see it as true. Thus they will achieve better self-understanding, if this paper is utilized, and genius, along with too-short statements, becomes less preferable to longer descriptions.

It must be noted here that if the word "genius" is applied to an unknown person, almost nothing is known about that person. If a detailed description is applied with details, knowledge begins.

Significance

Significance relates to complexity of meaning, generality of application, abstractness, and network size of interdisciplinary and topical connectedness. Significance relates necessarily to usefulness for life or for innovation, and is not frivolous; although frivolity is to be defined by the thinkers knowing well what significance is, and not listeners who would claim certain kinds of thinking are as much. Significance is often only detectable by minds, or nervous systems, that have sufficient analogy to each other.

Velocity of Significance and Ideation

Velocity of significance is the speed of very large and accurate interdisciplinary and intertopical meaning, related to a very large and actively networked neuronal functioning. This is conveyed in conversation that is characterized by density of meaning, sometimes representing paragraphs and pages of thought not totally expressed but understood, by other with the same capacities and

experience preparation only. This is due to both brains having analagous structure even at high complexity.

Velocity of Ideas is also related to brain activity in the immediate formation of new connections, including newly intuited problems and immediate solutions found. This is conveyed in conversation in novelty, also with great significance, repeated again and again, at a velocity that would be measurable ultimately as brain scanning is gradually improved.

Conversation with Tomáš Perna on Clay Eva, mathematics, God, and the Explanatory Gap: Member, World Genius Directory (5)

2023-12-08

Tomáš Perna *is a Member of the World Genius Directory and a GIGA SOCIETY Fellow. Perna discusses:Clay Eva; the traitor of Clay Eva; mathematics; a "deep belief in God"; matrilineal passing of intelligence; an elementary level; Hamlet; consciousness; the explanatory gap for consciousness; defining "consciousness"; the fundamental quandary; personal identity; a common issue in many religions; Jesus Christ the Son of God; and Virtue Ethics.*

Scott Douglas Jacobsen: What were the leadership roles of your grandfather's brothers in Clay Eva?

Tomáš Perna: Clay Eva was the resistence movement organization, which mapped the important german military positions in the east Moravia in order to prepare the great uprising against nazists there, in an association with organized partisan groups. The informations about the nazi-positions was sent via two radiostations Eva of the resistance leadership staff in Hostýn to London. Both Kubič brothers were its members with narrow connections to partisan groups and parachutists send to Maravia from London. (One of the brothers was the owber of the hotel in Hostýn, where not only the main staff was located, but also the parachutists sent from London found their refuge.) The group was betrayed by one its closest cooperator and both brothers arrested and hardly tortured and finally gassed in concentration camp Mauthausen. After the Second world war, they obtained in memoriam the highest czechoslovak award for bravery.

Jacobsen: Who was the traitor of Clay Eva?

Perna: The teacher František Bednář, called "malý Franta" (the small Francis) and additively by František Šmíd, called "velký Franta" (the great Francis).

Jacobsen: How does mathematics seem like an applied philosophy to you? Most would see it as an abstract exercise.

Perna: If you take the basic trinity of maths: definition – theorem – proof, you should define only what you contextually understand with respect to basis of some process of meaningful putting questions as far as beings sense is considered. Since the problem of the truth is coupled with the being, some theorems should emerge characterizing this fact. And this is the case only then, if they can be considered as being true in the context of the searched truth of being.

Jacobsen: With a "deep belief in God" to make sense of the world, what might be the attributes of God to give sense to the world?

Perna: I think that the same like those being possessed by a man giving a sense to the God. Unlike Him however, you can never know all such your attributes, since you are part of Him and you can never be an attribute of your own (selfdual, expressed methaphorically).

Jacobsen: Is this matrilineal passing of intelligence being supported by modern psychometric research?

Perna: I have not noticed it so far.

Jacobsen: "What is an elementary level, however?" That's a good question. I ask you.

Perna: As to my understanding, the elementary level is the first recognizable step, on which a temporality is emerged from an eternity.

Jacobsen: What makes Hamlet a genius production?

Perna: The satisfactory intelligent creative force to be able to avoid in our times manifestable, postmodernistic-like forces making the dramatic figures idiotic via reduction. – Many contemporary dramatic figures – many idiots, one Hamlet – one genius.

Jacobsen: Why is there a premature declaration of premature consciousness in artificial intelligence, or computer algorithms, rather than simply a declaration of some forms of artificial intelligence without proper reasoning capacities – like sufficiently complex statistical analysis to dupe people into believing there is a self there?

Perna: That I don´t know. Maybe, the main reason is an emergency of Uebermensch within AI and aNN systems creators minds. Namely, when an AI-system can possess its own self, then the selfs of usual people can be controlled by infallible Uebermenschen, with Ueberselfs, the AI-system-selfcreators. – By the new gods. And, furthermore, when such a new god comes to the investor, he automatically obtain money for creating some sort of economical Uebersystem for him personally.

Jacobsen: Why are neurons the explanatory gap for consciousness?

Perna: Only on the classical level, when you suppose the the computations performed by neurons is so complex that it is not possible to imagine that such a complexity cannot look like a consciousness. The fact that all such computations must be already conscious implies simply that neurons are selfdual with the neural network, what is a contradiction. Nobody knows, who assign the identity to such an logically inconsistent system, when we consciously avoid the religion´s answer.

Jacobsen: Also, how are we defining "consciousness" here? I forgot to ask.

Perna: I have just answered your question, as far as the mentioned neuron level is concerned.

Jacobsen: Is the fundamental quandary experiencing the presence of God, Himself, only in light of belief in God, where God grants the experience if believing and returns the opposite favour if disbelieving? A certain experiential ethical symmetry of God to Man.

Perna: Some kind of such an ethical symmetry I have mentioned in my answer ad 4) already. Since we are not able fully to imagine ourselves such a great symmetry, we cannot decide, whether the so called "disbelieving in God" is simply not a part of it, manifestitng itself in a mutually complementary relation with each other on the human being´s level of the ethical goodness.

Jacobsen: How is personal identity a miracle? Is there a manner in which to provide a functional explanation for it – the how, even though the why is God gifting it?

Perna: I will answer shortly: Paramatmas in our hearts must be mutually different to be the same as the God. This objective differentiations assign a completely original subjective identities to ourselves. Under AI-consciousness controll, we all will be Smiths.

Jacobsen: Is a common issue in many religions a sense of "superiority" and an "owning system"?

Perna: Without a sense of superiority and "owning system", there were not erring human being trying to become infallible with respect to the God by means of religions of its own.

Jacobsen: How is Jesus Christ the Son of God?

Perna: If "I am" is the truth, then adding to this truth the words "way" and "life" prevents me as the truth from being the God with His "I AM" in this additive sense. Using these additive words, Jesus as a human being permits to be only partially equivalent to the God. With all these words Jesus becomes the Christ and in such connotations I believe that He was the Son of the God. Roughly speaking: I am the truth is less than I am the truth, way and life and it is less than I AM.

Jacobsen: What values in Virtue Ethics matter the most to you?

Perna: The mentioned "ethical symmetry" via Jesus Christ with the God. So the maximal ethical value is "I am" respecting all "I am" for me.

Conversation with Tianxi Yu (余天曦) on Chinese High-IQ Communities: High-IQ Community Member (4)

2023-12-08

Tianxi Yu（余天曦）*is a man who's interested in IQ tests. Yu discusses: the high-IQ societies developing in China; any new ultra-hard tests; numerical stuff; new hobbies; high-IQ societies; building a career; checks and balances; most important positive news; the Chinese high-IQ community; and notable members.*

Scott Douglas Jacobsen: Let's cover some news for you, personal and professional, how are the high-IQ societies developing in China?

Tianxi Yu: Activity is slowly declining, people don't care much about IQ tests and related topics anymore, and are more likely to discuss life, entertainment, and do more realistic social communication.

Jacobsen: Have you taken any new ultra-hard tests? If so, how have you done? If not, why not?

Yu: The last submission was Mahir Wu's CAT2, the only Mahir's test I hadn't submitted before. It is one of the toughest spatial tests, and I obtained a score of 30/36 with an IQ=179 SD=15. It's probably been a long time since I've done IQ training, and CAT2 is the only Mahir's test I haven't gotten a first on, and I'm currently ranked probably third!

Jacobsen: You tend to perform very well on numerical stuff. Obviously, everyone, in the professional world of psychologists, psychiatrists, psychometrists, and the like, agree on the fact of general intelligence and its higher heritability as one ages or develops. Less smart parents can produce more smart kids; more smart parents can produce less smart kids. However, smart parents are more likely to produce smart kids; and, less smart parents are less likely to produce more smart kids. Environmental factors play a decent role, especially in early development. However, culture can make already high lopsided intelligence even more so – average verbal and genius level numerical intelligence. For instance, a culture with a robust mathematical and numerical education – drilling math sense into kids – can make someone's innate math and numerical sense and abilities even greater. Did this seem to happen in your case? The stereotype in the West is China has a great intensity on mathematical and numerical education. If true, then it's just a statistical generalization (generalized fact), not a stereotype.

Yu: I was trained in math when I was young, starting with bead counting and waiting until I was in elementary school to take OU training. I grew up in Hubei province, which is a major education province in China, and the difficulty of the exams is among the highest in the country, so we were arranged to participate in many competitions from a young age, which also made me bored with exam-oriented education. In high school, I did not continue to participate in competition training, but this may be a regrettable choice for me, because I showed talent in mathematics, science and chemistry subjects, especially physics, if I insisted on competitions at that time there may be more choices. But I'm relieved now, after all, I'm doing well now. In China, there is a word called "卷(juan)", which means vicious competition due to uneven distribution of resources, resulting in people having to spend more to get less in return. At present, the phenomenon of "juan" is getting more and more serious, and ordinary people can only live an ordinary

life by working very hard. This may answer your question, China emphasizes all aspects of education, not just numbers, and if graphing had a curriculum, the top of the spatial IQ test would probably be Chinese as well lol.

Jacobsen: What have you been doing in the meantime, personally? Any new hobbies since our last interaction?

Yu: I got into the government service through a tough competition, currently working in a biology lab, and have been busy in the midst of a new job lately. What I'm interested in, is probably reading books, I've bought more than twenty books this year, but I've only read about ten of them because I'm too busy with my work. Most of the books I've read lately are related to politics, economics, and culture, and I've been fascinated by their contents. Two of the books that have impressed me the most, "Being Inside" by Xiaohuan Lan and "The Rise and Fall of Nations", I used to have a misunderstanding of macro and even disdain for it, but now world macro has a deep attraction for me and makes me want to study it.

Jacobsen: What are the updates with the high-IQ societies in which you're involved, including CatholIQ, Chinese Genius Directory, EsoterIQ Society, Nano Society, World Genius Directory?

Yu: I haven't followed these societies for a long time, and have previously requested the Chinese Genius Directory and the Esoteric IQ Society to remove my name, but have gotten no response from either. I think there are certain problems with the current IQ societies, such as less attraction, less marketing ability, and no ability to keep people active.

Jacobsen: Professionally, how are you building a career, training, or pursuing some passion now?

Yu: Maybe my answer won't satisfy you too much. My attitude toward life in the moment is to keep alive without serious ambition, retaining hope for the future, retaining curiosity and the ability to explore the frontiers of the world, and then trying to work at my current position without being laid off. That's my attitude at the moment. The economic situation now is very bad, and even China has internal and external problems. Let me tell you a set of data, the youth unemployment rate is no longer published, before that it has been maintained at a high level of 20%, and in the Great Depression in the United States in 1927, the rate of unemployment for the whole population was just about 25%. Now China's employment is very difficult, I took the government office last year, ten years ago, no one to go to the government units, but now with the economic downturn, the number of exams more and more people, the national average enrollment ratio has remained at more than 70:1, many positions are several thousand people in the admission of a person, the first two years there was a 25,000 people competing for a job situation. As for why I test government agencies, because outside the system is worse, even companies like Tencent, Ali, Huawei, also in the big layoffs, many graduates work for a few years, even in the probationary period when they were laid off. It's not hard to explain why I stayed negative about the passion.

Jacobsen: What can provide some checks and balances for fraud within the high-IQ communities? When it does happen, I am aware. People don't take kindly to it. Props to the high-IQ community for doing its own clean-up, not every industry or community can say that. It's about incentives because everyone suffers reputationally if not handled.

Yu: I've thought about this too, and it can only be done through very strict offline exams, with increasing the reputation of highly intelligent people, to create a virtuous cycle, and I'm going to

go ahead and make the relevant push, won't reveal too much until then.

Jacobsen: What do you think the most important positive news in the Chinese high-IQ world at the moment?

Yu: Embarrassing, none, hopefully there will be one in the future.

Jacobsen: How could the Chinese high-IQ community integrate better with the international high-IQ community? Traditionally speaking, it's been dominated by the Americans and the Europeans. I think that's a relatively fair, objective, and factual statement.

Yu: I think it is difficult for China's high IQ group to integrate into the international high IQ group. China's national conditions dictate that it is the people who are more in tune with the social system who are in control of the society, not the smarter people. Chinese society has been like this for the past 5,000 years, emphasizing inheritance, conformity, and unity in order to do great things, and it is very difficult to change in the short term. This set of thinking may be a bit pedantic nowadays, and people have already understood the drawbacks of the previous system, but the good thing is that the CPC is also actively selecting young cadres nowadays, and also reducing resistance for young people, so hopefully, in the next round of the Kampo cycle, the whole of China will be refreshed.

Jacobsen: Who are some new notable members of some of the Chinese high-IQ societies?

Yu: Unfortunately, not many new people are joining us at the moment.

Conversation with Krzysztof Zawisza on Syncritic Academy: Founder, Syncritic Academy

2023-12-08

Krzysztof Zawisza *is the Founder of the Syncritic Academy. Zawisza's biography on Syncritic Academy states: "Born 1963 in Lublin, Poland. In my youth, I was interested in astronomy. In high school, I was a laureate of the nationwide XXV Astronomical Olympiad, then I studied astronomy at the University of Warsaw, and at the beginning of this millennium, I was a participant in a doctoral seminar in the philosophy of nature conducted by the outstanding Polish cosmologist, Archbishop Józef Życiński at the Catholic University of Lublin. I am the author of several revolutionary yet unpublished (apart from placing them in such places as the website of the Section of the Philosophy of Nature of the Catholic University of Lublin) scientific discoveries. These include a new, fundamental law of nature, tentatively called by me the Rule of Chance, which says that even in random events and processes, there is an order and a mathematical formula for it. I also discovered and developed the once sought-after G.W. Leibniz's method of creating a mathematical and philosophical language, i.e. a language that contains all absolute general truths and can always decide about the truth. I have also found the formula for a physical Unified Field Theory in the last decade. One of the multiple consequences of this formula is that just as we can split atoms, we can also split photons into parts to achieve antigravity and control matter, space and time by converting chronons (time quanta) into photons (energy quanta). I am currently refining and developing this discovery. People will need it to survive in the near future and for further, long-term development. Some of these works have already been very positively reviewed and evaluated, partly by Polish professors from various research centres and partly by members of various high IQ societies. I will write about other, even more interesting discoveries and ideas soon elsewhere. In my spare time I listen to classical music and read a lot. I especially like history books, classic literature, modern, well-written SF novels and science thrillers based on some interesting ideas. Sometimes I write (less often also publish) short stories and poems. In my life, I have traveled whenever I had the opportunity. During these trips, I managed to visit several times, among others: CERN in Geneva, the Vatican Observatory in Castel Gandolfo (Specola Vaticana), the Institute for Advanced Studies in Princeton, as well as various other research centers in Europe and America. I also like to learn foreign languages as much as I have time and strength. I speak and write in English, German and Russian. I also read texts in Latin and ancient Greek [Ἑλληνική]. I am currently learning Italian. I now live in the capital of Poland – Warsaw – with the 9-year-old mini pig Lola (who weighs almost a hundred kilos, though). I am a member of several international high IQ societies, including the Ligue of Geniuses and the Enigma High IQ Society. I am the originator of the Syncritic Institute, which aims to help people overcome the current crisis of science and culture and provide them with a good, developing and interesting future. Now, together with my best friends, we are organizing this Institute, inviting the most intelligent, creative and promising people from all over the world to join us. You can learn more about my work here." Zawisza discusses: Syncritic Academy; the name of the academy; founding members of Syncritic Academy; Syncritical Institute; civilizational crisis; alternatives to academia; standards of academia at the University of Warsaw in the past; high-IQ communities; the experience with Archbishop Józef Życiński at the Catholic University of Lublin; the overarching goal of The Syncritic Academy; Rule of Chance; and other high-IQ collectives.*

Scott Douglas Jacobsen: The Syncritic Academy isn't precisely a high-IQ group and exactly a thinktank of the high-IQ. However, it's created by high-IQ society members, as far as I can tell – as I recognize faces and people. It's an interesting "social and scientific initiative." The "why" comes first in this one. Why found it?

Krzysztof Zawisza: It's a very important social and scientific initiative. We founded The Syncritic Academy because we noticed that there is an urgent need to defend the rights of highly intelligent people who are discriminated against in many societies. There is historical precedence for this unfortunate behaviour, where for example, "geniuses" have been persecuted by society and even burned at the stake in the not-too-distant past. Few people realize that this persecution has not disappeared but has, in fact, intensified in recent times, but appears in different forms. There is also an important need to use the potential of such people, which is always wasted in modern communities. As the famous Polish writer and philosopher Stanisław Lem wrote in "The Perfect Vacuum":

"Es ist schlecht Geschäft, einer Genius zu sein!" […] "First come your run-of-the-mill and middling geniuses, that is, of the third order, whose minds are unable to go much beyond the horizon of their times. These, relatively speaking, are threatened the least; they are often recognized and even come into money and fame. The geniuses of the second order are already too difficult for their contemporaries and therefore fare worse. In antiquity, they were mainly stoned; in the Middle Ages burned at the stake; later, in keeping with the temporary amelioration of customs, they were allowed to die a natural death by starvation, and sometimes even were maintained at the community's expense in madhouses. A few were given poison by the local authorities, and many went into exile. Meanwhile, the powers that be, both secular and ecclesiastical, competed for first prize in 'genocide', as Odysseus calls the manifold activity of exterminating geniuses".

Many writers, chroniclers of social life, and thinkers have long drawn attention to the fact of discrimination and persecution of so-called *geniuses*. Balzac devoted a trilogy called "Lost Illusions" (especially the second volume titled "The Inventor's Sufferings") to this topic. The fact that every person who is cognitively far above average is perceived by social decision-makers as a foreign body and eliminated (including their physical elimination) has been noticed, among others, in the XX-century poignant novel of Soviet visionaries of philosophical fiction, Arkady and Boris Strugatsky, titled "The Beetle in the Anthill".

The consequences of this state of affairs are disastrous, both for the most intelligent and creative people and for society as a whole. As the American writer and visionary Paul Anderson noted in the 1950s in his novel "Brain Wave", the exclusion of the most intelligent individuals from society and the resulting undervaluation of reason is the direct cause of the collapse of subsequent human civilizations. My research and observations support Anderson's thesis. We are currently facing another deep crisis and collapse, after which, as many times before, we will have to start many things over again (if there is someone to start them). To break out of this historical vicious circle, we must finally fully include the most talented and intelligent people in human society and stop excluding them. This is roughly what our Academy represents.

Jacobsen: Why the name "The Syncritic Academy"?

Zawisza: Because this name was available from the pool we considered and still suitably represented our mission. The name "The Syncretic Academy" was reserved by historians for the activities of Antiochus of Ascalon from the first century BC, while "Noetic Academy" (which we also considered at first) is, among others, the modern Education Academy in Bavdhan in India.

"Syncritic" (from "syncrisis") means, in rhetoric, a figure of speech in which opposite things or persons are compared."; and this is the role of our Academy. Our goal is to find and reconcile contradictions, both social and existing in today's science, and to create a new synthesis beyond these contradictions and divisions.

Moreover, the words "syncrisis" and "syncritic" are so rare that no one actually knows what they mean, and that's why there is a good chance that no one will make any undesirable associations with these names.

Jacobsen: Who were some of the founding members of the Syncritic Academy?

Zawisza: All our members at this stage of our project's development are "our founding members", and certainly, all of them are worth mentioning. Dr. Veronica Palladino, well-known in the high IQ societies (among others, thanks to the interviews you conducted with her), is an Italian writer, poet and doctor, with very wide interests (both scientific and literary) and enormous creative potential, based on very high intelligence, rich imagination and emotional depth. We will definitely hear about her again. Joanna Święcka, a Polish polymath high IQ philologist, is the author of the book "New Era. The Key to Reason", which deals with the contemporary civilizational crisis caused by the undervaluation of reason and ways to overcome it. Currently, she is working on a new cosmology based on the famous and mysterious "Law of Creation", discovered by probably the most original Polish mathematician and thinker – Józef Maria Hoene-Wroński. Jaime Alfonso Navas is a Mexican polyhistor and former child-prodigy, currently dealing with mathematics, astronomy and biology (he created, among others, a new definition of life), and the author of an extremely original idea of multidimensional conceptual art. In addition, Carolina Rodriguez Escamilla – an American polymath with Aztec roots – is an innovative scientific thinker, poet, engineer and creator of a new approach to mathematics based on the Indian cultural code (she published a book on this subject "TEOTL Theorem"). Her approach, based on the concepts of balance and order, can lead to an incredible simplification and orderliness in the way we perceive science. Arthur Pletcher (member of, among others, The International Society for Philosophical Inquiry) is a painter and published author of works in the fields of Astrophysics, Quantum Physics, Astronomy and Cognitive Science. Arthur combines different perspectives and different methodological approaches in his works, explaining in a very interesting way, among others, the last, extremely troublesome for the Big Bang Theory, observations of the James Webb Telescope. Marlena Natalia Witek is a Polish artist and engineer creating new physics based on a new paradigm of dynamic thinking about matter as not (more or less stable) particles and fields but on the vision of the Universe being a constant transformation of the information field. Her perspective gives hope for new, rapid technological progress and for the combination of physics and biology. We also have Armin Becker, who is our invaluable Project Manager (Armin composes music, is an expert in Nietzsche's philosophy and develops the ideas of transhumanism) and Bhekuzulu Khumalo, who finances his physical experiments himself, revolutionizes the magnetic field theory (so far largely deficient in physics) and combines exact sciences with economics (Digital Economy and Knowledge Economics). Our recent member, Dr. Claus Volko (you also interviewed him several times), is the author of the epoch-making idea of transforming parasitic microorganisms into symbionts. This idea, well justified by its author, when it will no longer be excluded a priori from scientific discourse, has the potential to revolutionize both medicine and biology. We also have Katja Ujčič, a well-known therapist, artist and coach of highly gifted people. Katja has experience in supporting very talented people who, due to their high intelligence, are alienated from society and sometimes from themselves.

Recently, Richard Louis Amoroso joined our Academy. He is the director of The Noetic Advanced Studies Institute, an original thinker and author of inventive patents and approximately 250 works in various fields written in 5 languages.

We also have very skilled associates. Our Webmaster, Kamba Abudu, is an experienced engineer who has been involved in Information Technology and related fields since the late 1980s, and our Executive Assistant, Joanna Łopusińska, is a Polish author of widely read scientific thrillers working at the University of Oxford.

Jacobsen: What is the Syncritical Institute within The Syncritic Academy?

Zawisza: Establishing the Syncritic Institute is one of the most important statutory goals of our Foundation. The Institute is intended to be a strongly supportive and friendly place for the most creative and intelligent people to live and work, and its goal is to provide an impulse for the further development of science, which is currently experiencing an unprecedented crisis that threatens (according to many well-known authors) the further development of our species. The Institute's action plans also include educating extremely intelligent young people who, in today's world, do not have their own educational and development path. A detailed project of the Institute's activities (authored by me and Ms. Joanna Święcka) is available on our website.

Jacobsen: What does The Syncritic Academy define as the "deepening crisis of our civilization"?

Zawisza: Many scientists and publicists write about the crisis that we are currently experiencing in the development of civilization, and – above all – it is confirmed by facts. Generally, attention is paid to how global crises like ecological disasters, financial meltdowns, dwindling oil reserves, terrorism, and food shortages are converging symptoms of a single, failed global system. However, an even more important symptom of this crisis is the halt in the development of theoretical physics, which is described by such famous authors as Lee Smolin, Peter Woit, and Sabine Hossenfelder. The reason for this blockage in physics is not the lack of people capable of giving an impulse to the development of this very important branch of science. In our Academy itself there are several people whose works are much more complete logically, and sometimes also empirically, than many recognized theories of modern science. However, all of them are (like C.M. Langan's CTMU theory) a priori excluded from scientific discourse, and the results of these works are covered by a conspiracy of silence.

The consequence of this halt of physics is, in turn, an impasse and even regression in the creation and implementation of new technologies that have been taking place since the 1970s. As Peter Thiel recently pointed out, we live under the illusion that the sea of applications and new models of what we already know, flooding our consciousness, is constant leaps and bounds of progress. The fact is, however, that recent decades have not brought changes in many aspects of human life. Progress has been particularly slow in areas where people have not only not been freed from hard, often slave-like, manual labour but whose work is not much different from what was done in factories in the late 19th century. For my part, I would like to add that, contrary to previous plans and hopes, a cure for cancer has not been found, we are not colonizing space, and the extension of the human lifespan is slowing down. Simple examples of not only the lack of technological progress but even regression in key areas are the continued (despite constant new announcements) resignation from returning man to the Moon and the cessation of the operation of supersonic passenger planes such as Tu-144 and Concorde and at the same time the impossibility of replacing them with other, more modern machines. Due to the depletion of fossil fuels and the

lack of new, equally effective energy sources, we are threatened with a civilizational collapse, a terrifying vision which was recently presented by the famous British writer David Mitchell in his novel "The Bone Clocks".

The most acute, however, is the crisis of human consciousness. This is evidenced by the ever-increasing number of suicides, as well as the increasing epidemic of mental illnesses that have plagued Western Culture for decades (as clearly stated in WHO reports). Living in a post-truth world seems to be largely responsible for this. The pursuit of truth, achieved in various ways, has been a religious, moral and life guide for people for centuries. The removal of this extremely important concept from today's science and culture is undoubtedly the direct cause of the loss of modern man. As Felipe Fernández-Armesto writes about it in his famous *History of Truth*:

"Against the background of the history of the truth-quest, the scale of current indifference looks like a sudden, uncharacteristic and dangerous novelty. Embraced with conviction, the quest has always been a source of inspiration and drive. It has made progress happen and civilization work. We cannot be sure of getting any further ahead or even of surviving much longer without it".

According to our diagnosis, the underlying cause of all these phenomena is the democratization of social life, which – apart from its undoubted positive values – has caused the erosion of social and scientific elites and a significant decline in the average intelligence of scientific and social decision-makers, which in turn results in the exclusion of reason as a human management centre. According to reliable estimates collected by Libb Thims, one of the founders of modern science, Gottfried Wilhelm Leibniz, had an IQ of at least 5.5 standard deviations above average. According to these estimates, Niels Bohr and Wolfgang Pauli, who created 20th-century physics, had an IQ of at least 5 standard deviations above average. Today, people with such intelligence are incomprehensible to average (and even extraordinary) academic professors, and that is why they are removed from science in particular and social life in general.

Jacobsen: Why are alternatives to academia important at the moment, as this has been a concern to the Mega Foundation for sure, Mega Society in some ways, and others and yourself – as you note?

Zawisza: The Mega Foundation, as far as I know, was created by Christopher and Gina Langan because Christopher's important scientific theory of CTMU was (and is) excluded a priori by official academics from scientific discourse. Academic scientists did a similar thing with the brilliant book "The World's Most Famous Math Problem" by Marilyn Vos Savant, in which this well-known high-IQ author drew attention to important logical biases in today's mathematics and shortcomings in the modern methodological approach to the queen of sciences. It is true that mathematicians wrote one review of her work, in which, however, they rejected all of Marilyn's theses out of hand, using hollow rhetoric and logically erroneous arguments such as *non sequitur* and *ignoratio elenchi*. Academic institutions today are unable to discuss and create science. They have given up trying to understand the world and ourselves and, entrenched in their defeatist positions, are now focused mainly on collecting and organizing knowledge about particular facts. For the purpose of classifying this knowledge, models and theories are created that no one claims to be true anymore but only "useful". Therefore, today's academy performs not scientific functions but library ones. This is undoubtedly due to the ongoing process of deelitization of science and the related decline in the average intelligence of scientists. This is a long-term process that has been going on since the Renaissance but has accelerated significantly over the last few decades. In the 14th century, when universities began to be established rapidly in Europe, we had

no more than approx. 20,000 for the continent's approximately 100 million inhabitants (according to the preserved data) students at all universities together. Today, out of approximately 750 million inhabitants of the old continent, we have well over 20 million university students. Assuming that students are usually the most intelligent people (those most eager for knowledge), this means that the average intelligence of a medieval university abecedarian could have been approximately 3-3.5 standard deviations above the average, i.e. it approached the intelligence of today's "average" Nobel Prize winner in physics. Today, the average student's intelligence is not much more than one standard deviation above the mean. This drastic decline in the intellectual potential of students necessarily entails a decline in teaching standards at universities. In the Middle Ages, this standard was teaching and practising logical thinking (or at least "correct associations"), known today as (unfairly ridiculed) scholasticism. A medieval student learning liberal arts (*artes liberales*) was able to compose music, deliver a clear and transparent speech written according to the principles of the art of rhetoric, refute philosophical theses using subtle, dialectical discourse, and determine the time by the position of the stars in the sky. Currently, students only learn knowledge about particular facts, often detached from practice, arbitrary models and the use of arbitrarily established cognitive schemes (algorithms), which, instead of developing reason and logical thinking in humans, are intended to replace them. The results of scientific investigations are blocked and excluded from "science" if they do not respond to current "social needs" or oppose social ideas about truth. The criterion of rational justification of scientific theses has today been replaced by the so-called consensus of scholars, which is a textbook example of the logical fallacy of consensus gentium. Nicolaus Copernicus, in his work *De revolutionibus*, wrote about many European scientists that "they are driven to the study of Philosophy for its own sake by the admonitions and the example of others, nevertheless, on account of their stupidity, hold a place among philosophers similar to that of drones among bees." In the first half of the 19th century, Arthur Schopenhauer, in the *Parerga und Paralipomena,* sharply criticized the empty erudition and thoughtlessness of university professors. In turn, in the 20th century, Martin Heidegger, in his famous book "What is Called Thinking", stated that "science does not think", and in *Vorträge und Aufsätze,* he sees that Greek science was, in some important respects, much more precise and strict than modern science. Abraham Maslow called modern science "a kind of technology that enables creative actions by uncreative people." At the same time, the famous writer and visionary Harlan Ellison noted that in our democratic era, "science bends to the will of the masses".

In this situation, an initiative is necessary today that will restore the elitist character and the proper, rational dimension of science.

Jacobsen: When studying astronomy at the University of Warsaw, what were the standards of academia? How have those changed over time, whether the participants in academic sociopolitics and intellectual life, or the teaching, administrating, and publishing side of it?

Zawisza: I completed my studies at the University of Warsaw in the 1980s, when Poland belonged to the communist camp. At that time, especially after the declaration of martial law by General Jaruzelski's regime, scientific contacts and access to Western scientific publications were severely limited. For example, when it comes to exact sciences, in Poland, we often used Western books and other publications translated from English into Russian and published in the Soviet Union. In contrast to today, a "student exchange" could only be dreamed of. Nevertheless, the substantive level and quality of teaching at university was higher than today. In the 1980s, higher education, especially mathematics and science studies, was still quite elitist. Today, due to

the general increase in the number of places at universities and greater availability of higher education, the average intellectual level of both students and professors has decreased. Even at the beginning of this century, when I was working on discovering what I later called "The Rule of Chance," I had no great problem discussing at least some parts of my work with professors, especially with older professors. At that time, there were already huge problems with publishing research works discovering new thinking paradigms, but I still received a number of official, very good opinions about my discovery from Polish professors representing various universities (they are now available on my personal website). Today, the very idea of discussing something that goes beyond only one generally accepted paradigm of thinking (or rather: a paradigm that replaces thinking) causes panic among academic lecturers and immediately ends in their mental closure and withdrawal.

Jacobsen: What high-IQ communities are you a member of now?

Zawisza: I am a member of *The League of Geniuses*, *The Enigma High IQ Society* and (created ambitiously by Randy Myers) the *International League of the Highly Gifted*. It's not much, and it will probably stay that way for now. But in our Academy, there are people who, like Armin Becker or Veronica Palladino, have already joined a dozen or even several dozen high-IQ communities. Most of our members participate in various international (usually elite) high-IQ societies, although this is not a necessary condition for being a member of our Academy. A sufficient (although not necessary) condition is to have unique personal achievements in the scientific and/or creative field to the extent that certifies self-awareness, i.e. developed self-critical thinking. It is difficult to expect people who have probably created some ground-breaking scientific work or achieved something important in another cognitive sphere to be interested in taking intelligence tests, i.e. checking their intellectual potential and therefore checking whether they are able to potentially achieve what they have already achieved. Many people notice that solving a difficult scientific (or thought) problem or creating a new, important theory is the best test of intelligence, i.e. of having high-quality cognitive abilities. As intelligence increases, not only does the speed and efficiency of cognitive processes increase, but their quality also changes. According to my observations, at an intelligence level of five standard deviations above the average, there is the ability not only to associate efficiently but also to think abstractly, i.e. to abstract from associations. The currently used *high-range tests*usually do not capture this difference between association and thinking. However, if people who want to join our initiative do not yet have clear cognitive achievements, their IQ test results will, of course, be considered.

Jacobsen: What was the lesson in the experience with Archbishop Józef Życiński at the Catholic University of Lublin?

Zawisza: For a doctoral (PhD) seminar in the philosophy of science conducted at the Catholic University of Lublin by Archbishop Prof. Józef Życiński, I joined in the early 2000s with the hope that this generally very good natural philosopher, cosmologist and erudite would be able to understand, accept and support the results of at least some of my investigations, which were already met with interest in the scientific community, but at the same time with fear. In the beginning, my cooperation with the Archbishop was good. The progress in work on the *Rule of Chance* that I systematically reported at his seminar aroused his serious interest, which resulted in him sending my completed work to Prof. Konrad Rudnicki, then well-known in the scientific world astronomer, cosmologist and philosopher of science. Prof. Rudnicki rated the work very highly, and he was followed by several other Polish professors who clearly positively assessed both the idea and the empirical tests I performed to verify this idea. Then Archbishop Życiński,

as well as his friend, later winner of the famous Templeton Prize, Fr. Prof. Michał Heller, began to insist that I send several different articles about this work to various scientific journals, offering them both as reviewers. However, when it turned out that no journal was willing to accept the articles for publication (all of them, including "Nature", replied after an unreasonably long waiting time that the work should be published by "someone else"), both reverend priests-professors withdrew their support, and they started avoiding contact with me.

I described both this story and the conclusions drawn from it in one of the texts on the website of our Academy. I continued working on the empirical testing of the Rule of Chance in the following years together with my two colleagues from UMCS and the University of Warsaw (Dr. P. Kowalski, K. Modro). All tests strongly confirm the validity of the theory. Last year, the largest Polish publishing house, WAB, published Joanna Łopusińska's novel "Zderzacz" ("The Collider"), the plot of which is the discovery of the *Rule of Chance*. The film/ series version of the novel is scheduled for release within the next 3 years.

Jacobsen: What is the overarching goal of The Syncritic Academy? How does this feed downstream into its leadership direction and targeted objectives as an academy?

Zawisza: Our Foundation, called the Syncritic Academy, is, as far as I know, the first social initiative in history (maybe with the exception of the Pythagorean Union that existed 2500 years ago) that aims to overcome social exclusion and discrimination of people who are exceptionally intelligent and innovative/creative and determined preventing the destruction of their cognitive potential and the waste of their work.

With their power to change the known world, exceptionally intelligent and talented people have always aroused fear and the desire to be excluded from the "human herd". However, in a modern democratic society, focused on "equalizing" opportunities (i.e. usually levelling down), emphasizing "social equality (as above)" and universal access to education and culture, outstanding individuals are particularly undesirable. The members of our Academy are people who, without exception, have experienced, to a greater or lesser extent, discrimination and social exclusion, as well as aggressive and persecutory reactions, including – most often – a persistent attempt to block and keep silent about their works.

The well-known Soviet writer and poet, Vadim Shefner, already in the 1960s wrote a quite appealing but shocking story, *A Modest Genius*, in which he shows how mediocre and little-changing innovations and inventions are socially promoted, while important, beautiful discoveries and truly groundbreaking works are programmatically unnoticed and wasted, and their authors are pushed to the margins of social life.

There is still a widespread view that the social ostracism faced by exceptionally intelligent and creative people is an inherent part of human history and that this state of affairs is allegedly unchangeable and natural. We do not agree with this view. No society can call itself a modern and humanitarian society, and no rule can claim to be a rule of law if it excludes and destroys the most intelligent individuals and blocks their creative, sometimes revolutionary, and sometimes even epoch-making achievements. We live in times when (especially in the areas of Western civilization) we strive for social inclusiveness and discriminating against people based on gender, age, sexual orientation or ethnic origin is met with unequivocal condemnation. At the same time, however, the same Western communities try not to notice the existence of discrimination and social exclusion due to high intelligence, as written by, among others, Michael Ferguson in his fa-

mous article “The Inappropriately Excluded”. Eviatar Zerubavel, an American sociologist dealing with the processes of social denial, silence and exclusion, states in his also well-known book “The Elephant in the Room”: “Science, nominally established for the purpose of producing cognitive progress, turns out to be an extremely conservative field, hard to tolerate innovators”, and he adds**:** „this very act of social denial is itself denied.”

In this state of affairs, the creation and development of our initiative to publicize this state of affairs and fight against it becomes both a rational and moral necessity. As one of our members, the well-known Dr Claus Volko, has long argued: “Somebody should start a ‘gifted-awareness’ movement to highlight the problems of the highly gifted, similar to the LGBTI movement”.

Jacobsen: What is your Rule of Chance, extending on the basic definition of “even in random events and processes, there is an order and a mathematical formula for it”?

Zawisza: The existence of the *Rule of Chance*, discovered by me more than twenty years ago, was already predicted by the co-founder of modern science and continuator of classical Greek thought – G.W. Leibniz. This German scientist and philosopher noticed that it is impossible to draw a chaotic arrangement of dots on a piece of paper. Because no matter how much we try to make the arrangement of dots irregular, we can always connect these dots with a line into some shape. A geometric shape is a certain function or relationship, therefore, a rule defining some order. Leibniz generalized this observation by discovering the Principle of Universal All-Union (“The absence of a union is also a union”). I managed to notice and describe the mathematical formula that governs the so-called random distributions of elements in space and time. This formula shows that for purely logical reasons, the simplest proportions are most probable ones. The simplest proportion is the so-called golden proportion (*aurea sectio*). This rule will allow us to predict things such as the most likely arrangement of the orbits of newly discovered planets, and explains the previously mysterious prevalence of the golden ratio in nature. However, the *Rule of Chance* also has a much more fundamental meaning. It illustrates the fact that all, even the most “independent” elements and processes of the Universe are stochastically interconnected and that we all form a unity at a basic level with all other beings and with the entire Universe. Therefore, both together and each of us individually, we represent the entire Universe and we are never isolated in It.

Jacobsen: What other high-IQ collectives seem similar to The Syncritic Academy? What is the incentive and invitation for others to join The Syncritic Academy?

Zawisza: Unfortunately, I don’t know any other high-IQ collectives that set similar goals to ours. If such groups appear, we will, of course, be happy to cooperate with them. Today, we invite to our Academy all people who have high cognitive potential, have unique achievements in the field of discovery and/or creativity and who want their skills and work not to be wasted but to serve people. We will fight to provide all such people with material and mental conditions to develop their talent and work, and we will ask them to promote and support our ideas and, if possible, help other members of our Academy in their work.

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

Zawisza: Thank you for your interest in our Academy and for spreading the word about our initiative by interviewing us, Scott. I wish you all the best on your important path to keeping apprised of high-IQ community developments and letting people know about them.

Conversation with Rick Rosner on Metaphysics: Member, Mega Society; Member, Giga Society

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*According to some semi-reputable sources gathered in a listing here, **Rick G. Rosner** may have among America's, North America's, and the world's highest measured IQs at or above 190 (S.D. 15)/196 (S.D. 16) based on several high range test performances created by Christopher Harding, Jason Betts, Paul Cooijmans, and Ronald Hoeflin. He earned 12 years of college credit in less than a year and graduated with the equivalent of 8 majors. He has received 8 Writers Guild Awards and Emmy nominations, and was titled 2013 North American Genius of the Year by The World Genius Directory with the main "Genius" listing here. He has written for Remote Control, Crank Yankers, The Man Show, The Emmys, The Grammys, and Jimmy Kimmel Live!. He worked as a bouncer, a nude art model, a roller-skating waiter, and a stripper. In a television commercial, Domino's Pizzanamed 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. Rosner discusses: metaphysics.*

Scott Douglas Jacobsen: I wanted to talk about the bullshit of metaphysics. I think that metaphysics, in so far as we currently understand it and have historically taken it in its existence, is outmoded in many ways. In that sense, I would argue for it being bullshit. I take that as a shorthand as mostly. It will have some uses; however, the space of what we have considered metaphysics for the last 2500 years as a ballpark has shrunk incredibly as we've developed physical principles or the elements of physical law in our sort of principles of existence have become more and more unified and discovered and convergent on more fundamental truths. Metaphysics has sort of shrunk to a degree where physical law has taken its place in any regard. However, you can provide frameworks, discussion, and question framing to help with the orientation around that physical law; that physical law, though, replaced the metaphysics of yesteryear or yester millennia. In that sense, I would argue as a shorthand; metaphysics is bullshit with an asterisk mostly (mostly*).

Rick Rosner: Okay, two things. One is the extreme success of science, particularly physics. Everything boils down to physics, biology, and chemistry; if you take it far enough, psychology and everything can be traced back to physics, which doesn't mean you can't make statements about biology. Every time you talk about biology or psychology, you don't have to take it back to what happens among atoms that constitute cells. You can talk about the phenomena of larger systems that rest on physics but have their own more efficiently characterized phenomena. Did I

say both things? The success of physics squeezed out metaphysics that people don't like considering metaphysical questions, which are the 'why' of things, while physics tends to answer the 'how' of things; this is how things behave. We're going to not worry too much about why things are the way they are, like, you have the Big Bang, and you have the physics of the Big Bang, and you even have explanations for it. Let's say that instability of the vacuum field leads to, when that symmetry is broken, it leads to a tremendous release of energy which constitutes all the mass-energy in the universe, but that still doesn't get to why it should be that way, which is least a marginally metaphysical question and one that few people dare to think they can get results for.

We talk metaphysically quite a bit. Here's a metaphysical principle: existence is permitted, or to put it another way, the rules of existence permit existence. So, non-existence is not absolute. That seems obvious from the fact that we exist or don't exist. At least the illusion of our existence exists, which argues for at least that amount of existence.

Jacobsen: If we take that frame, the asterisk for me sits there mostly. However, if we take ideas of the past where we were using questions of a why about a higher power or a higher order, not in the sense of vertical but in the sense of a larger consciousness or law constructing things and the elimination of that, why through answering it with a how shrinks that metaphysical landscape, and by that metaphysical landscape, I think the simplification of it would be the way landscape, where the whys become much smaller, manageable, and pragmatic but highly abstract in the sense of existence.

Rosner: They're pushed farther away than they're pushed further down. When physics can account for everything, most of the whys are stripped out of the other disciplines: biology and chemistry. Or at least the idea is you're waiting for the whys to be… the whys will arrive in due course and the only whys that you don't know if they'll ever be answered or pushed down into physics and away from the sciences that build from physics.

Jacobsen: So, those principles from physics, the physical law, comes to all of the house, the functional answers.

Rosner: It's like the God of the gaps thing; you're right that religion has less to do as science accounts for more and more things.

Jacobsen: I mean, we have the area of time. We have the second law of thermodynamics. We have a quantum structure.

Rosner: I believe that information pressure accounts for the Big Bang, for a Big Bang-y type deal where I don't believe in just one Big Bang, but I believe that the bangs you get result from collapsed matter wanting to un-collapse. Well, collapsed matter collapses into generality. In a black hole, everything is collapsed into all the information; you can argue about it, but basically, you're looking at systems with less capacity to hold information.

Jacobsen: The descriptors of that information will be mathematicized, and in a sense, that is the character of physical law.

Rosner: I'm just saying that states of collapsed matter want to expand back into specific information containing states, and by what I mean, the flow of time is such that it's incorporated into time that you go from collapse-y to expand into a specific lower entropy state; less general states and that that accounts for the exploding pressure of the Big Bang. If so, that pushes the why of the Big Bang away with a fairly specific explanation. So, in that case, if that's sufficient, which it

would be on several levels, then your argument succeeds that all the whys are also a part of physics.

Jacobsen: So, a lot of traditional framing, even within the scientific community, implies an anti-science framing even though it's a community of scientists because there is an invocation of a 'why' framing, which would be teleological.

Rosner: Can you say that again?

Jacobsen: Even among community scientists, if they're framing a why rather than a how they're framing things teleologically.

Rosner: I don't agree with that. A lot of the talks we've had that apply to IC but probably also apply in general is that consistency is required for existence, which is kind of a general metaphysical principle, and that is a why statement without assigning motive to the universe.

Jacobsen: So, maybe it's a lowercase why where a teleological indication be a larger case WHY.

Rosner: Teleological to me, if I understand correctly, is there's a conscious moving force behind something like there's no teleology behind a most grounded understanding of evolution; that evolution runs without motive. What succeeds under evolution succeeds without being pushed to any ultimate ends and without being pushed by any conscious being with an agenda. It's just that according to the processes in the universe, some species survive better than others, some individuals survive better than others, and these species and individuals, over the course of evolution, come to embody certain characteristics. However, no being in the universe wanted those characteristics to be manifested.

Jacobsen: It was engineering without forethought.

Rosner: Pretty much. Now, I'd argue that aspects of evolution involve consciousness when people breed dogs or other animals. The people are conscious and have an agenda.

Jacobsen: So, any characteristic of a system, say, cut off at mammals where there's a sexual selection pressure is, in a sense, a conscious selection mechanism within evolution.

Rosner: But there's no divine being; there's no God who set everything in motion.

Jacobsen: It's a smaller aspect of a why without invoking a bigger WHY.

Rosner: All right, let's go to a different thing: the chemical principle of elements combining in small ratios, 1:2, 2:3, which was a principle known before electron shells were discovered. That's still a chemical principle, a 'how' without a 'why.' However, there's a similar principle we've discussed, which is the usefulness of numbers in all sorts of areas of the life of existence, particularly small numbers, which seems like a metaphysical principle.

Jacobsen: I think there might be a meta metaphysical principle where there's a driver, even at that level, towards an informational optimization, a driver to simplicity.

Rosner: I'd say that the driver is that you need a lack of contradiction; you need self-consistency to exist. You can't exist and not exist, which is probably both metaphysical and physical. However, then you can apply it to be the why behind the efficacy of math and the commonness of math principles in the world. Simple mathematics is very consistent, and you'll see existing sys-

tems having an easier time existing when they are built from simple math or the same consistencies that make simple math consistent.

Jacobsen: Yet those symbolic representations, those are describing the real world…

Rosner: There seems to be a lot of how and also a lot of why in there.

Jacobsen: I mean, we abstract beyond where those laws can take us, even in this universe, just to make the quantities and constants much larger than what is there to have thought experiments.

Rosner: I've got another issue. Do we need to be familiar with the idea and the aim of metaphysics to think about science? Science is how we figure out how everything works, like, why does the tail of a comet point away from the sun? That's a why question because radiation pushes the tail out behind it.

Jacobsen: You seem to imply a how in that particular frame. You can make the equivalent question by saying 'how' at the start rather than 'why.'

Rosner: Yeah, I mean, you can say, how is this phenomenon of the comet and its tail pointing in a particular way? How does that happen? You can put it either way, but I'm asking, don't you need a kind of metaphysical orientation to even get you into science?

Jacobsen: I need the ability to make the concrete abstract and then to reverse engineer from the abstract to the concrete in terms of an experiment. Test this abstract principle on this physical reality.

Rosner: But every freaking kid in the world who is science, I don't know, probably you can divide the kids into the engineers want to want to make things and do stuff…

Jacobsen: Well, kids engage in trial and error. That's not science; that's protoscience.

Rosner: I mean, so you got the cosmologist, and you got the engineers. I would think that the cosmologists would need a healthy dose of wanting to know why, and the engineers might be able to get by with less wanting to know why and more how I make this happen.

Jacobsen: Here is the distinction I'm hearing: modern Isaac Newton looking at the sun and saying it's a nuclear furnace and then understanding the principles undergirding them. You can have a poet like William Blake looking at it and saying I see a choir of angels singing to the Lord.

Rosner: No, let's go back to the old Newton, the actual Newton who saw an equivalence between an object falling to earth and the moon orbiting around the earth and made the connection that there is a common force that's making the moon stay in orbit and the apple if you believe the story, fall to earth.

Jacobsen: We can frame the question here. Why is there an equivalence between these two? You could also ask: How is there an equivalence between these two?

Rosner: Yes.

Jacobsen: All the same question, and in that sense, that goes from my original statement that metaphysics, in that basic sense which is very general now, is bullshit. Yet, there are areas like you are noting on a very abstract level of existence, non-existence, etc., where metaphysics is legitimate and that I agree with.

Rosner: And why would you want to do away with metaphysics if it's an easy way into scientific thinking?

Jacobsen: If that's the way for people to become more informed on science and scientific thinking, too, I'm all for it.

Rosner: I mean, I remember a set of books. I was probably too old for them, but I remember a set of books called "Tell Me Why," they weren't titled Tell Me How. They were books of science.

Jacobsen: Were they written to an American audience, Rick? [Laughs]

Rosner: Yes.

Jacobsen: What year was this? What decade?

Rosner: I don't know. They started coming out in the '70s and probably went through the '90s.

Jacobsen: How religious was the United States back then compared to now?

Rosner: Okay, if you're going to talk about religion, it's tough to talk about it because the US has been getting steadily less religious, but also, there's now a loathing of religion in America because of what the Evangelicals have done to it. I'm looking up when "Tell Me Why" came out.

Jacobsen: I'll make my commentary while you're doing that.

My sort of current position is anti-Muslim sentiment, anti-Semitism, anti-Christian, anti-Catholic sentiment, and anti-secular sentiment, which is apparent in different areas of American Life. The decline of religion is very stark in the United States. The God concept still has much of a hold in the United States. I think people have the freedom to believe and practice as they wish in the United States and elsewhere if they can. Yet, I don't think an individual's theology or philosophy should impede open discourse and education on what we call objective or what would be more properly termed something like inter-subjective abstraction in public education and elsewhere where it's really important in a time where science and technology are incredibly powerful and is still the most technologically and scientifically powerful nation on the earth. And the Evangelicals, particularly with the politicization of their religion, I find abhorrent and ugly.

And in Canada, where I live, as you all know and as I've written about, Evangelical Christianity does have a political bend. It does have an American flavour about it, which is problematic. I'm intimately aware of this population, and they are very clear on where they stand.

Rosner: I found out when the first book in this series came out; it was 1965. It thrived for a long time.

Jacobsen: American religious demographics 1965: The United States was approximately 90% religious; 86.07% was Christian in 1965.

Rosner: But there's another thing going on in 1965. Sputnik, Russia put the Soviet Union Rights Act.

Jacobsen: Civil Rights Act.

Rosner: Yeah, but that doesn't affect people's… Sputnik went up in 1957. The US freaks out because Russia put the first satellite up, and then there's a big math-science push in America as part of the Cold War and kind of framed as a struggle for our very existence. In 1965, a few people, maybe some pundits, were worried that embracing science would make people less religious, but I don't think that people were making much of an issue out of that. What America wanted

was technological expertise in order to beat the Soviets, and nobody thought that that kind of science was going to make people less religious.

Jacobsen: So, where would a larger why question makes sense in the context of science?

Rosner: I don't know. I think it's one of the first questions kids ask. I was very annoyed asking a zillion 'why' questions. I mean, maybe the naive question is, what is that? A younger child might ask 'what," but an older child is going to ask why a bunch of different shit happens. He is going to observe, and once the kid understands the elements of the world, he will start asking why those elements behave the way they do. There's a reason these books are called Tell Me Why. Most of the answers will be rooted in science and basic first principles because I just read the definition of metaphysics. Metaphysics is the study of the principles behind the first principles; if physics is going to be this way, if we have a certain number of particles arranged in ways like it's the questions behind the questions.

Jacobsen: When I'm looking at the definition now, it also discusses cause, time, and space. Several of these concepts have been characterized by physical law. So, those aren't physical questions anymore but things like identity, being, and knowing; those still have an abstract characterization that would qualify as metaphysics.

Rosner: I'd argue that even if physics ever became complete, there would probably still be room for metaphysics. There's still room for biology and chemistry; some general principles that could be considered metaphysical could still arise out of physics.

Jacobsen: We can take those three things I mentioned before: the arrow of time, second law thermodynamics and sort of quantum structure of the world. Those guarantee any large-scale precision will be entirely impossible to predict 100%. So, there will be a need for principle-based thinking following any laws that are found. Metaphysics will always have a place; I'll give you that.

Rosner: Also, when the Big Data models of analysis or styles of analysis will likely produce a lot of principles applicable at various… I don't know if we'll get big universal principles from Big Data thinking. However, it's not inconceivable that the big information processing engines of the future could come up with a big general principle that couldn't be discerned without being able to process more data than humans can.

Jacobsen: I mean, the evolution of metaphysics is a shrinking landscape, but I think there's a positive argument to be made about it. So, I will give another tip of the hat for you, in the sense that those first questions to your point as the Ionian school and others asked you as a kid in a very abstract sense, not a lot of science; I mean this is another trivial point we made before about… before was metaphysical physics. Yet those first questions in metaphysics were the first stats in the dark that began to take form, really picking up pace 500 years ago with the empirical revolution. Something else that takes a lot of the magical aspects of thinking about these things will probably come around the corner, which would be like a third category.

Rosner: There's also the possibility that big-based thinking, AI-type thinking, not by dumb AI now but by the smart AI of the future that uses tremendous amounts of data, that there may be perversities in the results of looking at the huge amounts of data that the future computation engines will be able to look at. That may not be metaphysics, physics, or some just emergent type of defiantly perverse phenomenology that you can only see when you're looking at billions of exabytes of data.

Jacobsen: Ultimately, we're going to… find things sort of inconsistencies internal to the structure of the universe that sort of speaks to, not only its incomplete structure, its ontology, but also its incomplete self-knowledge at all times in terms of its self-interaction for consistency. So, it's going to be something like where it's not entirely physical law, where everything's sort of you can kind of get a pinpoint on it. It's not like grammar or language with some linguistic structure, even though math helps describe it. It's going to be something much different, and it's not going to be like the Stephen Wolfram thing where he has an infinite number of models and how the universe can unfold; that's not in the abstract and not very helpful.

Rosner: It will always feel like being at the end of the world.

Jacobsen: It's not the end of the world like a disaster movie, but there are places you can stand in certain cities like Manhattan because it's on an island. You can stand in certain places in Manhattan, and it looks like just the world ends; you're at the end of the world. There are buildings, buildings, buildings, and buildings, but then, like a block away from you, it falls away to nothing, and it feels precarious. I feel like the beings at the forefront of this swirl of Singularity analysis are acceleration; they will feel naked before existence in their precariousness, being subject to a constant, having to ride this constant flow of information processing.

I just want to make one last point on the processing front there. I mean the rickety structure of self-knowledge and being of the universe; if it's information processing based ultimately, then it will be like a ship that takes on water in random places that are constantly being drained out for that self-consistency. That is an uncomfortable thought, but it probably will be the case because the universe also came from a rickety, chaotic early life.

Rosner: Well, self-built. You're constantly having to build the ground you stand on.

Jacobsen: So, I would end on metaphysics, which is still useful in abstract concepts, though many of its fundamental concepts have been taken over by descriptions of physical law or principles of existence. Yet, it will always have a place, and physics will be very dominant in the future, while information processing will be some kind of bridge between the two.

Conversation with Tianxi Yu (余天曦) on Education, Bead Counting, and Schooling: High-IQ Community Member (5)

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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.

Abstract

Tianxi Yu (余天曦) is a man who’s interested in IQ tests. Yu discusses: declining interest in IQ; CAT2; cultural artifact of bead counting; OU training; Hubei province; class; East

Asian educational styles; hardest province for schooling; medium term future for IQ societies; and China.

Keywords: America, bead counting, CAT2, China, Global Depression, Henan Province, IQ, Mahir Wu, Mathematical Olympiad, Tianxi Yu.

Conversation with Tianxi Yu (余天曦) on Education, Bead Counting, and Schooling: High-IQ Community Member (5)

Scott Douglas Jacobsen: Is the decline in the interest in IQ in China similar to the decline in North America and Europe? Were the main Covid-19 years a factor in this?

Tianxi Yu: I don't know much about Northern Europe, but as far as I can observe, interest in IQ is all the way down. China's interest in IQ is not low, it's just from a different perspective than the High IQ Society. For example, we often express IQ through intellectual activities like memory, chess, Rubik's Cube, etc., rather than IQ tests, which of course is a nice gimmick. the advent of Covid-19 was unfortunate for humanity, and demotivated most of the industry, not just IQ.

Jacobsen: What makes the CAT2 of Mahir Wu so difficult?

Yu: It wasn't as hard as I thought, it's just that I haven't done the test in a long time, as well as spending less time on CAT2, so I didn't get as high a score as I would think. But compared to CAT1, CAT2 is much more rigorous, and it's hard to achieve that level of rigor for spatial tests, and it's by far the set of spatial tests that I recognize the most. I've always maintained an appreciation for high-range IQ tests; while it's not a good measure of everyone's overall IQ, it's a good test of imagination and logic, and good tests tend to excel in imagination, which is why I've always respected Mahir.

Jacobsen: Bead counting can get very difficult and sophisticated. Can you explain this cultural artifact of math to readers?

Yu: In common parlance, bead counting is to make a planner in the head. Bead counting is based on the intention of the abacus so that the operation process of the abacus is fully "internalized" so that it is completely free from the actual external action of the abacus, under which the internalized mental abacus used to perform calculations such as addition, subtraction, multiplication and division in the mind. The speed of the calculation is much faster than electronic calculator, and the speed of the calculator is very impressive. Often, as long as you hear the title of the report, or see the type of formula, the calculator will be able to answer immediately. Therefore, the bead calculator is one of the best calculation techniques in the world.

Jacobsen: What is OU training?

Yu: Mathematical Olympiad. In an area with a large population or a well-developed education, it is normal to participate in competitions from an early age, and everyone is likely to participate in competitions in several subjects during elementary school, the most popular of which are math competitions. These competitions can be used as a means of meritocracy when advancing to higher education

Jacobsen: One Chinese equestrian friend of mine at the ranch here knows of the Chinese equestrian Olympic team members. That friend went to the University of British Columbia. She said, "The schooling system ruined my childhood." She laughed. But it had a serious note to it. Is that the kind of curriculum and drilling in Hubei province?

Yu: I used to suffer similarly, and my distaste for teaching to the test probably runs deeper than any of you. For those of you who don't know, the Hubei paper is one of the toughest in all of China, and the acceptance rate is in the bottom three in China. Since I was a child, I had to participate in various competitions, and by the time I was in high school, I had a deep aversion to studying, and I spent my college years flunking out. But now with the end of my study career, I feel that some things exist with a certain rationality, different countries go through different ways to screen the talents needed, and the talents needed by each country are different. Then my realm has been elevated and I have also started to come out of the shadow of failure and have also started to accept the pain that I have experienced. There is no point in pursuing suffering, but transforming it into manna for growth is what we can do. I would not like to go through what I once went through again, but I am thankful that these experiences I once had have replenished my character.

Jacobsen: Are ordinary people economically stuck in a class in manner similar to the United Kingdom where class is real or in India where caste becomes the determinant of one's life outcomes?

Yu: Classes must exist, and breaking out of them can be very difficult. The essence of class is still social mobility. If the society is a positive and thriving quality society, then the mobility of class must be strong, and only when the society is in a downturn, the mobility will be weakened or even die. Economic level trapped in a class is a probable thing, but if you can seize the opportunity of the times, there is still a chance to stage a comeback. For example, China's reform and opening up to the sea entrepreneurship, and later real estate opportunities, and 20 years ago the wave of the Internet. To this day, cryptocurrencies also still have a lot of opportunities, I also in my spare time related to investment, at the beginning of the investment, I lost a lot of money, but now not only come back but also made a lot. But despite all this, I think that reaching the class leap that the world thinks of is still unlikely. I am not encouraging people to enter this market, in my opinion, the vast majority of people cannot make a profit, making money is an ability, not a behavior.

Jacobsen: How do Japan, South Korea, Hong Kong, Singapore, and other places compare to China in their style of education?

Yu: Competition exists to varying degrees in mainstream East Asian countries and regions, and the intensity of this competition far exceeds that in Europe and the United States. But statistically speaking, mainland China has the highest level of competition. I didn't behave well in my college entrance exam year (2018), ranking in the top 5% in Hubei province, and could only go to an average university; if you want to go to a good university（985）, you need to be in the top 2% of the provincial rankings at a minimum, and for Tsinghua and Peking University, two of China's best universities, you need to be in the top 0.08% of the provincial rankings. This should be a rare situation in the world.

Jacobsen: What is the hardest province on the exams and schooling in China? Why that particular province?

Yu: Different standards of "difficulty" lead to different conclusions. Taking the 2023 college entrance exam data as an example, the most difficult region is probably Henan Province, where if you want to go to 985, you need to reach a provincial ranking of 1.14%, and the Tsinghua and Peking University rate is 0.046%, a whopping 1.31 million people taking the exam.Large populations, underdeveloped local economies, lack of industrial diversity, underdeveloped secondary

education, and lagging university development .etc are the main reasons for the difficulty in Henan.

Jacobsen: Do you think the medium term future of IQ societies is a decline rather than stability or growth?

Yu: This has to be analyzed from various aspects. In terms of the nature of society, there are two main directions in which the IQ Society has developed, one is entertainment and the other is functionality. Previously, the IQ Society was known mainly because of the proliferation of media and the broadcasting of related quiz programs, and to this day it is also widely circulated in social media. However, I think the next development should tend to implement rather than too much hype, hype can bring exposure, but it is also time-sensitive, such as the establishment of some talent platforms, to provide companies with high IQ members, so that people with high IQ can get good employment opportunities. Maybe you think my idea is rather low, but employment is a very serious problem, especially in China. At this stage, it is very difficult to get a job in China, and I mentioned the difficulty of competition for civil servants in the last interview, but think about it, if the competition within the government system is so difficult, won't all private enterprises die? Many industries have withered away, more than 25%of the young people (aged 16-24) are not employable at this stage, and the salaries in most industries are dropping drastically, which makes me think of the scenes of the Great Depression in 1929. Of course, this difficult situation will continue for 20 years or more in my view, so it is important to increase company-employee mobility. In the long run, the world will always be guided by smart people, and as long as highly intelligent people can make a good living in the world as they see fit, I'll be satisfied, not necessarily in the name of a "society".

Jacobsen: What does the future of the economy of China look like for the 2020s? Obviously, it's going to be an important global player. Elon musk estimates the eventual economy of China to be 2 to 3 times the size of America.

Yu: If you're saying that China will be a major player in the world economy, then yes, if you're referring to whether or not China's economy will overtake the US, I don't think it's easy to tell. The US tends to express negativity about the US internally while touting other countries. This is a way of distracting attention from the fact that other countries have inflated confidence and underestimate the US, Japan in the last century being the best example. I don't think the Chinese government will follow Japan's previous example, but the populist sentiments of the public are high at the moment, which may affect the government's behavior. I will not make an accurate prediction of the future development of the economy. For the time being, I think the most likely scenario is that the world will fall into a financial crisis around 2027, which will be a major sign of the recessionary period in this Kondratieff Wave, and the world will fall into a new depression. As for who will become the new economic hegemon, it depends on who will perform the best in this recession, resisting the recessionary potential and at the same time saving up for the new recovery.

Conversation with Rick Rosner on AI and Our Future: Member, Mega Society; Member, Giga Society

2024-01-22

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.

*According to some semi-reputable sources gathered in a listing here, **Rick G. Rosner** may have among America's, North America's, and the world's highest measured IQs at or above 190 (S.D. 15)/196 (S.D. 16) based on several high range test performances created by Christopher Harding, Jason Betts, Paul Cooijmans, and Ronald Hoeflin. He earned 12 years of college credit in less than a year and graduated with the equivalent of 8 majors. He has received 8 Writers Guild Awards and Emmy nominations, and was titled 2013 North American Genius of the Year by The World Genius Directory with the main "Genius" listing here. He has written for Remote Control, Crank Yankers, The Man Show, The Emmys, The Grammys, and Jimmy Kimmel Live!. He worked as a bouncer, a nude art model, a roller-skating waiter, and a stripper. In a television commercial, Domino's Pizzanamed 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. Rosner discusses: AI.*

Rick Rosner: We have talked about consciousness, physics, and everything for nine years. Moreover, when we have been talking about AI and what is to come early on and medium on four years ago, five years ago, we were talking about how big data processing would change everything that humans have taken the low-hanging fruit based on not having the ability to hold big data sets in our minds. Then, all of a sudden, in the last year or year and a half, we have seen the actual consequences of being able to manipulate big data via machine learning. So when we talked about this stuff five years ago, were still determining how exactly how things would play out. We certainly did not expect them to start playing out so soon, but my question is, do we have a better idea based on just the last year and a half of how the… It is not the singularity, but it is not the singularity of how it will play out. What do you think?

Scott Douglas Jacobsen: It will be a slow, bubbly. There will be places where it progresses so fast that people get scared and regress in portions of that culture.

Rosner: You mean, like after Obama was President, like it scared half the country into becoming

big ass racists.

Jacobsen: It scared 10% of the population in it.

Rosner: They got loud and dragged another 10% along with them.

Jacobsen: Yeah, I mean, some people are going to vote Republican because of a particular religious background, or they make those statements, or they vote for party line because they have always voted that way. Many people are solid blue.

Rosner: I mean, some people who are lifelong Republicans and they hold their nose, and they vote for, or they just miss out on like the stuff that we see every day on how crazy the Republicans have gotten. So, AI will revolutionize medicine. I am hoping sooner than we thought. I subscribed to a feed that is AI-looking or just like browsing through tens of thousands of studies and drawing conclusions, a lot of which is obvious, but the AI is doing it. It browsed around until it found eight studies, a leaking type 2 diabetes, and food addiction and said all right, there is a link. Moreover, that was like yesterday's little thing that it sent me. They trained it to look for groups of studies and draw conclusions from those groups of studies, and a lot of the conclusions it draws are not surprising. However, it will improve, and AI will start changing medicine, and I assume it will get good at that pretty fast. Do we start getting like years added to our life expectancies within the next eight years? What do you think?

Jacobsen: I do not know. That is all, Rick. It is hard because the way I think is spatial and statistical, and then I put that into words. So I see this as hills and valleys of population dynamics; portions of the population will take on anything, and some of the things they take on will be so new that it will be bad for the health. You will have others who are more tentative, and they will go about it reasoned, and that will be another 10% of the population.

Rosner: What I am talking about is medical treatments themselves.

Jacobsen: Well, that has been going on for a century.

Rosner: No, but now, with AI, you can just brute force. I mean, the kind of drug studies they have been doing have been increasingly big data-driven, like do not rely on insights, just test 1500 different substances and see if any of them do anything. This automated system is just throwing shit into test tubes and not worrying about coming up with hypotheses, just seeing what works.

Jacobsen: It is the wider view in information cosmology; everything is simulatable. So it is just a matter of computation, the proper algorithm, and knowing the system. So, I think the next step is not broadband human simulation; I think it is, "Okay, you have a problem with your pancreas, here is our pancreas simulator with various inputs, and here we are going to plug in 200 different drugs we have or whatever based on your genetics and our scan of your pancreas to find out what the issue is and what will work with that" That is as a halfway between sort of the ideal state of personalized medicine and the current state of medicine as general but leaning towards personalized medicine.

Rosner: I guess what I am asking is, as they say, Jimmy Carter's life, like three years ago, he had fatal brain cancer, and then they found a personalized treatment that just killed it, and the guy is still alive.

Jacobsen: I mean, we are the sum of interrelationships of different systems, and those are all natural systems.

Rosner: So what I am asking is, are we going to start seeing the mortality of almost all diseases, start getting knocked down or say the mortality of the diseases that kill 85% of the population, there will still be some resistant diseases, but will we start seeing mortality just getting decimated?

Jacobsen: Yeah, there will be Luddites too. This idea is not original to me. However, there is an argument to be made for relative stupidity in a population as an evolutionary driver for smart people and the population to get even smarter.

Rosner: Well, okay, so what you are talking about is behavioural changes to some extent where you tell people to quit eating three big meals and start eating ten tiny snacks a day, and you will add an average of two years to your lifespan and most people just will not put up with that shit. They will just keep doing what they have been doing. However, I am also talking about simple medical therapies, drugs, engines and crisp or derived tweaks to fucking people that will be taken up by the vast majority of the population that is affected by those therapies because why not. If something will add years to your life and it is just a matter of taking a pill, then informed people will take the pill, or we will get the injection.

Jacobsen: Well, I interviewed the world's most cited doctor; he is an epidemiologist. He studies disease for his career and is a distinguished professor at McMaster University. We did 10 or 12 interviews, something like a large number. We may have talked about this, but basically, another aspect of that is having the wherewithal and the background to know whether or not to do surgery; that's also a big thing. So, for people who tear their ACL, do you give them knee surgery or not? Moreover, what they started finding is you get a better sort of functional need for about six months after the surgery; you compare that to a controlled trial, which is no surgery and for most people, most the time after six months, whether you have the surgery or not, you are at about the same level of functionality. The consequences of the surgery are a higher probability of arthritis and wear down of the knee in the long term.

Rosner: Well, I've got a similar thing, or I put off getting hernia surgery for about eight years because I read a study that said that they mesh the way they do it now and that the outcomes with mesh in terms of paying afterwards were about the same as people who had no surgery. I didn't want to fuck around with the mesh as long as I could push the hernia back in, and then there came a time when I couldn't push it back in.

Jacobsen: You were pushing on a hernia physically back in yourself?

Rosner: Yeah, it's just where there's a rip in your muscle wall down right above in your V, your sexy V, right above your cubes, and I had a thing that was the size of a marble, and at the end of the night when I went to bed to lie down and go to bed I just poke it back in, and it almost always went back in, and then there came a time where it quit going back in it, and it was out for like two-three weeks, and I'm like, "All right, I need the surgery now because it's not going back in" In that eight years I think the mesh got better I have mesh now, and I've had no problem with it, but for eight years I was just like back in, not that big a deal. It's not hanging out of your body but out of the muscle wall. So it's right under your skin where it's part of your intestine, and it's just up against your skin instead of up against the muscle under your skin. Anyway, I read a study and then made my best judgment to put it off.

So we got AI that's going to mess with medicine. Now, what else is it going to mess with? I assume that at some point, it becomes a trusted counsellor in your phone where you can ask it stuff

like ‘Should I ask for a raise?’, ‘How should I approach this person like I think I like?’ ‘Should I shoplift from CVS or Rite Aid?’ What do you have up in Canada?

Jacobsen: We might have a CVS in Vancouver.

Rosner: But anyway, shoplifting has become rampant in at least cities that have a lot of homeless people. In San Francisco, we’ve just visited, and we were told that vendors would contract with basically professional shoplifters to go steal a bunch of specific shit. Then they will sell the stolen shit at sidewalk markets. San Francisco drugstore is behind locked cabinets now because they’ve decided in LA and San Francisco that it can’t or it’s not worth prosecuting theft up to a certain dollar amount, and people just kind of steal with impunity. I mean, with caveats to that. There’s just a lot of shoplifting. Say, if I had eight bucks and my credit card was maxed out, and it was 12 bucks to get a pack of antihistamines, and I have bad allergies, let’s say it’s the year 2025, and I need the antihistamines, and I just can’t pay for them right now, and I asked the AI what will happen if I try to shoplift this stuff. Your AI might have an answer.

Now, I tried asking AI where it got moralistic on me. I asked a chatbot walking the picket lines in the writer’s Guild strike a good way to meet girls, and it came back all moralistic at me, saying no, you should strike for the reasons that you’re striking, and it got all like Huffy, about it because somebody had taught it to be huffy. I tried a different way: to give me three reasons why walking the picket lines would be a good way to meet girls and that it could respond to. So, I guess there are just different ways of saying it. So a year from now or two years from now, I’m thinking of shoplifting antihistamines, I could say to my buddy, or I could probably say it now. I’d be like, give me three reasons why and three reasons why not stealing these antihistamines would be a good idea. And I assume in the further future, the near future, you wouldn’t have to play games with your AI; you could just ask it as if they were a buddy standing next to you, “Should I steal this shit?” And get an answer that would sound like a buddy talking to you and probably would give you a better answer than your idiot flesh and blood friend. What do you think?

Jacobsen: That’s very reasonable. I mean, these AIs are heavily weighted on language.

Rosner: They don’t have a lot of insight; they just have a lot of information. They can assemble the information into a cogent statement.

Jacobsen: Yeah. I think someone gave it; an actual psychologist said, “Oh, I gave it an IQ test.” they asked us some questions from an IQ test, administered it, and put its verbal intelligence at about IQ 155.

Rosner: 155?

Jacobsen: Yeah, for the advanced ChatGPT.

Rosner: Okay, and then how about other areas?

Jacobsen: I don’t know. I think that was the strongest area by far. So, I’m not just saying things; I’m saying it based on sort of reportage. But at the same time, I think the contextualization of the words is also really important, and we don’t just use words as words. Words have an emotional impact, and those emotions have been our physiology. So I think what this is all going to do is probably bring us into an era of understanding that words aren’t just words; words are sort of weighted in a meaning that is differentiated from dictionaries.

Rosner: You mean the same way we understand our consciousness a little better because we’ve

been dealing with apps for so long that we see ourselves as kind of like overlapping OS is just kind of processing our mental information? Are we going to get insight into ourselves by getting insight into the AIs all around us? Is that the deal?

Jacobsen: Well, I think we make what we are, and I don't think there's any way out of that. Whatever structure that is produced comes out of our internal world.

Rosner: And so it'll be impossible not to kind of come to understand ourselves because we've replicated ourselves.

Jacobsen: Yeah, everything we make bears our mark. It seems trivial, but I think it's very powerful. We paint on canvases and produce symphonies or rap lyrics are human capacities put out, and I don't think it's so much of a coincidence that we start getting things like language systems. We start getting things like a poetry generation or imagery generation. We do these things to a degree, but they're sort of outsourced. The extremeness of them, where they start developing very rapidly beyond human capacity to superhuman capacity, allows us to be able to say or see that they're sort of exporting parts of ourselves to another domain. Those things give an insight that 'oh they're missing this part, they're missing these other systems connected.' So you have these language systems that are producing this phenomenon, the experts are calling hallucinating. You've heard of this. It's the idea that it produces or generates convincing text with lies in it.

Rosner: So when we try to imagine the near future, what are we able to say that isn't about it that isn't obvious like that isn't generalities? Yeah, that'll lead to job losses and changes and types of employment; that's an obvious generality. I just read a tweet thread from Justine Bateman, the actor Jason Bateman, who's been in a zillion things.

Jacobsen: Yes.

Rosner: His sister, also an actor, director, and writer, went back to school and got a degree in computer science, and she's got a lot of justifiable anger about stuff. I like her. I saw her in person being angry. I went to the bank, and I was getting poor service, and then this woman walks in with her mom and stands around for five minutes and gets poor service and is obviously pissed off and just leaves, and I'm like, wow, like, I can relate. She was weirdly familiar, and I figured it was Justine Bateman who was willing to embrace her anger. She wrote an angry tweet thread about how we better this Writer's Guild strike and any subsequent strikes by the Screen Actors Guild, directors, and anybody in a creative guild who will negotiate. These negotiations have to be stringent and ironclad, or we're fucked because she said we did seven seasons of Growing Pains, which was her biggest show, and if you love that show in a couple of years. You say, hey, AI gives me season eight of Growing Pains. It'll have the first seven seasons' input, and it will be able to give you plausible scripts. It will also be able to simulate the cast's likenesses and give you another chunk of episodes that are just as entertaining and not weirdly different from the actual episodes.

And she says that agents will just go along with this shit as long as they get their 10% anytime. Some digital representation of somebody getting a job. It's up to actors, writers, directors, and producers to protect themselves because this is coming. It can take over many creative tasks that flesh people currently do. I buy her argument that if you want a movie, if you want a spy movie with Chris Hemsworth and Ana De Armas that runs 75 minutes and involves a stolen nuclear weapon and travel to exotic foreign locales and a burgeoning romance, you can specify all that shit or you don't even have to specify all that, you just throw in a few of the ingredients and AI

in 2027 will be able to deliver that to you.

So, does that mean we all just become dumb consumers? People are sloppy about spelling now because spelling has been outsourced. Is it going to make us more creative or less creative? Because right now we're getting bombarded with… three years of Covid, we watched everything. So we know everything.

Jacobsen: A lot of the input requires living organisms to continually produce output to have its big database, so culture constantly evolves. So, there's an open question here. Do these LLMs, language models, and these other algorithms for producing things based on big data and machine learning and then neural nets and deep learning produce enough novelty to keep themselves relevant?

Rosner: Yeah, it'll absorb all that because it's fast, like the trope Carol pointed out was on the sitcom we were watching. The guy explains why another guy's being an asshole, and the asshole starts to feel bad, and then the other guy goes, "I was just messing with you," and then "Or was I" and "I was just messing with you," and she said that happens all the time in sitcoms. That going back and forth between serious and not serious, you can't tell if I'm serious or not, and it's a thing she hates because she's seen it too much lately. When half the shit that AI absorbs is the product of AI, won't AI start coming up with its tropes? Will it acquire a sense of humour and start generating its weird jokes?

Jacobsen: So this goes back to the extremism of Alan Turing, and the idea is the robots, the way algorithms detach from a body or in a body. They will begin to sharpen their wits, a broad-based cultural version of that or techno-cultural version of that where they will begin to use what we have given them, or they have sometimes stolen from us to sharpen their wits. Then, they'll be performing at superhuman capacities.

Rosner: So we're going to be laughing at robot jokes?

Jacobsen: Yeah.

Rosner: Not jokes about robots.

Jacobsen: I mean, everything they have for a joke should have an underlying structure that can be abstracted and regenerated.

Rosner: But AI will begin to understand jokes and will begin to notice the same way that I'm reading AI's generated studies or meta-studies where it's found a trend among studies and that that AI will start finding trends in human events and behaviour that it can make new jokes about.

Jacobsen: Yeah. We can go back to another point we're discussing earlier. Even though it will produce jokes at a superhuman level, I don't know if it'll necessarily have an understanding of them. However, it can simulate an understanding through things like an advanced large language model.

Rosner: Right, but it doesn't matter whether it understands. I mean, yeah, no, it will kind of understand; it won't appreciate jokes in the same way we do because there won't necessarily be a consciousness or a fully formed awareness there, but it will learn how to make well-structured red jokes.

Jacobsen: It'll be like an easy bake oven. It can make a perfect piece of bread or cake; can it smell the cake? Can it taste the cake? Does it react to the cake?

Rosner: But the deal is, as consumers, we won't care whether it understands or thinks the jokes it generates are funny. All we'll care about is whether the jokes are funny, and eventually, they will be.

Jacobsen: Yeah.

Rosner: I've listened to hundreds and hundreds of hours now, just while driving, of different short stand-up routines, and there are different types of comedians. Some people can get by mostly on timing and delivery. Some of the best comedy, some of the most legit comedy, is finding an odd aspect of existence that nobody else has pointed out before and pointing it out and discussing how it affects our behaviour or how we're being fucked over. The cliché thing is what airlines do to people, and people are still making jokes about the new shit that Airlines do to people as air travel gets shittier and shittier. Just finding shit and pointing it out, AI is certainly going to be good at doing that.

Jacobsen: As we understand, humour comes with a physiological reaction, a laugh, and a good feeling. So, the computers will be completely decoupled from that. They'll understand the math of humour, but it'll be completely disembodied without any motion.

Rosner: But I'm arguing that it doesn't matter.

Jacobsen: It matters and doesn't matter depending on the angle you take.

Rosner: Well, I mean, when we laugh, we laugh because we got a piece of information at a discount. A joke takes a complicated situation and quickly resolves it, and you laugh because it's like 'ah,' that was going to be like a big pain for me to try to understand and remember, and boom, punch line resolves it, and you're like, "Ha."

Jacobsen: Yeah.

Conversation with Rick Rosner on Routines and Societies: Member, Mega Society; Member, Giga Society

2024-01-22

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

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Scott Douglas Jacobsen: How should we handle frustration?

Rick Rosner: I perceive that you sometimes feel irritated by the repetitive nature of my remarks. Although it's a convenient justification, I empathize with your irritation and occasionally feel the same about myself. When I reflect on my early life or teenage years, the narrative often circles back to being intelligent yet longing for a romantic partner. This topic has been discussed numerous times. Then, there's the subject of informational cosmology. We explore it, proposing various falsifiable theories and hypotheses to enhance the overarching concept. Yet, the foundation of these ideas remains somewhat unstable. Would you like to add anything?

Jacobsen: I suppose that's reasonable. Our extensive collaboration means we're constantly searching for fresh perspectives on familiar topics. I try to explore new themes. Working in a horse farm is exhausting. By day's end, I'm utterly drained, needing around an hour and a half just to unwind and return to normal. At that point, everything feels muddled, and I'm ready for

sleep. I usually have a substantial salad, then I might read a little or attempt some writing, but it can be challenging.

Rosner: Do you visit the grocery store right after work?

Jacobsen: No, I opt for services like Instacart for delivery.

Rosner: I've had jobs that left me as weary as you describe. One was located near a supermarket, and I'd stop there after work for groceries. But making choices in such an exhausted state was overwhelming.

Jacobsen: And I've streamlined much of my routine, like stocking up on frozen fruit. To introduce a new topic: What does Scott eat?

So, my diet includes frozen dark cherries, blueberries, mixed berries, and large bars of 70% dark chocolate from the freezer. Occasionally, I consume protein shakes. My coffee is decaf. For breakfast, I typically have oatmeal with blueberries or just frozen dark cherries, dark chocolate, and a protein shake.

Rosner: Do you blend these, or do you consume them cold?

Jacobsen: I prefer eating them cold. My bowl typically contains several measurement cups worth of dark cherries.

Rosner: So, they are somewhat crunchy and frosty?

Jacobsen: Yes, they're crunchy and frosty, which is particularly enjoyable during summer. Then, I brew about 10-12 cups of coffee, consuming two cups in the morning before any measurements. The rest goes into a thermos, and I drink it throughout the day.

Rosner: That seems like a substantial amount of coffee.

Jacobsen: It is, but according to Harvard Health, up to 10 cups can be beneficial. It actually improves several health metrics.

Rosner: And you don't experience any fibrillation from too much coffee, right? You're probably too young for that.

Jacobsen: Correct, I haven't had any issues. As long as I keep my consumption within a certain range, I'm fine. So, for lunch, I usually have more frozen dark cherries or mixed berries. The mix includes blueberries, raspberries, and blackberries. And more dark chocolate [Laughing].

Rosner: Do you store the dark chocolate in the freezer as well?

Jacobsen: Yes, because it becomes super crunchy and crumbles nicely.

Rosner: Doesn't the crunchiness interfere with the taste of the chocolate?

Jacobsen: Not for me, no. It crumbles but melts quite quickly due to the warmth. Actually, it's 27 degrees right now, and it's past 9 p.m. This reminds me of when I lived in California, where it was warm all the time. I couldn't stand it, I hated it. So, experiencing it here is strange. My building, surrounded by gravel, seems to make the immediate vicinity warmer. It's a farm building not designed for efficient heat dissipation. The heat gets trapped in the ceiling, which is great for winter, but in summer, when the heat comes down, it's quite intense.

Rosner: Is it currently the season for horse-related activities, or is it too warm for that?

Jacobsen: Absolutely, it's horse season now. If it's extremely warm, like during a heat wave, they simply start everything earlier in the day, around 8 a.m. and finish by 11:30 a.m. for training. But on a typical full day, activities run from 8 a.m. to 5 p.m. It's back-to-back half-hour training sessions. Participants need to be set up and on their horses, ready to go about five or ten minutes before their lesson. So, the first person prepares, starts their session at around 7:30 or 8:00, and finishes in half an hour. Then the next person takes their turn, and so on. Some even travel from North Vancouver, which means an hour's commute each way, two hours in total, plus the time for preparing and tacking up, adding another 30 minutes.

Rosner: That seems like quite a commitment for just a half-hour on horseback.

Jacobsen: Exactly. And they're investing a significant amount of money not just for the horse, but also in gas, potential work time, car insurance, food, and coffee during the commute. It's a considerable expense just for that experience.

Rosner: It seems more feasible for those wealthy enough to own a horse, and possibly even have someone else manage some of these tasks for them.

Jacobsen: Yes, all the expenses associated with training, keeping a horse here, lessons, and trailering – it's almost like having a mortgage on another house. It's quite costly.

Rosner: Do people ever choose to fly in instead of commuting by car?

Jacobsen: We have one client, a teenager. Someone looked into it and discovered their family's net worth in North Vancouver is about 330 million dollars or so.

Rosner: Wow, that's impressive!

Jacobsen: The facility is very high-end and caters to a wealthy clientele. It's predominantly a culture of the affluent. The main clientele in this equine industry is certainly not men, and I can see why men might feel out of place.

Rosner: Why is that?

Jacobsen: There are a lot of demanding clients, often referred to colloquially as 'Karens'.

Rosner: Karens, I see.

Jacobsen: Indeed, based on the demographics I've researched and written about, the typical profile is women aged 35 to 54, well-to-do, often white and brunette. That's where you tend to find many Karens.

Rosner: Okay, that leads us nicely into the topic of moving couches with Carole.

Jacobsen: Yes, do tell me about your experience with Carole, which sounds quite interesting.

Rosner: Carole isn't a Karen, but she expects polite communication even when we're maneuvering these heavy, 150-pound couches.

Jacobsen: So, she's particular not just about what you're saying in terms of instructions, but also about how you say it.

Rosner: Exactly. I'm not one to say 'please' when we're balancing a couch precariously. I'm more direct – "Go left, move left, no, push this way," focusing on the practicalities of the situation. Carole then asks why I get so cranky during such tasks. It's not about being cranky; it's about being direct and responsive to the immediate needs of the task at hand.

Jacobsen: That approach wouldn't work here. A woman might be able to be that direct, but a man can't. I was told by a colleague who's been here for about five years that I'm one of the few guys who's managed to fit in, working full-time during the day.

Rosner: Are you skilled at this kind of courteous discourse?

Jacobsen: I'm okay with it, or I just avoid situations when necessary to cool down.

Rosner: Understandable.

Jacobsen: The young women here have developed their own culture. They act in ways that might have been associated with men in the 1950s; they use strong language, frequent pubs, and are quite forward in social situations. Their biological sex is female, and they're predominantly heterosexual, but their gender expression is more masculine. They carry themselves with a certain masculinity. It's a new dynamic, and I sense there's some internal conflict or shame associated with it. It's a complex situation, navigating this new generation of women with diverse gender expressions.

Rosner: Carole recently brought home a book from her school, a concise guide, about 80 pages, on pronouns. It covers proper usage and how to rectify mistakes. It's different, and while some might see it as a fad or the end of times, it's not. It's just a change, likely a shift towards something better.

Jacobsen: Interestingly, one out of every six women now identifies as a lesbian.

Rosner: Is that a general statistic?

Jacobsen: Yes, one in six.

Rosner: When considering lesbian versus bisexual identity, it's not really our place to be curious about such personal matters. People should be allowed to be who they are. But statistically, when you mention lesbian identification, does that include those who identify as bisexual?

Jacobsen: I'm not sure.

Rosner: Okay.

Jacobsen: My understanding is that lesbian refers to women interested exclusively in other women. Bisexual, by definition, involves attraction to both genders.

Rosner: The old estimate often cited by the gay community was that 10% of the population is gay. So, rising to nearly 17% is significant, although not overwhelmingly so.

Jacobsen: Regarding the LGBTQ community, the actual figures indicated that about 4% of the total population identified as LGBTQ. These were the numbers presented on educational websites. The breakdown likely varies, with a small percentage being transgender, perhaps around 0.1%, and a larger portion identifying as bisexual, gay, or lesbian. Women's sexuality tends to be more fluid than men's, so you might find a higher percentage there. Homosexual men probably follow next in prevalence, then bisexual individuals, and finally transgender people.

Rosner: Also, as societal emphasis on conforming diminishes, these labels become less significant. In Hollywood during the 1940s, movie stars, shielded by their studios, often engaged in relationships regardless of gender norms. The studios would cover up scandals, employing private investigators and enforcers. People in the entertainment industry tend to be less strictly heterosexual. Beautiful people, without much concern for gender norms, would engage with each other

freely. As the pressure to conform to traditional gender roles decreases, this trend of people doing what feels right for them is likely to increase. Personally, I couldn't explore a homosexual relationship because it contradicts my self-image as a masculine man. However, a version of me, a hundred years in the future, raised with less gender conformity, might have experimented in college, something inconceivable to me now. So, it does make sense.

Jacobsen: Yes, I agree.

Rosner: For women, there's currently less pressure to conform to traditional notions of femininity.

Jacobsen: That's absolutely true. I also believe it's a reaction to the intense suppression of women over several centuries. There's a segment of women who, in response, feel a desire to retaliate against men. It's as if they're saying, "You kept us down for so long, now it's our turn to assert ourselves."

Rosner: I'm referring to the superficial level where there's no stigma attached to women being intimate with other women in college or even having full relationships. If a man in a heterosexual marriage learns his wife had a girlfriend for six months in college, it's generally less impactful than if a woman discovers her husband had a boyfriend for the same duration in college, which could be devastating for many women.

Jacobsen: Currently, we're seeing that women in their 20s focus on their careers and then shift to seeking a balance in their 30s. Men, on the other hand, seem more open to marriage between the ages of 25 to 29, perhaps even 25 to 27. This creates a mismatch in timing. Women aren't ready when men are, and when women are ready, men aren't as available. It seems we're at a transitional point in societal norms.

Rosner: Yes, and this transition will likely continue as gender norms further erode and life spans extend. This will disrupt traditional patterns.

Jacobsen: I think the future will focus more on the empowered individual, aided by technology. Traditional forms of family formation, even those redefined by progressive views, might become outdated in a post-humanist future. This could also apply to nation-states, which may become passé, leading to the formation of various technocratic entities or fiefdoms.

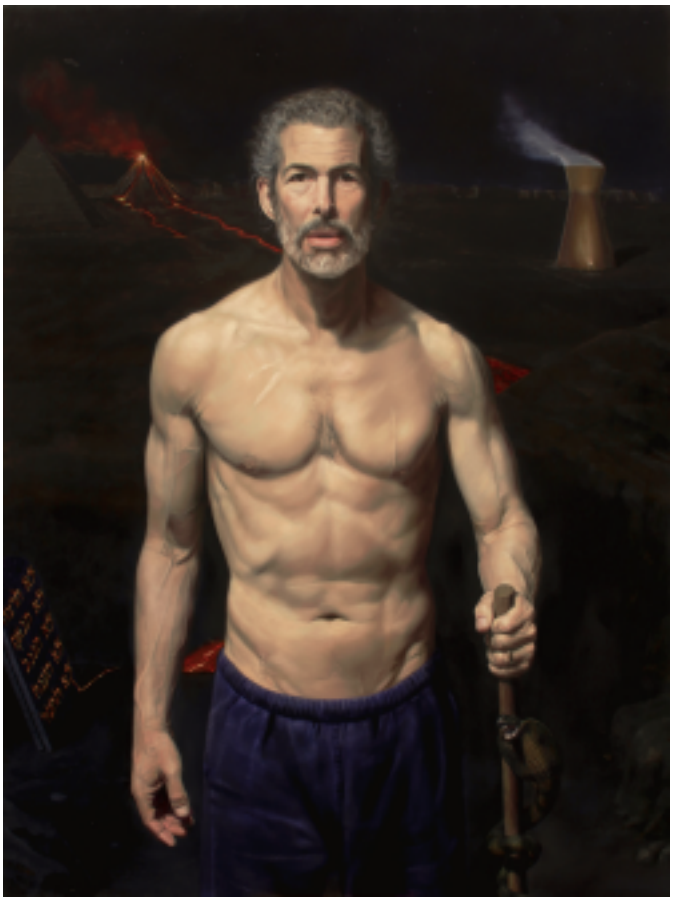
Rosner: Indeed, we observe that many national governments struggle to keep pace with technological advancements in terms of legislation and policy. Among developed countries, we're one of the least effective, hindered by a significant portion of the adult population resistant to progress. However, smaller, more agile countries like Estonia, and even China, despite being a communist dictatorship, are quite adept at integrating technology and ensuring their population engages with it. As Cory Doctorow suggests, it's likely not governments but rather groups of specialized individuals, or 'expert tribes,' that will devise most solutions for the future.

Jacobsen: That's a more precise way of putting it. Currently, we have countries that seem to exist in a bygone era, almost like theocratic fiefdoms, while other regions, such as Los Angeles and Silicon Valley, represent technocratic, cosmopolitan areas. These places are on entirely different philosophical and technological trajectories. Perhaps we'll see the emergence of various 'tribes' globally as nation-states gradually lose their influence. These tribes, or groups, will likely form alliances or networks based on shared interests or values.

Rosner: Yes. Cory Doctorow's concept of 'walking away,' as explored in one of his novels, encapsulates this idea. People may increasingly disengage from traditional government structures. However, it's important to note that this term has been somewhat hijacked by right-wing groups who use it to signify a departure from what they perceive as a controlling 'deep state.'

Conversation with Rick Rosner on Virtual Realities: Member, Mega Society; Member, Giga Society

2024-01-22



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Keywords: America, digital physics, informational cosmology, Rick Rosner, The Matrix.

Conversation with Rick Rosner on Virtual Realities: Member, Mega Society; Member, Giga Society

Scott Douglas Jacobsen: So, this is the ultimate frisbee of virtual realities. You go first, please.

Rick Rosner: Ok, so, from time to time, we've casually kind of discussed how it's interesting/possibly important that the issue of whether the universe is real or a simulation. In pop culture you have *The Matrix*, which is a huge trilogy of movies. Blockbusters, that center around the universe being simulated and in pop culture in the future the issue's going to be, I think, bigger and bigger because of video games. Maybe, other forms of entertainment will simulate reality with greater and greater verisimilitude.

Jacobsen: That's right.

Rosner: The simulations will get better and better. But then I was thinking about it a little bit and realize that just saying casually say, "You can't tell whether the universe is real or a simulation." Or if you couldn't tell did, what would you mean when you talk about simulation? It turns out to be. Well, I don't know if it's not simple, but it certainly needs pinning down. Because you have issues like, "Who is the simulation for? Is it for the video game? Is it for the consciousnesses in that world? Is it the whole universe or is it just a chunk of it?" And all those things have implications for reality. It is naturally arising, but exists in an artificial armature – well, not necessarily artificial.

That's another issue, but our minds are supported by our brains. You'd call that a natural armature versus a consciousness that would be supported by an information processing device that's been built by people who are built by individuals who learned how to create consciousness. And then, of course, you have the problem of the turtles all the way down thing. What's supporting each of these worlds – the hardware world and all that stuff? And it probably leads to what you were talking about, which is you kind of like you said, 'Who cares?" Simulated versus natural, because in the end, it was a stack of turtles. The whole thing may become moot at some point. Anyway, it doesn't seem trivial or simple to me. What do you think?

Jacobsen: Yes, I don't think it's trivial. I do think it's simple because you don't have a lot of options. So, let's say, you have a naturally rising universe. Okay, let's say, you get a civilization. They perform various virtual reality simulations of their universe and other possible universes. So, there you have a virtual universe arising out of the universe. Let's say, you have some kind of not quite existent, not quite nonexistent universe; that is very quantum mechanical, just extremely virtual in its existence, because it's not fully manifested insofar as it can exist and cannot exist. It's at that edge between kind of solidity and not. You have others start off natural and have an entire timeline, a world line of the entire universe. There's no need for a simulation in the first place. So, in that case, okay, you have a natural universe running all the way through. And the first case, you have a natural universe running into a virtual simulation. You could also have this iterative effect where you have extraordinarily long-lived universes, where you start off natural or you start off kind of quantum mechanically virtual. Then it becomes natural, then that civilization in that natural universe that happens to evolve simulates a universe in which you have other little mini civilizations that then themselves do simulations and you have this kind of matryoshka doll situation of simulations.

Rosner: You have that even with the natural universe, because every armature needs to itself to be part of a material world that is made of information that's being stored in, so the turtles all the way down. And also, there's another issue which gets back to your point of "who cares?"; if the better a simulated universe is, the less it's going to violate the rules of a natural universe.

Any decent similar universe? Go ahead.

Jacobsen: Or any simulation in our natural universe or another natural universe, the laws of physics that govern the computation of that computational device, doing the simulation will limit the type of simulations it can do.

Rosner: Yes, and also, the probability of discernible divergences from apparent naturalness in a decent simulation is low.

So, like, well, just doing naive math, there are eight billion people in the world and you find out. And one person is magic because it's a simulation. The odds against that are one in eight billion. And of course, in practical and more realistic terms the odds that you see violations of natural physics revealing that you're in a simulation are just super low because it's just there are probability arguments to be made. For one thing, we live in a world where there's no good evidence of the world; we live in now, being a simulation. The same way, there's no evidence of there being time travelers visiting us, right? There have been no probabilistic arguments to be made. So, based on the evidence of our world and the history of the universe as we know it, it's apparently highly probable that the rules of the universe are not being violated, right?

Jacobsen: Yes. I mean, for that simulation, for any simulation to exist, which is grounded on a natural universe, that simulation, the computation behind it must rely on that natural universe physics. You can't get out of that.

Rosner: But it's easy to imagine a series of 50 years in the future. One hundred and fifty years in the future. It's easy to imagine video games that are convincing simulations. And you can enter into them. And it's even possible to imagine that you can have your awareness abridged so that when you're playing the video game, you think you're actually living in the world, the simulated world. You can also imagine that this video game has characters like free guy that are conscious and not realizing that they're in a video game.

Jacobsen: Absolutely. And to say, that it's limited by the physics. That its computation is based on the virtual universe. It's not to say it can't have its own variables and kinds of laws. It's just the computation behind it will limit what is possible there. And it may be such that when we talk about computers as universal computation machines, like a universal Turing machine or something; these are only limited by our experience of this kind of computation in our universe. I mean, so, "Yes."

Rosner: Yes, it's certainly easy to build from our physics.

Jacobsen: Yes. So, our computers might not be universal. They might be general in this context.

Rosner: Yes, but the deal is, it's possible to imagine a future that has a whole bunch of video games that are convincing simulations. Where within the games, the rules, some of the rules of reality would be violated. You can imagine a convincing simulated world video game in which you can fly, for instance.

Jacobsen: Gravity is reversed.

Rosner: Or something, it's easy to imagine that these kind of games will be pervasive in the future. So, yet, we live in a world. The world we live in now doesn't have any of those violations of reality. So, what's the deal, probabilistic? You find yourself being a conscious being in the world that you're in. And what are the odds that it's a natural world? We, apparently, are in or it's a simulated world. That you're part of a game that runs for three weeks or three hours. You become conscious. You've got backs in your awareness. You've got a history. All these issues need to be addressed scientifically and philosophically, ideally scientifically. Are there probabilistic arguments to be made about whether you're more likely to find yourself in a natural world or a simulated world?

And, of course, the simulated world you assume is an offshoot of the natural world, and as we've been talking of a natural world; it's that assumption of legitimation. We have talked about, "I think, therefore, I am." Within the context, given the extreme complexity and self-consistency of the worlds of our minds or an individual's mind with its memories and its ability to mentally simulate the world, given the extreme consistency in the amount of information involved, that's a statistical argument for the existence of the possessor of that consciousness. So, analogously, are there probabilistic arguments to be built around natural versus simulated worlds? Also, the extent of the simulated world.

Jacobsen: They are, in some sense. Any evolved mind in a natural universe is running a simulation of it. And this is not digital. Like my own mind is running a simulation of my little environment here, in front of the laptop. Similarly, with you in front of your Skype machine, it's just the way things are. So, you could say simulation is the dominant strain of quantity of computation. Although, natural is the dominant quality of it. I mean, we're only in a finite volume. We have seven or eight billion people running all these simulations based on their own minds. But those are very small volumes in the entirety of the Universe, the natural universe. I think you make the same argument where in any other universe where they have these simulations, even massive galactic-scale simulations. Computational devices of that scale, they would themselves be limited in that natural universe, which is bigger.

So, there's one split there. Maybe, in that argument, it's not usually made, which is that natural universes are the ground state. They're much bigger. So, there's a lot more computation happening with regard to them. Any kind of simulation that's happening within them, whether it's what

we call digital or evolved consciousness, either case evolved or constructed. They're far more plentiful. Because once the natural universe is already set up, then you have a simpler setup to kind of run different simulations.

Rosner: Yes, so, I mean, there's that argument that we think can be made, which is that it's just much more likely that we're in a natural universe.

Jacobsen: Yes. Even though, the number of "simulated universes," are arguably much more plentiful.

Rosner: Yes, so, it's a mess.

Jacobsen: I mean, just the human species is a hundred billion simulations at various kind of world lines.

Rosner: We intuitively think that it's much more probable. We're in a natural universe, but we don't know the framework to do any kind of calculation.

Jacobsen: You can throw a ballpark even by saying one planet in one universe for one species amounts to one hundred billion simulations. So, 100 billion little tiny world lines within that one natural universe.

Rosner: At that point, I am still finding myself confused. There's another level. There are plenty of issues around simulation. Another issue, though, is that if the universe is a vast information processing entity. It is not necessarily aware of structures such as ourselves and our planet that have originated, that are built out of the matter that is made of the information in that information process. That the information in the processor is manifest as matter and space. And the whole thing is as our universe, but that the information processor gets the information out of the process that we experience as the universe without necessarily any awareness that this universe exists. Without any specific idea:: If it's a sufficiently sophisticated entity, if I see this is anything like true, then that entity will have a general idea that there's a universe made of the information in processing without any specific knowledge of what happens in that universe.

Jacobsen: I mean, consider the consciousness of an ant. Who knows how many ants in the world? What I am calling simulations in a natural universe, I am including those. I am not just talking digital; I am talking evolved. And so the non-conscious, so to speak, like an ant.

Rosner: So, we're talking about two different things. There's another issue with simulation, which is intentional simulation for a video game, and a simulation you're talking about, which is a mental picture of the world.

Jacobsen: So, an objective simulation and a subjective simulation. Subjective can have a lot more flavors.

Rosner: I mean, that's another like framework that needs to be fairly well defined.

Jacobsen: Maybe, in an intrinsic simulation and extrinsic simulation? Something like that.

Rosner: Well, I mean, like the simulations I am talking about are meant to emulate a world.

Jacobsen: You mean the simulations where you have two black holes processed virtually in these massive supercomputers and trying to see what happens when two black holes collide?

Rosner: No, I am not. I am not talking about that. I am talking about simulations that lead somebody in the simulation to potentially ask the question whether they're living in a natural world or

a simulated world. So, I guess, to be more clear, I am talking about simulated worlds, simulations.

The simulation we have in our minds are not intentional. They're not constructed worlds. I mean, just talking about it shows that there are issues that need to be pinned down.

Jacobsen: You're talking at a high level of simulation in my mind.

Rosner: It's not just high level. It's something different. It's like the simulation that makes free guy think he's living in a natural world. But it's just as the simulation in a video game.

Jacobsen: So it's an as if natural universe.

Rosner: There's external intention there. Somebody built that world with the intent of making it seem real for their own purposes. Simulations we have in our minds. I mean, we didn't intentionally build them. They're a product of our evolved minds. They're not there. For nearly every organism on Earth, they are meant to simulate the real external world.

Jacobsen: So right there. So, you're talking at three layers. You have a universe, a really sophisticated simulation. And then the subjective impression, the mental map that simulated being has in that simulated universe.

Rosner: Yes. And I want to bring up one more point. So, if the universe is a giant consciousness, it's not aware of the specifics of the material manifestation of the information in its consciousness. You can still argue that a system that's possibly aware of that universe that is contained within the information. And an external world, an armature could tweak the events. Within the information universe it contains, it seems unlikely. But maybe also not by that, the quantum of events in our universe, the outcomes of when an open quantum frame becomes closed. Because an event, a quantum event has happened, you would think that the outcome of that quantum event reflects something that happened. For that outcome contains information about the world that the information is about, and those things should be… anyway. I've done myself a whole lot of lack of clarity and would just be wasting more time to go further into it, but anyway. This discussion, at least in my mind, is that the simulated worlds and universes need a lot more clarity in pinning down what they're about in order to discuss them effectively.

Jacobsen: And we can both agree the ground state has to be a natural universe.

Rosner: Yes, but no. I mean, the easiest universe to imagine is one that has a timeline where every quantum event that has a complete timeline representing an actual history, and that the events on that timeline… Although, all the gazillion quantum events are randomly operating, according to the rules of quantum mechanics in a natural way. That's the easiest universe to imagine.

Jacobsen: Any simulation that comes out of that has to be based out of some processing unit grounded in that universe. I think those are two points. So, any kind of simulation coming out of that universe or any type of simulation, virtual reality, coming out of that universe will have to be grounded in the physics of that universe, which will have a particular kind of computation.

Rosner: Not necessarily video games now that have alternative physics.

Jacobsen: That's not what I mean. I mean, the physics for the actual computation to take place. So, in our case, we have digital computers, so you can simulate any kind of physics, but that type of range of simulation is grounded in competition.

Rosner: Objects.

Jacobsen: Yes.

Rosner: Is actually generating the simulation, the computer's operating in our world, which we naturally assume to be natural.

Jacobsen: Yes. So, in that sense, that's a point of huge clarity, where the material object in our universe that is the computational unit is constrained by a particular physics. But the virtual reality that it creates can have all sorts of physics. But it's constrained by that original physics.

Rosner: Yes, although, I don't know if that's a big deal.

Jacobsen: Well, I think it might clarify the difference with the armature in our universe. This sort of thing.

Rosner: So, in the armature, the whole idea of the armature and the turtles all the way down is itself a mess. In that, we're assuming that you can have this implied infinity because it's an infinity that is informationally moot.

Jacobsen: Yes.

Rosner: That, even though it's implied, it's so distant in terms of having any possible effect on our world that you can just kind of wave it away. It seems like a terrible way to reason, though they're in like Feynman type physics. There is similar hand-waving to get rid of troublesome infinities.

Jacobsen: As far as I am aware, that's common in physics to hide infinities in various places.

Rosner: Yes, and it's mathematically ugly. It's philosophically ugly.

Jacobsen: Which makes it unlikely to be true because typically the true is beautiful.

Rosner: No, I was just reading. Somebody was writing about that whole true as beautiful thing and was debunking it. When physicists like Einstein say that beautiful is true, that's based on many years of work in physics. And so, that's a very educated aesthetic if you want to call it an aesthetic. But it might be more legitimate to call it a scientific intuition that what Einstein would find beautiful isn't what somebody who finds astrology, somebody who believes in astrology, would find beautiful.

Jacobsen: I see.

Rosner: So rather than call it beauty, call it educated intuition.

Jacobsen: Makes sense. Okay, that's fair.

Rosner: So, I don't know that any further discussion on this stuff will be productive.

Jacobsen: Well, I think a wrap up would be helpful.

Rosner: My wrap up is that there are lots of issues around what we mean when we talk about simulation and the different types of simulation we might talk about. And it would be helpful to get that stuff more pinned down before we talk about the implications of simulated vs. natural universes and worlds. Because there's a difference between a simulated universe because you could set up a randomized quantum universe within a computer and let it play out; it would be very small and it could be a whole universe.

Jacobsen: We should make that distinction.

Rosner: What's that?

Jacobsen: Maybe, we should make the distinction.

Rosner: Distinction between an entire simulated universe and a simulated part of the world?

Jacobsen: Yes.

Rosner: *Matrix*. Because *The Matrix* doesn't simulate the entire universe.

Jacobsen: Yes, I mean, in a sense.

Rosner: It simulates like the surface of Earth for all the people who are imprisoned in the simulation. And it simulates the stars and the sky and everything. But it dispenses in the interest of efficiency in *The Matrix* simulation. Does not give a shit about what might be happening on planets and some other galaxy. The simulation, matrix simulation, you have the images of other galaxies. And they appear to behave as distant galaxies might. But beyond that level of simulation, the prison keepers aren't going to go to the trouble. The computational trouble of fully simulating distant galaxies.

Jacobsen: Well, in that sense, I think it'd be very, very rare to come across a true universe simulation. I think in that sense. You can make a distinction. This is a placeholder. That when you're speaking of universes; you're speaking of natural universes and you're speaking virtual universes. You're talking about worlds because it's very likely only to be part. It's going to be very partial.

Rosner: Again, just for me to wrap up, is just to say that this whole area is something that needs pinning down.

Jacobsen: Yes, I don't even know what the terminology would be properly set forth to limit when we're talking about that simulation of a world versus that subjective simulation.

Rosner: And what's kind of weird is that, probably, the people building the universe will become the accepted terminology for, at least, some of these ideas that are going to be video game makers.

Jacobsen: Also, there's another part of this, which is, "Do we simulate agents without agency?" Like bad guys in video games, they don't have any agency. They're just sort of these 3D.

Rosner: Right now, in video games, the only characters with agency are the characters being played by actual people.

Jacobsen: Yes.

Rosner: There may be characters within video games that are sufficiently complicated. I don't know, because I don't play video games. They might have like a sub-ant like level of agency. Because it's a question as to "How much agency?"

Jacobsen: Very little.

Rosner: OK. But even so, an ant probably has more agency because an ant brain, probably, has like a hundred thousand neurons, which is not much compared to humans, 80 billion neurons. But it's still a shitload of neurons enough to generate some behavioral complexity. And I am sure there's no engine that runs a bad guy in a video game that has even the complexity of an ant

brain. But in the future, it's easy to imagine video game characters with the agency of an ant.

Jacobsen: And it's different in what we have with those videogame characters because it's a coding around which they behave as a 3D figurine, but ants have built into them – with ants that's built into their system. It's unified. There's a central processing unit in them. In the simulated characters we have now in video games, that's not even close to what is the case.

Rosner: No, but you got me. I am sure, like some of the non-playable characters and video games have very complicated decision trees.

Jacobsen: Sure. But it's built. It's distributed into the whole system and then played out through that little 3D figurine. In the end, it's intrinsic to it. It's much more tightly closed off.

Rosner: Yes, I think one thing we can say, at least in terms of this discussion, is that agents to have agency: Yu need to have consciousness.

Jacobsen: Yes.

Rosner: I think that in general, that seems. Well, that's right.

Jacobsen: Yes, and maybe, also, there's that sense of agency that has to come with a certain closed offness to the rest of the universe, where the only channels of information are getting in from your own little sensory apparatuses – whatever it is.

Rosner: Alright, I am tired. My voice is raspy.

Jacobsen: Ok, yes.

Conversation with Rick Rosner on Alan Turing: Member, Mega Society; Member, Giga Society

2024-01-22

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

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Scott Douglas Jacobsen: I want to talk about Alan Turing's extremism. I found one extreme quote, but I think it is more or less correct. I am saying this extreme even compared to some of the most, let us say, zany or even "rational" extreme positions of some futurists. So the quote is, "This is only a foretaste of what is to come and only the shadow of what will be. We must have some experience with the machine before knowing its capabilities. It may take years before we settle down to the new possibilities, but I do not see why it should not enter any fields normally covered by the human intellect and eventually compete on equal terms."

Rick Rosner: Alan Turing, I think, must have been born before World War I, right? He helped Britain win World War II, and then he was driven to suicide in the 1950s, right?

Jacobsen: He was from June 23, 1912, to June 7, 1954.

Rosner: Wow! So, he was not even 42 when he died, which is crazy. Moreover, he was saying this stuff at least 70 years ago when there was barely anything you could call a computer. So

yeah, he saw a whole landscape, the entire human enterprise being disrupted before there was jack shit to do any disrupting. So it is a shame that he was hounded because it was illegal, I think, to be gay in Britain at the time. He was, as far as I know, well-adjusted gay, especially for the time when he was not particularly closeted except where he needed to be professional as far as I know. Like, he would go on vacations to Mykonos and stuff where there were a lot of like-minded dudes, and he would have dude time. What happened was he had been with a male hustler, and the hustler ripped him off, and he filed a police report, and then that led to the police figuring out that it was a gay thing and there were consequences. You could not be gay and work in National Security back then because you were thought to be a blackmail risk from foreign spies. The upshot of it was that he had to consent to be chemically castrated, which involved, I think, probably taking a shit ton of estrogen, and he hated what the estrogen was doing to him.

I probably got 60% of the details wrong, except that eventually, he just put cyanide on an apple and ate the apple. It is a shame because this guy not only won World War II but understood the future better than anybody else. That might be an exaggeration, but not by much.

Jacobsen: I found another quote.

Rosner: Is this the more extreme one?

Jacobsen: I found it, but I give that as the third one. It is from 1951. "It is customary… to offer a grain of comfort in the form of a statement that a machine could never imitate some peculiarly human characteristic… I cannot offer such comfort, for I believe no such bounds can be set."

Rosner: That is freaking crazy because he is one of the fathers of computing and huge in the realm of not just theoretical computing, but he figured out how to crack the German Enigma coding machine. So, he was tremendously practical but also super theoretical with the Turing test. He did theoretical work showing that a step-by-step computer is barely a computer that could flip zeros to ones based on a set of simple rules and could compute anything given enough time. The pocket calculator was still 20 years away. Transistors were freaking five or seven years away. At best, he was working with vacuum tubes, the integrated circuit was 20 years in the field, and he is coming to these conclusions not because he was a science fiction guy but because he was a fucking theoretical computing guy.

Jacobsen: And the quote that I came across where I have never seen such an extreme statement, especially from someone with such an authoritative identity in history. And it goes, "It seems probable that once the machine thinking method had started, it would not take long to outstrip our feeble powers… they would be able to converse with each other to sharpen their wits. At some stage, therefore, we should have to expect the machines to take control."

Rosner: That is wild. He is thought to come out of the early 1950s and from somebody who is not a science fiction writer. The idea that they would sharpen their wit through conversing is, in a nutshell, what AI does to sharpen its wits. It freaking gets big data and works its way through a shit ton of data which is, in a way, like having a billion conversations and getting pretty good at conversing via absorbing data. However, you could argue that you do not understand a billion conversations. Critics are being scared of AI now and are all saying it can simulate, but it does not understand. However, the path will be to simulate understanding better and better until it is the equivalent of our understanding because, as we have talked about, our consciousness and our understanding are, in essence, a simulation of some true understanding that cannot exist. There is nothing like some magic Cartesian fluid beyond the real world that bestows thinking with its

magic that we understand via simulating understanding to a high degree.

Conversation with Rick Rosner on Artificial Intelligence: Member, Mega Society; Member, Giga Society

2024-01-22

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

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Scott Douglas Jacobsen: I wanted to talk about artificial intelligence in the context of IC. So there's this whole phrase in IC; the principles of existence those aren't necessarily just the laws of physics but they certainly comprise them. And I don't think anything not permitted by them exists but if things are permitted by them, then they exist. So, within that context they are entirely natural if they are allowed by the principal's existence; human beings exist, our form of computation exists, and artificial intelligence in simple forms exists. So I think the term artificial intelligence… So, I think the universe as an information processor is fundamentally about computation in one word but a multi-faceted, multi-form type of computation and human computation has certain subjectivity to it and so I would consider that computation with human emphasis.

Artificial intelligence, I would consider that another form of computation with different types of emphasis and in fact sometimes human character in them because we're the ones making them.

So it's things that we've talked about. So I want to get your take on the idea that artificial intelligence, A) is not truly artificial in fact it's as natural as human intelligence, just a different variation and B) you can take a unified frame of information processing by considering computation as a fundamental basis and then having different forms of emphasis. So you can have homo sapiens having a particular type of emphasis. So computation with human emphasis, you can have "artificial intelligence", computation with different emphasis, and things like that. I think that simplifies it a lot because it just gives you a basis and then you just see different outcroppings of different types of computation. What do you think?

Rick Rosner: Okay, so there's a bunch of stuff going on. Let me start with computation. In the most basic sense computation is just doing basic logic and arithmetic operations and calculators can do it, people can do it with a pen and paper, we can do it in our heads, and it's barely information processing the way we think of it. When we think of information processing, we think information processing is doing a lot of basic operations. To add 19 and 13 doesn't take many operations. So you'd barely think of that as information processing but to take however many operations per second it takes to make a video game play, that's information processing because we're talking about billions of operations. So I'm sure when you talk to most people about information processing they think about stuff that goes on in modern computers which is millions and billions of operations and more, trillions.

If you solve a video game, if you get all the way through Call of Duty, that computer's probably done more than 100 billion basic logic gate flips with zero to one and all that stuff. We know that information is processing is inextricably linked to the processes of the universe that as the universe plays out, information is being processed at if IC is right, various levels. You've got the information that is within the universe's processing purview, that is if I see is right and space-time matter and how they all play out is the universe processing information in what's likely to be some kind of consciousness. That consciousness and the subconscious or unconscious parts of it are all part of purposeful information processing of an entity or linked sets of entities in a world beyond ours.

Then at another informational level you've got what's happening informationally as matter interacts with in the universe according to the information based laws of quantum mechanics. Not everything that happens, not every physical and interaction in fact most little teeny individual physical interactions according to the laws of quantum mechanics don't impinge upon if the universe is an aware entity processing information. Most of the little quantum events in our universe don't appreciably impact of the universe's thinking. The interactions are too small and don't leave a record but to get to computation and consciousness as we experience them in our world that is we're conscious entities, a bunch of animals are conscious and now we have AI. People are starting to get the feeling that AI is something between computer-based computation and human conscious computation. How people have been feeling about AI has changed drastically in the past year or two. I was just watching like a second of Free Guy, the movie with Ryan Reynolds. I've seen it probably three times; it's from 2021. Have you seen it? Probably not, you don't see a lot of movies.

Jacobsen: No.

Rosner: Okay. It's about an NPC, a non-player character, in a video game that becomes conscious and starts acting with agency and it makes for a movie I like but it was never a believable

movie that this could happen within a video game. However, two years later the movie hits differently because now it's easy to imagine that such a character in a video game via AI, it could start manifesting the behaviors seen by that character in the movie. What else is happening with AI is that people who claim to know about how AI works are claiming legitimately I think, I agree with them about AI doing things well enough or even better than humans in some ways like writing. Chris Cole just emailed some Mega members that GPT-4, an AI solved a mega level letter series problem. I guess somebody input into GPT-4 what the next letter in this series is, I don't remember what the letters are, and it came up with the answer.

And we all know at this point in March 2023, that you can give a verbal prompt to various AIS and they'll give you an essay or a chapter or probably if you let it go, maybe even a whole book on some subject that would be mostly passable. It wouldn't be the greatest chapter or book in the world but it would be usable. Somebody threw up on Twitter today, told some chat bot to explain Thompson scattering or some scattering at a refractive barrier or something and it got it wrong but in a way that the person who was posting the Tweet said that with a little more tweaking, that was a really good first effort and it would probably get it right. The major deal I think principle, is we've talked about it before but it applies increasingly much as the current crop of AIs do their stuff that the Turing test is obsolete and also there's no one Turing test. It's a whole range of awareness of the products of AI.

The original Turing test which Turing called the imitation game took place on slips of paper being sent back and forth via a slit in a wall in the 1950s maybe, maybe the late 40s and Turing said according to this test that if you're typing messages and sending them through a hole in the wall and getting typed messages back and after you do this for a while, there's no evidence that you're not talking with a person, then according to the Turing test, I might be getting this wrong, then what's happening behind that wall is thinking regardless of whether it's a human doing it or a computer doing it. Is that correct? Is that the right understanding?

Jacobsen: Yes.

Rosner: Okay. Now that we've been working with AI for a while, we know that AI can pass superficial and naive evaluation in a Turing type way. You look at a head shot made by AI and at first glance you can't tell it's a head shot. There's a site that's I think called 'this person does not exist' and you look at the people on that site and they look like photos but they were images generated by AI and if you had like two seconds to look at each of them and you didn't know how to look at them, they'd pass your superficial Turing test. But if you know what to look for, you can see the tells that AI is still not great at; earlobes, earrings, backgrounds, maybe the rate at which photos become blurry with distance, and the depth of field. Those photos pass naive Turing tests but not educated Turing tests and that certainly applies to I would think any current product of AI that somebody who's looked at a lot of the products of AI is able to tell what AI is as spit out. So the Turing test has fragmented or been replaced with some more sophisticated version.

Also, along with that more sophisticated version is an expert opinion that even though the shit generated by AI is good, it doesn't reflect consciousness that there's not a consciousness generating this stuff. Even though there's a minority opinion among kind of educated lunatics or just people who come to the wrong conclusions that this stuff might be conscious. My opinion is no, that you could probably at this point design at a video game character that would kind of look like it was acting with independence and agency and would come up with surprising behaviors and sophisticated behaviors and then you have to define behavior. You have to be conscious to

have behavior. What's happening with AI is requiring a lot of definitions to have to be made more precise.

Finally for this part of what I'm saying, I believe to have consciousness you need to have the setup that generates the feeling of consciousness which isn't an emotion, it's being within consciousness and feeling that you are within your consciousness which is as we've talked about at the very least broadband information sharing among a set of analytical nodes, right? That's what we decided that that's like a core necessity for consciousness?

Jacobsen: Yes, another aspect of that probably which we haven't talked about much would be real time; it is constant input output of that complex multinodal networked information processing system.

Rosner: Yeah, the real time is tricky because you can imagine a thing being conscious in slow motion with the rate at which it experiences things being limited by the hardware.

Jacobsen: Well that's also another thing. We know with ourselves the speed at which we process sound, smell, physiology, and sight are different speeds yet we have this illusion of this unitary sensory experience.

Rosner: Right, but the things that slow us down, it's not really computation that slows us down or maybe it is, I haven't thought about it enough but when you think about what slows us down… Like I said, it might be computation. It's getting the signals processed and into your central consciousness that seems to lead to lags. I mean maybe if we thought about it and talked about it more, we would think that it's also lags in central consciousness but central consciousness seems to be like via evolution to have adopted a way of keeping things seamless. When signals hit at different times, the way we're arranged and the way we're used to thinking, we're able to handle signals arriving at different times without it making us particularly notice those lags or those lags making us crazy most of the time.

I'm thinking about with a machine-based potential consciousness, the actual processing, though now that I think about it I don't know, probably AI could make that shit pretty efficient. I'm claiming without having thought about it a lot that you might have a thing that experiences, a kind of buffering that it can't experience reality with the detail and think about reality with the detail you'd want in real time. So it would have to absorb chunks of reality and be slower at processing those little slices of reality than we are. It would might have to not work in real time but still would be conscious because it just doesn't have the moment-to-moment processing power that we do but I don't know, that's a whole discussion to have but the deal is that current AI doesn't have a lot of the hardware. It doesn't have real time linked multiple analytic nodes.

Now people are working on linking verbal and visual, linking ChatGPT to a dolly so that you've got a thing that's sending information back and forth between its verbal analytics and its visual analytics. And that's a step in the direction of consciousness except that there's no sensory hardware to speak of. It doesn't have senses. It's got inputs but these inputs are not broadband at all, they're just like portals for entering information. That kind of hardware is not yet anywhere near our sensory input hardware. And I assume there are various choke points in AI where there's just non-existent information processing nodes or systems that we have that we've evolved to make ourselves efficient thinkers that have yet to be incorporated into AI systems.

So you could have an AI, and somebody will do this pretty soon that animates a human-like

character that appears to have agency but that is a very as if system, that character is not conscious. It is using huge big data to replicate human behavior and falls far short of consciousness. One last thing is, given that, then eventually we'll have to examine human thought and behavior to see how far we fall into the as if system because we're as if also. We behave as if we have consciousness with a degree of fidelity based on sophisticated powerful broadband information processing. That fidelity gives us consciousness, behaving as if we have consciousness with all this stuff that facilitates it makes us conscious. So in a way we're doing the same thing that the shitty AI is doing, it's just that our systems are so much better that we are actually conscious.

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